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Life and Adventure in Japan.

BY E. WARREN CLARK.

(Continued from page 409, vol. LII.)

Kioto is the "sacred city" of Japan. Until a few years ago it was considered the spiritual capital, where his Mysteriousness the Mikado resided, whose august person was solemnly veiled from even the gaze of his own subjects. The idea of a foreigner from the outside world ever gaining admittance to the sacred city would have horrified the good Japanese of the olden time; nevertheless, wonderful things are happening in our day, and changes have come to pass which would have paralyzed the ancient court; so that I really went to Kioto and sojourned among its most sacred temples as comfortably as though I were rusticating on the beautiful banks of the Hudson.

The trip was a long one, requiring several weeks. I went to the port of Ko-bé by sea—a distance of 430 miles, and returned to Tokio by the whole length of the Tokaido, on the overland route. The most interesting and historical portions of Japan were visited on the way, though I cannot do more than mention them here.

Kobé is very picturesquely situated between the mountains and the sea, and some of the foreign houses are very handsome. The town is merely the port and commercial outlet of Ozaka, and is connected with the latter city by a new railroad.

We took the 11.30 train for Ozaka, reaching the spacious depot on the suburbs of the city in just one hour. The cars are more elegant and comfortable than those on the Yokohama Railroad, and the locomotives are larger; both roads were built by English engineers, and the cars are small, in the English style. The Japanese conductors evince pardonable pride in the novel dignity placed upon them in collecting tickets and conveying passengers. They are very polite and competent however.

Ozaka is the second city in size in the Japanese Empire. It contains a population of over 500,000, and is more compactly built than Tokio. The streets are narrow and very crowded, but comparatively clean. So many large canals intersect the city that it might be called the Venice of Japan. Our hotel was conveniently located on one of these canals, and we made excursions from this point in every direction, exploring the sights of the great city. The shops were the finest I had seen, and were stocked with a great variety of goods; for Ozaka is the commercial centre of the country.

The three points of interest which we first visited were the imperial mint, the great castle, and the pagoda; from the latter a fine general view of the city may be obtained. The imperial mint was more extensive than the United States mint at Philadelphia, and quite as well conducted in every respect. We were politely shown throughout the whole establishment, and witnessed the money-making process on a scale we had never seen before. The mint is a granite building, and stands on the margin of the river; close beside it is a sulphuric acid manufactory, with a solitary brick chimney 150 feet in height.

We first passed through the rooms for melting gold and silver; here were small furnaces containing red-hot crucibles. The melted metal is poured into moulds, and cools in the form of long bars several inches thick. These bars are rolled in another room between heavy cylinders moved by machinery. It appeared strange to see the workmen forcing these bars between the rollers, as if they were only sticks of wood. They come out flat and bow-shaped, and are dark and discolored; the friction of the heavy rolling also makes them quite hot. Without thinking of this, and not noticing that the workmen had their hands protected by thick gloves, I attempted to pick up one of the bars from a freshly rolled cartful as we passed by. I dropped it quicker than I picked it up, somewhat to the amusement of those standing near, and concluded that money was sometimes a hot thing to handle!

The machines in the various rooms were very complicated and delicate: some were for punching the gold, silver, and copper coins, from the flat strips of these metals. Others were for rounding them off nicely, and turning up the edges; and finally the coins were placed in piles, and run through grooves to the stamping machines, which closed upon each one of them with a "bite," impressing the "dragon" and the value upon one side, and the "rising sun" and imperial crest upon the other.

We watched for some time the continuous streams of gold and silver pieces which rattled from the mouths of the various machines: at one point it would be a silver shower of dollars or fifty *sen* pieces: at another it would be a golden rain of five, ten, or twenty *yen* coins, bright and shining as the sun stamped upon them.

The new pennies, which had recently been put in circulation to replace the old *tempo* cash, were being produced at a rate that would have made the little boys' eyes dance; they flew out of the hopper like chaff from a winnowing machine, and looked so bright that one would think them something more than copper.

The most beautiful instruments were those in the weighing-room, and the finest machine here was constructed by the Japanese. Each gold coin must be weighed to see that it is of the exact weight required by the standard. In the weighing-room there are six tables of apparatus, brass levers, armatures, and scale-pans, all enclosed in glass cases, and all moved by delicate band adjustments, connecting them with the same power that moves the ponderous machines in the other rooms. The gold coins are pushed forward one by one, by feeders, to the delicate scale-pan, which acts automatically and almost with intelligence. If the coin is too heavy, it drops to one side; if it is a little too light, it turns off to another box; but if it is just right, it goes straight ahead to a kind of contribution-box, which is usually better supplied than those for missionary purposes.

After visiting the mint, I was very much interested in inspecting the acid works. My companions could see nothing very poetical in leaden chambers and suffocating sulphur furnaces, even though they admired the big chimney, which is said to be the highest in Asia; and, in this chimneyless country it is at least a consolation to know that the Japs have *one* chimney that even beats the average! I told them the consumption of sulphuric acid was the true standard of a nation's commercial prosperity, for it is used in all the processes of manufacture; and the acid works, with all their sulphurous fumes and furnaces, were a more reliable index of Japan's commercial condition than the glittering showers of gold through which we had just passed in the mint.

There is a river flowing from the vicinity of Kioto and Lake Biwa which empties into the bay at Ozaka. It is customary to go up the river by night, rather than jolt all the way to Kioto in a jinrikisha. The canals of the city connect with the river, and as our hotel was located near the main canal we determined to take a moonlight trip to Kioto.

The night had fairly set in as we reached the low but picturesque craft, which I have styled a gondola; it was waiting in the stream for us, and having transferred ourselves and baggage to the cabin-like place which had been prepared for us, the boat moved up the river. There was plenty of space inside, though the cabin roof was scarcely four feet high; and stretching ourselves on the floor, to make up in length what we lacked in height, we looked out of the windows at the curious sights by the way. The evening was warm and pleasant, and thousands of people had gathered on the river in boats, to enjoy the cool breeze, in preference to promenading the narrow and sultry streets of the city. The surface of the water for a mile or more was covered with small crafts of every description. Some had old folks, smoking their pipes and taking their ease; others had family groups sipping their tea together; others again had numbers of merry young people who were

evidently out for a frolic, and enlivened the air with laughter, music, and talk. Each boat carried two or three lanterns, and some were decked with whole strings of light, with various colors. So numerous were the gay crafts that it looked like a moving constellation as they passed backwards and forwards. Now and then the small skiff of a fruit-seller would be seen darting in and out between the large boats, and the tempting array of melons and peaches, illuminated by a paper lantern, would be offered to the various occupants, who were already enjoying their tea and other refreshments. A few fireworks were let off on the river bank by the juveniles, and these combined with the reflection of the hundreds of lights on the water gave a brilliant effect to the scene.

But the sight on our own craft was by no means the least interesting part of the entertainment, for scarcely were we comfortably settled, than the boat began moving up stream at a wonderfully rapid rate; and the mode of its propulsion was among the most novel and characteristic things we had seen in Japan. Eight men armed with stout poles, twelve or sixteen feet long, would start together at the bow of the boat, each with his pole braced against his shoulder; and then, with a yell, they would plunge their poles against the shallow river bed, and rush together towards the stern, making the boat fairly jump on its course. On both sides of the boat the raised gunwale of stout timber was cut with broad notches to fit the feet of the men, and, as they kept step with each other, their nimble motions from one end of the boat to the other had all the effect of a machine.

(To be continued.)

Letter of Isaac Penington.

(Concluded from page 411, vol. LII.)

Consider, I pray thee, if what thou sayest be not contrary to the Scriptures? Was the work laid by the Father upon the *manhood*, or upon the *Son*, who, in the life and by the life, was "mighty to save?" *Who* took up the *manhood?* Was it not the *Son?* "Lo! I come," saith He, "a *body* hast thou prepared *me*." And was it not *He*, that laid down his glory, and made himself of no reputation, but came in the form of a servant (took upon Him man's nature)—did not *He* do the work in man's nature? Did not the eternal Spirit sanctify the body in the womb? Did not the eternal Power act in Him all along? Yea, did not the eternal Spirit offer the body to God as a sacrifice? For the manhood would fain have avoided the cup ("Father, if it be possible, let this cup pass from me!"), but the Spirit taught Him to be subject to the will of the Father herein. So that his giving up to death was rather to be attributed to his eternal Spirit than to his manhood; for *that* was the chief in the work, and not merely assistant to Him. And doth not Christ confess as much to his Father, when He saith, "I have glorified thee on the earth, I have finished the work which thou gavest me to do; and now, O Father! glorify thou me with thy own self, with the glory which I had with thee before the world was." Though we are willing to honor the manhood of Christ, with the honor which the Father hath honored it with; yet we cannot honor it in the first place, and attribute redemption to it in the first place, making the Spirit and life of God but supporting, assisting, and carrying on therein. For "God was in Christ;" and it was his power, life, and virtue did all in Him, as it is a measure of the same life which doth all in us; in which measure we partake of his death, and not only so, but also of his life and resurrection. For He is "the resurrection and the life," (which we cannot deny) and if by his death we be reconciled to God, "much more shall we be saved by his life." And if righteousness be revealed in us, imputed to us, and we partake of it, as we come into his death; much more shall we partake of it, as we come into his life.

It is precious indeed to hear of Christ without; but it is more precious to feel Him within; where the wisdom of our Solomon, his love, his riches, his treasures of life, and the glory of his kingdom, and order of his family, and food of his children and of his servants, are witnessed and revealed on his holy mountain; where He makes the feast of fat things to his, where the bread and wine of the kingdom is eaten and drunk abundantly, and the streams of the river of his own pleasures water his garden and refresh his heritage.

I have looked over all the scriptures quoted by thee, and find not one of them proving the thing thou assertest; that is, attributing redemption properly to the manhood, and consequently improperly, in the second place, only as an assistant, to the Spirit and life of the Godhead. But if thou wouldst rightly distinguish, it were more proper to make the Word (or Life, which was in the beginning) the agent, which did all; and that body which the Father prepared and sanctified, the form of a servant or garment, in and through which the life, being clothed with it, did act. Now, the Jews did disdain Christ, as a man, in that his low appearance; therefore is the glory still given to "the man Christ Jesus;" but not to take the honor from the Son, who was God, and who saved by his Godhead, by the life, virtue, and power thereof. "I, even I, am the Lord," saith Jehovah, "and beside me there is no Saviour." The Word eternal, which made all, redeemeth all that are redeemed: that body of flesh was that wherein He appeared. And so what He did in it was attributed to his manhood (and the man Christ Jesus did all that is attributed to Him in the Scriptures), but not in the first place:—thus I speak for thy sake, and sometimes, upon necessity, to help to scatter the darkness which is seated in men's minds in this particular, which is very gross; many men having heaped unto themselves dark mountains, from their own imaginings and conceivings, upon which they stumble; and so reading the Scriptures out of the pure life wherein they were written, they gather not the true food, but food of their own imagining and inventing therefrom; and so their table becomes their snare.

And whereas thou chargest us with making Christ only a pattern, not a Saviour;—indeed, it is not so in God's sight; for we own Christ to be a Saviour: but we lay the main stress upon the life, which took upon it the manhood. And that life, wherever it appears, is of a saving nature, and doth save: the least measure of it is of the nature of the rock, and He proves a rock to them that feel Him, and whose minds are staid upon Him. Yet none, in the measure of this life, can deny the appearance of the fulness of life in that body of flesh, and what He did therein towards the redemption and salvation of mankind.

O pure, spotless Lamb of God! how precious was thy sacrifice in the eye of the Father! how acceptable a ransom for all mankind! For in the free, full, and universal love of the Father, "He tasted death for every man."

I. P.

Additional Advices.

Plainness.—We are called with a high and holy calling, to show forth in conduct and conversation, the purity which the gospel dispensation demands, and no desire for change or any professed increase of light and knowledge, can warrant our forsaking that path of self-denial and simplicity, into which the Lord gathered our forefathers, and still leads those among us who are faithful to his call. Those testimonies are a hedge about us, and a disregard of them, will lay our members more open to the inroads of temptation, and tend to destroy the useful influence which the Society has had in the world. We would affectionately beseech parents and children, to come more entirely under "the cross of our Lord Jesus Christ, by whom," said the Apostle, "I am crucified unto the world, and the world unto me." Then they would be enabled to "glorify God in their body, and in their spirit which are his."

For our dear young Friends we feel much sympathy, and a strong desire that nothing may lead them away from the footsteps of Christ's companions; but that they may submit cheerfully to the gentle intimations and restraints of his Divine Spirit in their own hearts, who, as they resign all into his hand will make his yoke easy and his burthen light, and give them that peace which passeth all understanding, and which no earthly thing can give or take away.—1859.

We are sensible of the proneness of the human heart to rest in an outside profession of religion, and we would not give an undue prominence to those of our testimonies which render us peculiar in language, dress and manners, but we believe that they have their origin in the same scriptural and spiritual views of vital Christianity from which our doctrines spring; that their consistent maintenance has had an important influence in keeping us together as a people, and in promoting the spread of our principles in the world at large. The three are closely connected with each other, and the abandonment of one, weakens our hands for the maintenance of the others. We would therefore affectionately impress upon our beloved fellow members, the faithful support of them all, as parts of that consistent system of faith and practice which the great Head of the church has laid upon us, seeking to Him for grace and strength to bear them in singleness of heart for his name and Truth's sake. Parents and others, who have the care of children having come under the yoke of Christ themselves, will find it their religious duty to keep them to plainness of dress and simplicity of manners; accustoming them to the regular attendance of all our religious meetings, instructing them in the truths recorded in the Holy Scriptures, and watching for suitable opportunities to turn their attention to the still small voice of their Saviour, and the necessity of obeying its monitions, in order to experience a change of heart, and inculcating the duty of their endeavoring to draw near with loving hearts to their Father in Heaven.—1872.

Married Without Shoes.—About twenty ears ago a smart young fellow named John-n, in the wilds of the Cheat Mountains, in est Virginia, made up his mind to be mar-ed.

"But you have not a penny," remonstrated s friends.

"I have two hands. A man was given two nds, one to scratch for himself, the other r his wife," he said.

On the day of the wedding Johnson ap-ared in a whole coat and trousers, but bare-oted.

"This is hardly decent," said the clergy-an "I will lend you a pair of shoes."

"No," said Johnson. "When I can buy oes I will wear them—not before."

And he stood up to be married without any ought of his feet.

The same sturdy directness showed itself in s future course. What he had not money pay for he did without. He hired himself a farmer for a year's work. With the oney he saved he bought a couple of acres timberland and a pair of sheep, built him-lf a hut, and went to work on his ground.

His sheep increased; as time flew by he ought more; then he sold off the cheaper inds and invested in Southdown and French erino. His neighbors tried by turns raising attle, horses, or gave their attention to ex-erimental farming.

Johnson, having once found out that sheep-aising in his district brought a handsome rofit, stuck to it. He had that shrewdness seeing the best way, and that dogged per-istence in following it, which are the ele-ents of success.

Stock buyers from the Eastern market ound that Johnson's fleeces were the finest nd his mutton the sweetest on the Cheat. He never allowed their reputation to fail—he end of which course is that the man who narried barefooted is now worth a large pro-erty.

The story is an absolutely true one.—*Selected.*

A Strange Funeral Sermon.—The deceased had long been renowned throughout that part of the country for his wickedness. His in-ellectual abilities were of no mean order; his property was considerable, and he had be-onged to a highly respectable family—ad-vantages which he used most assiduously in the service of his master. By the practice of every kind of dissipation he had achieved an evil notoriety, and gloried in being considered the most fascinating and dangerous *roue* in the country. This being so, his associates re-solved upon giving him a *funeral* worthy of his reputation.

As one means of insuring this, they invited one of the most eminent Presbyterian minis-ters in the region to deliver the funeral dis-course. To the surprise of many, after some little hesitation, he consented. On the day and at the hour appointed the [meeting-house] was crowded to overflowing by an assembly composed of the relatives, friends, and com-panions of the deceased, together with a mixed multitude drawn from far and near by curiosity to hear what such a minister could find to say of such a man.

Punctual to the moment the service began. The announcement of the text fell like a clap of thunder upon the assembly. It was from Luke xvi. 23: "And in hell he lifted up his eyes, being in torment." The sermon was a most pungent and powerful exhibition of the character, course, and end of a wicked man. It held the assembly spell-bound to the very last word; but there was in it not a single direct allusion to the person whose obsequies they had come there to celebrate.

In silence and in deep solemnity the con gregation dispersed after the sermon was finished. Some were indignant, but the at-tempt to excite odium against the preacher was a failure. It was generally thought that in what he had done he was governed by a sense of duty. He was said to have stated afterward that when he was invited to preach on that occasion he had determined to decline, but, in answer to prayer, received a message, which he believed to be from God, "Go and preach the preaching that I bid thee."—*Pres-byterian.*

For "The Friend."

Whither are we going?

The question which forms the caption to this article was forcibly brought to mind on receiving 7th month's number of the *British Friend* containing a lengthy account of Ack-worth School Centennary. I was deeply pained to find in the conduct of the proceed-ings on that occasion, such a grievous depar-ture from the ancient practices of our Society: it appears as one of the noticeable features, that singing of a so-called sacred and profane character was indulged in, not only by the scholars but by the elder Friends present. It is sad to think that an Institution which no doubt had its origin in the ordering of Di-vine Truth, should now furnish an example of setting at naught one of our testimonies—that against vocal music. The tendency of this and other departures is to lead to an en-tire abandonment of our well known and long cherished testimony against the adoption of the spirit and customs of the people of the world.

But what can we expect in this day of de-generacy, when many of our would-be Friends on both sides of the Atlantic, holding the highest positions in Society, have introduced into their houses and families musical instru-ments and singing, thus educating their chil-dren and those under their care, in the vain manners and frivolities so prevalent in the present day. And now we find in the very coun-try whence emanated the valiant worthies of olden time, those deeply tried ones, who had to suffer and sacrifice so much in defence of precious principles and testimonies, many of our members endeavoring to trample them under foot. Is the cross of Christ too heavy for these to bear? Has the good, old, *safe* way become too strait and narrow? Will they permit themselves and those around them to be allured into the broad way that leadeth down to the chambers of death, whither so many go to seek worldly ease and enjoyment?

I fear many in this day are stifling the still small voice, which ever has and ever will speak clearly and intelligibly to the inward ear of the soul, the blessed words of warning and instruction, "this is the way, walk ye in it." Oh that we may return to the good "old paths," and there find true rest and safety. Let those who are still endeavoring to be faithful in the maintenance of our distinguish-ing views, lift up their voices *boldly* against these weakening hurtful tendencies: these will often have to weep as it were between the porch and the altar, uttering the language of the prophet, "Spare thy people, O Lord, and give not thine heritage to reproach."

Surely our Society in many parts of the world presents a humiliating and deplorable spectacle, and well may we exclaim, "how have the mighty fallen!" J. Bell.

San José, California, 7th mo. 23d, 1879.

For "The Friend."

Letters of James Emlen.

(Continued from page 412, vol. LII.)

"2d mo. 1857. The importance of watch-fulness as thou observes of thyself, has also felt to me as particularly needful and impres-sive—the place of watching is the place of waiting and hoping, and is therefore an evi-dence to those thus engaged, that they are in Him who is 'the way;' and what can we ask more than to feel that 'we through the spirit wait,' a condition as needful as to re-ceive what we wait for, and as much blessed to those who maintain it with patience; but I find much to learn and much to combat with in preserving the mind in this condition; so much listlessness, wandering thoughts, vain curiosity, and temptations of various kinds, though not perhaps gross, yet such as an art-ful enemy knows are adapted to our weak-ness, and available to his designs, comparable to the 'little foxes' that spoil the precious vine."

"9th mo. 1865. We hear that our dear friend Henry Cope is deceased, and to be buried to-day. He expressed in the Yearly Meeting some apprehension that he should not attend another, and I dare say thou re-members in the Select Meeting how earnest he was in recommending unaffected simplicity in all our conduct and intercourse one with another; so consistent it seemed with his own character. I hope the loss of such dear friends will be in some degree compensated by an increase of devotion on the part of those who are left; do we not find such events bring an increase of concern upon the church, that we who are left may be enabled to fill up the breach?

* * * "The circumstance alluded to must have been very confirming to thy mind. But how often do we find that the manna of to-day does not serve to live upon to-morrow. We think in times of favor that we will not yield to discouragement again, and yet we may very soon find all dependence upon the past seems to be removed, and we left to feel that of ourselves we can indeed do nothing; at such times it may be good to remember that the seed sown in weakness will be raised in power, as we abide with it all the ap-pointed time, endeavoring to keep low with the lowly seed, and exercised to have a con-science void of offence toward God and toward man.

"That we cannot be happy without some evidence that the dear Master is with us, must be because we do love Him and his appearance, though it may be sometimes as with the reproofs of instruction. We love the light, and I have no doubt many of us greatly desire to walk in it, and to have our deeds judged and our hearts searched by it. Such we trust will not be permitted to be carried very wide apart in their pilgrimage journey."

The luxury of luxuries is that of doing good.

For "The Friend."

A Stirring Tender Appeal.

"And now, whilst my heart is bearing towards the isles afar off, the same constraining love which wrought the willingness to leave all for my gracious Lord's sake and his gospel's, extends its binding influence to all my dear brethren and sisters, of every age and of every class, wherever situated, and however circumstanced; desiring in tender and affectionate solicitude, that they may be found steadfastly following the footsteps of those honored and worthy predecessors in the same religious profession with ourselves, who have long since rested from their labors, and whose memorial is on high; who bore the burden and heat of a day of deep suffering, in the faithful discharge of their duty, for the support of those principles in *their original purity and brightness*, which have been transmitted to us. If any should feel sensible of having fallen short in this important work, let me in tenderest love encourage such to be willing to humble themselves under the mighty hand of God, even to the state of little children; and to turn inward to the pure, unflattering witness, which cannot deceive nor be deceived; to be willing to enter into *a diligent and heart-felt search*, and patiently and impartially examine how far those *indispensable conditions* are submitted to on their part, without which none can be followers of the meek and lowly Jesus. Where is that self-denial and the daily cross He first enjoined? Are we denying ourselves those gratifications of time and sense, which cherish and keep alive in us the evil propensities of fallen nature, that separate man from his Maker, and like the little foxes which spoil the tender vines, designed in richest mercy to bud, blossom, and bring forth fruit, lastingly to remain to the praise and glory of the great Husbandman? Without faithfulness, there will be no fruitfulness. It is not giving up or forsaking this or that little thing, to part with which is little or no sacrifice or privation, that will suffice; a *full surrender of the whole will in all things*, must be made to Him, whose sovereign right it is to rule and reign in our hearts. Let none plead for disobedience in these little things, on the ground of their being such; for if such they really are, they are the more easily dispensed with, and not worth retaining; and a tenacity in wishing to preserve them, assuredly indicates, that they have more place in our affections than perhaps we are aware of: 'He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me; and he that taketh not his cross, and followeth after me, is not worthy of me.'"—*Daniel Wheeler, just before leaving England for the Islands of the South Sea.*

It is a precious thing, for every particular "to know the right arm of the Lord, which brings salvation," and to witness "a sitting down at his right hand," where the sheep stand, where the rivers of pleasures run softly, and to drink of the same, which refresheth the whole city of God. To feel this arm of the Lord, and to know it revealed, and to come to a sitting down at his right hand, is the end, sum and substance of the Christian religion; such know salvation for walls and bulwarks, and are as Mount Zion, which cannot be moved.—*W. Shewen.*

Selected.

THE YOUNG PILGRIM'S HYMN.

"My Father, Thou art the guide of my youth."—Jer. iii. 4.

Gracious Lord, do Thou uphold us
By Thy mighty Spirit's power;
Let thy loving arm enfold us,
Keep us safe from hour to hour.
In Thy presence humbly bending,
We would seek Thy grace divine:
Hear Thy children's cry ascending,
Keep us Lord forever thine.

Onward through life's journey lead us,
Waters from the Rock command;
With the Bread of heaven feed us
Till we reach the promised land.
With a price Thy love has won us,
Make our foes their grasp resign,
Set Thy seal anew upon us,
We are safe if we are Thine.

From the tempter's snare appalling
Be thyself our constant guard,
Oh! preserve our feet from falling,
Guided by thy holy word.*
Ah, Lord Jesus! by thy passion,
By thy blood poured forth like wine,
By the might of thy salvation,
Hold us fast for we are Thine.

What tho' clouds should early gather,
Darkly o'er our summer skies;
Thou wilt aid us, oh, our Father!
Thou wilt for our help arise.
Till by Thee conducted ever,
We may hear Thy voice divine
Whisper, e'er we reach the river,
"Fear thou not, for thou art mine!"

M. A. S. M.

Selected.

"DO WE WELL TO MOURN?"

Yes, grieve! it can be no offence to Him
Who made us sensitive our loss to know;
The hand that takes the cup filled to the brim,
May well with trembling make it overflow.

Who sends us sorrow means it should be felt;
Who gave us tears would surely have them shed;
And metal that the "furnace" doth not melt,
May yet be hardened all the more instead.

Where love abounded, will the grief abound.
To check our grief is but to chide our love;
With withered leaves the more bestrewed the ground,
The fuller that the rose hath bloomed above!

Yes, grieve! 'tis nature's—that is, God's—behest,
If what is nature called is will divine:
Who fain would grieve not cannot know how blest
It is to sorrow and yet not repine.

S. H.

Selected.

BIRDS.

BY C. W. THOMPSON.

Ye birds that fly through the fields of air,
What lessons of wisdom and truth ye bear:
Ye would teach us our souls from earth to rise,
Ye would bid us its grovelling scenes despise,
Ye would tell us that all its pursuits are vain,
That pleasure is toil,—ambition is pain,
That its bliss is touched with a poisoning leaven,
Ye would teach us to fix our aim on Heaven.

Beautiful birds of the azure wing,
Bright creatures that come with the voice of Spring;
We see you arrayed in the hues of the morn,
Yet ye dream not of pride, and ye wist not of scorn!
Though rainbow splendor around you glows,
Ye vaunt not the beauty which nature bestows;
Oh! what a lesson for glory are ye,
How ye preach of the grace of humility.

Swift birds that skim o'er the stormy deep,
Who steadily onward your journey keep,
Who neither for rest nor slumber stay,
But press still forward, by night or day,—
And in your unvarying course yet fly
Beneath the clear and the clouded sky;
Oh! may we without delay, like you,
The path of duty and right pursue.

Sweet birds that breathe the spirit of song,
And surround Heaven's gate in melodious throng,
Who rise with the earliest beams of day,
Your morning tribute of thanks to pay.
You remind us that we alike should raise
The voice of devotion and song of praise;
There's something about you that points on high,
Ye beautiful tenants of earth and sky.

[* "The Word was made flesh and dwelt among us." 'That was the true Light which lighteth every man that cometh into the world."]

Selected.

THE INWARD JUDGE.

The following is translated from the "Institutes of Manu," by JOHN G. WHITTIER.

"The soul itself its awful witness is;
Say not in evil doing, 'No one sees,'
And so offend the conscious soul within,
Whose ear can hear the silences of sin,
Ere they find voice, whose eyes unsleeping see
The secret motions of iniquity;
Nor in thy folly say, 'I am alone.'
For, seated in thy heart as on a throne,
The ancient Judge and Witness liveth still,
To note thy act and thoughts; and as thy ill
Or good goes from thee, far beyond thy reach,
The solemn Doomsman's seal is set on each."

"For The Friend"

Extracts from the Diary and Letters of Ebenezer Worth

(Continued from page 410, vol. LII.)

I went the next morning to the Counc House. They were late in gathering; m mind continued to be much favored. I stai most of the forenoon in Johnson Jamison' The interpreter went down to Little Valle the evening before, and did not get back i time for me to speak to them that day. I fe somewhat disappointed and a little discou aged. I queried with some of them if I coul have a chance to speak to them the next da I spent a part of the time in the council hous where my mind seemed clothed with a co cern to do what was required of me, and concern for the improvement of the Indian in the Christian religion, and I hope my spir was profitably exercised in secret prayer fo them. Oh! may a kind and merciful Maste hear my prayers and accept the feeble effort to do what I have thought required of me may it glorify his great and excellent nam who is forever worthy. I went back to Walte Thorp's and staid that night, feeling prett comfortable; and returned to the Counc House next morning. I felt weakness an fears, when the time came (that) they wer prepared to hear me, I was informed. I con menced to speak; in a short time there cam in some young white men; it seemed as if a was taken from me; I felt tried, and desiste I went to them and requested them to wit draw until I was done speaking; witho hesitation, and in a becoming manner (they did so. I felt much closed up. After appea ing in supplication, I spoke some more them on the subject of religion, and requeste them not to suffer themselves to be prejudice against the Christian religion, and repeat the passage where our Saviour says: "Whos ever therefore shall be ashamed of me and my words in this adulterous and sinful ge eration; of him also shall the Son of man ashamed, when he cometh in the glory of h Father with the holy angels." Mark viii. 3 After starting home I felt distressed that was not able to do more; perhaps it was a improper spirit, in part, that caused those di tressed feelings, as I think I did not feel an condemnation. It is enough that the serva does the will of his allwise and merciful Ma ter. Oh! that proud aspiring self may laid low, and that all that is within m glorify the Lord, and that the strength mind and body be spent in that good wor

e next week, perhaps the 6th of 2d month, vent up to Cold Spring where the Indians ere) holding their new year's meeting. I quested an opportunity to speak to them ien assembled, which the managers conented to. When they got together and the portunity offered for me, a number of white ople came to the council house. I became scouraged, and concluded to wait until the xt day. As I returned home that evening, l the distress I was in—it seemed as if ere was almost an insupportable weight on me. I then thought I would not flinch om performing my duty through fear of an, if I could have another opportunity. I ent the next day, three white men came, id I feared I was going to have another ial. I felt a strong wish these men might ithdraw, they all did except one, whose resence did not daunt me much; there was uite a large collection of Indian women and good many men; I was favored with an pen satisfactory time; my interpreter seemed s though he was favored to feel some interest n what he interpreted, and I thought got long well; Gov. Blacksnake expressed his atisfaction with what I said. I left them nly thankful that I had been favored to feel uch a strong interest in their spiritual welare, and language to express my feelings.

3d mo. 12th. I had a very satisfactory opportunity with John Spencer and his wife; lso with Benjamin Williams' wife and her rother. Margaret once appeared to be a fine Christian woman, but is now quite intemerate. I hope this day (she) was favored to eel in a degree sensible of her situation. Benjamin was from home.

13th. Visited Samuel Patterson and wife —a family for whom I have felt much inerested.

[The foregoing appears to be the last entry nade by our friend in his diary whilst residng at Tunessassa. He returned to his pleasant nome, near the Brandywine, in Chester Co., hortly afterwards, and resumed his former occupation of farming. There has not been found among his papers any memorandums of his exercises and engagements until 1857, when they appear to have been resumed.]

Religious Items, &c.

The New Jersey Methodist Conference passed resolutions against the efforts now used to set aside the laws of the State in regard to the observance of the First day of the week, in which they say, they regard such efforts whether made by "our native citizens or those of foreign birth, as a direct attack upon the very principles from which have sprung the present greatness and prosperity of the nation." They protest also gainst the tendency of Corporations to do heir ordinary business, such as the running f freight and passenger trains on that day. On behalf of the temperance cause they say, "Liquor-selling is an immoral business;" "Legislators who vote at the bidding of the liquor-traffic, and refuse to hear the voice of the moral and religious public, are virtually n league with the liquor-dealers, and equally with them deserve the scorn of good men and women;" and "the voters who send such men to the legislature are responsible. It is time for men to vote as they pray, and vote for good men only, and men pledged on the side of temperance." They remind their leaders, that the renting of property for the purpose of liquor selling, and the signing of applications for license are violations of the Methodist Discipline. In reference to the camp-meeting grounds gotten up for the purpose of private speculation but with the name of Methodist attached, yet not under the control of the New Jersey or any other Conference, they disclaim any responsibility, financially or otherwise, and state that "fishing, hunting, boating, croquet, financiering and money-making is no part of the object of a Methodist Camp-meeting."

The Children.—A writer in the *Christian Standard* treats of the causes which lead in these days a larger proportion of the children of Methodists to leave the denomination of their parents, than was formerly the case. He says that in early times most Methodists were poor, and were necessarily closely allied in all associate efforts to promote the extension of their system. Hence the children were brought into close contact with their various meetings, and lived as it were in the atmosphere of Methodism. It naturally resulted from this, that as they grew up they united with the Society to which they had become attached.

Roman Catholicism.—The Christian Advocate while admitting that many Roman Catholics are devout Christians, who look through all ceremonies and material representations, to Divine realities, and worship God in spirit and truth, yet argues that the genius and tendencies of the system are idolatrous.

It draws this conclusion from the introduction into their places of worship of images of Christ, the Virgin Mary and various saints, to which acts of worship are performed; and from the invocations addressed to Mary and the saints.

In illustration of the homage rendered to the Virgin Mary, it quotes an inscription on a church building at Rome—"Let us come to the throne of the Virgin Mary, that we may find grace to help in time of need." Pope Pius IX. erected a pillar in commemoration of the dogma of the Immaculate Conception, on which the prophets are represented as casting their crowns before the Virgin and saying, "Thou art worthy: for thou wast slain, and hast redeemed us to God by thy blood." In a child's paper, approved by eight Catholic prelates, are the following sentences —"The musical voices of the happy children singing hymns to the blessed Mother floated on the breeze, and up to the mother's throne in heaven. * * Our most gracious Queen heard the prayers of her sweet little subjects, and restored her [a child's] beloved mother. Little children, ever pray to the blessed Virgin, and always serve and honor her. Solemnly consecrate yourselves to the service of the blessed Virgin . . the refuge of sinners."

The Scripture records represent Mary as a good woman, and highly favored of the Lord, who was enabled to use the impressive language, "My Spirit hath rejoiced in God my Saviour;" but to offer worship to her, or to any other creature, is offensive in the Divine sight, for God alone is the true object of worship, and besides Him there is no Saviour.

Christ's Rule in British India.—The *Indian Daily News* gives in full a lecture delivered by a native Hindoo, to an audience largely made up of natives, in which, though he is not himself a Christian, he says, "that Christian ideas and Christian institutions are taking root on all sides in India." And then he adds the remarkable declaration, "*Christ rules in British India—and not the British Government.*"

Natural History, Science, &c.

Shell Beds of Clatsop Beach, Oregon.—The coast of the Pacific ocean, some distance below the mouth of the Columbia and above, even to the colder latitudes, show, in its shell mounds or beds, evidences of a dense population that must have long ago lived and thrived on the bounteous sea-food that the ocean provides. Up the little streams and inlets may these beds also be found, but not of the immense proportions found on this ocean beach.

Recently, while swimming at the sea-side house at Clatsop, my attention was drawn to the material with which the roads were being macadamized; shells of oyster and clam predominated, but the rather frequent sight of human bones and sculls excited my curiosity. Following the wagons, I found my way to the pits from which this dump was taken. The excavation showed a depth from five to six feet of this debris, and the original dirt strata had not yet been reached.

I stood by the wall of this seemingly unlimited bed, and with a stick dug into the bank, finding shells of various kind, some of which are not now found on this coast, all bearing evidences of having been used for food, sometimes calcined; also the bones and vertebræ of fish, bones of birds, deer, and other animals, and among them the bones of the human body, sometimes the tiny rib of a little child, and sometimes the arm bones or the shoulder blade of an adult; sculls, too, were not infrequent. The horrible suspicion of cannibalism suggested itself to my mind. These remains were scattered indiscriminately, just as one might imagine the garbage of a house might be thrown day by day and so accumulate in a heap, while earth and stones were mixed with the bones. Of the length of this bed I have no knowledge, and can only imagine the age. It was in shore half a mile and must have, in ancient times, been the beach proper.

Ages have passed since these wild people encamped by the booming waves, for immense old firs, five and six feet in diameter, are growing over the prostrate giant trees that preceded them. I saw no implements of any sort nor did I hear of any being found in these beds, though they might be easily overlooked, as no one had ever before exhibited any interest or curiosity in the matter.—*H. B. Clarke in The American Antiquarian.*

Fly-catching Rat.—In the show window of a trunk store in Hartford, Conn., an interesting sight may be witnessed every evening in an old gray rat catching flies upon the inner surface of the glass. He trots around among the satchels and travelling bags, and wherever he sees a fly upon the glass or the goods he goes after it with a nimbleness and dexterity which secure uniform success. His operations, says the Hartford *Post*, are often continued while several persons are watching him from the sidewalk, of whose presence and attention he seems quite oblivious. In the opposite window are spread several sheets of sticky fly paper, where few or many of the insects are struggling, who would apparently be easy prey for the voracious and venerable rat, yet he appears to understand that the sticky paper

is suspicious, and avoids it, attending strictly to business in his own department.

The Borax Mines of Nevada.—In Esmeraldo Co., Nevada, some four years ago, a young man was prospecting for gold and silver mines. While thus engaged, traversing mountains, canons, and valleys on horseback, he saw, in a valley known as Teel's Marsh, what appeared to be a vast bed of white sand, resembling dry sea-foam. The appearance was so novel and singular that he dismounted and descended to prospect the object. Upon arriving at the place, he found it to be the bed of a dry lagoon, with the appearance of having been dry for centuries. Walking cautiously over the place, he found the surface to be soft and clayey, and often sunk ankle deep. After an examination of the curious clayey deposit, he put several handfuls into his pockets, mounted his horse, and returned across the mountains to his home in Columbus. There, he handed the contents of his pockets to an assayer, who, after analysis, pronounced it the richest sample of borax he had ever seen. This fact at once created great excitement, and no little expense attended the necessary claiming, &c., on the part of the discoverer. It soon proved to be an enormous lagoon or deposit of crude borax, two-and-a-half miles wide, and five or six in length. The result is, that in the course of three or four years, the discoverer has perfected an immense establishment, and is producing an enormous quantity of a chemically pure article of borax.

An Elephant in Court.—It is not often that an elephant is brought into court to give evidence in his own favor, even in these days of justice to dumb animals. But this was done in an action yesterday against the proprietor of the Alexandra Palace. The action was brought on the ground that an elephant belonging to the defendants had frightened the plaintiff's pony and occasioned a dangerous accident. It seemed that the elephant came out suddenly from an enclosure, and the pony, not being accustomed to elephants, ran away. About this there was no dispute. The only question at issue was carelessness; and the elephant, who stood but 4 feet 6 inches high, showed himself to be such a peaceful, tractable animal when he came into court that it was clear no blame attached to him. After this nothing remained but to compromise the case; and at the suggestion of Baron Pollock the elephant's apology was accepted, and the plaintiff was compensated for the damage he had sustained by his owner.—*Pall Mall Gazette.*

Smart Children.—A parent speaking of the health of his children, says, in the *Journal of Health*, "Two things were in their favor, they were born of healthy parents, and *hadn't much sense;* of which latter I have always felt particularly glad, in view of the fact, that the "smarter" a child is, the brighter its intellect, the more certain it is to die early of brain disease; if not, the chances are that the intellect will wane early."

"My own personal observation bears me out in the saying, that persons of moderate mental calibre, of medium capacities, are most likely to live long, live healthfully, live happily and live successfully, whether as to making a comfortable living, or having a solid influence in society."

Loss of Appetite.—The true plan, especially with children, when the appetite is observed not to be so good as usual, is to restrict them to less than they are really inclined to. By thus diminishing the labor of the stomach, it has a chance to rest and recover its energy. A grand rule would this be for persons of all ages, but it takes a man of force of character to do this; the pampered, the self-indulgent, the undecided, feeble-minded folk are altogether inadequate to such a feat of moral courage.—*Id.*

Sewers vs. Health.—The London *Medical Times* advises those looking for a residence:—"Take no rooms in the neighborhood of a principal sewer, because it is an established fact that greater mortality and more sickness exist on the line of great sewers than in any other place, and this is caused by the dangerous air escaping from the air-holes and other crevices." "These gases in a concentrated form produce instantaneous death. In a statistical table compiled by Chief Engineer Conrad, in Holland, it is shown that the mortality in one thousand inhabitants is thirty-five, and that twenty out of this number die of diseases which have their origin solely by inhaling impure air and the use of impure water."

Insect Destroyers.—"I never supposed that bats were of much importance in the economy of nature," said I, carelessly.

"Indeed they are of great importance," replied Percival; "not only beetles are eaten by them, but great numbers of moths. As I said before the bats are actively at work at night; in the day-time multitudes of birds and quadrupeds and predatory insects are destroying the insect pests. The birds are especially active in this work, and apparently in order that it may be more thoroughly done, different races of the feathered tribes have been created, each with its own particular sphere. The black birds, thrushes and larks devour the insects which infest the grass crops and other vegetations near the ground; the creepers, titmice and others eat the insects which are found on the limbs and bark of trees both in the larval and perfect forms; the wood-peckers destroy the borers in the wood of trees; while the warblers, cuckoos and orioles capture the insects and caterpillars in the foliage. The fly-catchers are busy through the day; and the night-hawks and whip-poor-wills in the night capture the flying insects near the earth; while the swallows are on the wing from daylight until dark, securing those insects that have escaped their other enemies.—*Scribner.*

THE FRIEND.

EIGHTH MONTH 16, 1879.

Several weeks have elapsed since we learned that a separation had taken place in Spring River Quarterly Meeting, Kansas. Before noticing the occurrence in our columns we desired fuller information as to the causes that led to it, and the circumstances attending it, than were then in our possession. We have now received a printed "Testimony," issued by the Friends who took part in the movement, and have been permitted to examine several letters written by different Friends in Kansas which refer to the event, and throw some light on the motives which led to the taking of such a serious and responsible step.

From these it is evident, that the fundamental cause of this disruption is the departure from the principles and practices of the Society, which has been gradually spreading in our limits. The effect of such departure necessarily to destroy the bond which unite together the members of the body. For those who are convinced of the truth of our doctrines, and believe it part of the mission of our branch of the Church to spread them in the world so as thereby to promote the growth of the Redeemer's kingdom amongst men, cannot receive as fellow-laborers those whose teaching tends to overthrow what they regard as among the fundamental truths of the Gospel. In this respect how can "two walk together unless they are agreed?" though they may maintain feelings of friendship towards those who differ from them, and may earnestly desire that their eyes may be opened to see the truth.

We have no hope that the progress of these distressing divisions within our borders will be stayed, unless there be a return to first principles; and the Lord by his omnipotent power again move on the hearts of the people, enabling them to see the spiritual nature of true religion, causing them to feel their need of being freed from the dominion of sin, taking up the cross of Christ, and leading them to that patient indwelling with his Spirit, in which strength is given to bear the refining judgments of the Lord, and to faithfully follow their holy Leader in the forsaking of all unrighteousness.

We have seen much of the evils that flow from separations in our own and other religious societies,—the loss of strength in the church, the cultivation of a spirit of fault finding, the turning of the people's attention from the work of grace in their own hearts to the doings of others, the destruction of the harmony of neighborhoods, and the stumbling effect on the young and inexperienced. Believing that the responsibility for these evils lies in the first place on the heads of those who depart from those doctrines a belief in which Robert Barclay says is the ground of our being joined together as one people, we view with sorrow and anxious concern the many obvious departures from our ancient standard, now so conspicuously observable. And we sincerely desire the encouragement of all our members in holding fast to the principles and practices of Friends, and, where there is need for it, in contending earnestly for the faith once delivered to the saints. On the maintenance of those principles and practices, depends, we believe, our existence as a Society of Friends. If we depart from them the crown will be taken from our heads, and given to others whom the Lord will raise up to proclaim the truths of his everlasting Gospel.

We also believe there is need for great caution, that those who are brought into difficulties through their honest efforts to maintain the truth, should guard well their own spirits, and not rashly take important steps impelled thereto in any measure by personal feeling, overheated zeal, or any secondary or improper motive. "The wrath of man worketh not the righteousness of God," and it is "His works alone that praise Him." If we "acknowledge God in all our ways," and move only under his direction, we may hope for a blessing to rest upon our efforts in his cause, which we cannot expect to be bestowed upon labors that spring from a lower source.

As to the motives which operated in the present case, we will permit those concerned to speak for themselves. A letter dated 7t

. 9th, from one of these, who has been es-
med as a solid, settled Friend, says:—"We
ve given up all hopes of the majority of
Ministers, and many appointed Elders,
d many others, ever returning to primitive
nciples, or in other words, our distinguish-
g views as a Society, and which is becoming
ore and more apparent in many particulars;
d under a solemn and saddening sense of
e presence of these things in many meet-
gs hereaway, the members of our Monthly
eting held a conference to deliberate on
e tried condition of Society, and whilst
iting for Divine guidance, it appeared plain
ns that we would have to either drift into
e current into which Society was running,
we must come out of the confusion, and
cordingly last Seventh-day was a week there
re two Quarterly Meetings held, both claim-
g to be Friends."

A letter from another Friend after referring
some things of an unsatisfactory character
the Quarterly Meeting for business, says:
"Friends were advised to bear all patiently,
hich was done, and when they read the
osing minute, a Friend stood up and enumer-
ed some of the difficulties that had arisen
the Society, inviting all who wished to en-
avor to faithfully maintain all our doctrines
d practices to remain in the house." Those
ho remained in accordance with this invi-
tion, appointed a clerk, and proceeded to
ansact business as a Quarterly Meeting.

A letter from a third Friend, who was pre-
nt, though not a member of that Quarterly
eeting, and who did not meet with those
ho thus remained after the close of the first
eeting, corroborates this information, and
ates that one of those active in this move-
ent gave as a reason for the method pur-
ed, that "they desired to avoid any real or
pparent strife or confusion in the meeting,"
d he adds, "the whole affair was managed
ery quietly, without words of bitterness or
sturbance."

The printed "Testimony" before referred
, gives no information as to the proceedings
ove related, but speaks of the departures
d innovations which led to those proceed-
gs. We propose in our next number to
int such portions of this as seem necessary
give our readers a full understanding of
e case.

The Christian Worker of 7th inst. contains
e following letter from Helen Balkwill, of
ngland, who has been paying a religious
isit in America, with the permission of her
iends at home.

"I wish to inform Friends in America,
rough your columns, that I have recently
fresh investigated the Holy Scriptures on
e meaning of the outward rites of baptism
nd the Lord's supper, and that the conclu-
on I have arrived at is, that if regarded
mply as memorial, and not in any sense
acramental, they are intended to hold a use-
l place in the outward Church until this
ispensation is closed by the personal coming
f the Lord Jesus according to prophecy. I
o not wish to slight the convictions of those
arnest Christians who two centuries ago led
ur forefathers out of the danger and error
f a reliance upon these for salvation, nor the
onvictions of the great body of Friends who
till consider its disuse the best remedy for
buse, but I wish to make public my own
ersonal conviction that a middle course is
possible and right, and my belief that Jesus intended his words, 'This do in remembrance of me,' to be applied not only to those then with him at the table, but to the Christian churches established through their instrumentality everywhere. Water baptism I regard as also intended to be the lasting and ordinary mode of introduction into the outward Church, as conversion introduces into the true and invisible church, (though having nothing of a saving character in it.)

"Having communicated these views, as in duty bound to my friends in England, it is their wish that I should close my work in America as speedily as possible and return home. To their authority I cheerfully submit, desiring to remain a member of a church to which I am bound by innumerable ties, and trusting that among Friends I may still be permitted, however feebly, to proclaim the unsearchable riches of Christ in free and full salvation.

"Through your columns I desire to say farewell to all my dear friends in America in the love of Jesus, and to assure them that the same love exists between myself and those Friends across the ocean who have felt that their responsible position and duty to the Society demanded a recall which it has pained them to issue.

"In Christian love, HELEN BALKWILL.
Adrian, Michigan, Seventh mo. 30, 1879."

It is a satisfaction that Friends in England have recalled one, who by her own admission, is not prepared fully to unite with the Society in the views it has always held as to the fulfilment of all rites by the coming of Christ, and the inutility of their continued observance in the Christian Church. We repect the honesty and openness which mark her letter; but it is plainly improper for such to be commissioned for service as representing the Society of Friends.

We believe there is need of much greater care in many places than is now exercised as to granting certificates for religious labor to persons who are not fully settled in the doctrines of Friends. The visits of such travellers often cause much distress and exercise of mind to true Friends, who see that tares are mixed with the seed they are sowing.

The commencement of a new volume seems a suitable time to call the attention of our subscribers, and of others interested in our Journal, to the good that may be accomplished by increasing its circulation.

We believe the weekly visits to our families of a sheet, which revives in our memory the various doctrines and testimonies of the Society of Friends, presenting them in different points of view, as the minds of the different writers are impressed with a concern for their maintenance and extension; and which furnishes illustrations of the practical working of those principles, or rather of the blessed results of obedience to the Divine Will, which is the foundation of all religion; are of value in confirming the faith of its readers in the verity of those spiritual views which were taught to mankind by our Saviour and his apostles, and were opened to the minds of the early members of this Society by the Holy Spirit, which our Saviour told his disciples should bring all things to their remembrance. And we think the reading of such accounts and statements of doctrine is often blest by stimulating the reader to greater earnestness and faithfulness in the pursuit of the one thing needful. While there is no substitute for the work of the Holy Spirit immediately operating on the heart of man, through which alone we come to partake of the salvation which is by Christ, yet the pure mind may, through the Divine blessing, be stirred up by secondary means, and the earnest Christian will thankfully avail himself of such helps to spiritual progress as are within his reach.

We believe some of our members may be instrumental in doing good, by encouraging or assisting some who are not now subscribers to "The Friend," in introducing our paper into their families.

SUMMARY OF EVENTS.

UNITED STATES.—The Pennsylvania Railroad propose transferring their main passenger depot in this city, from West Philadelphia to Fifteenth and Market streets, by constructing a new bridge across the Schuylkill, and an elevated railroad from it to the new depot, along Filbert St. The company has purchased a large number of properties along the route, and when the purchases are completed, there will be sufficient area for a roadway of nine tracks. The grade of the road to be 17 feet higher than the street grade. The entire space between Sixteenth and Merrick, and Market and Filbert street, is to be devoted to terminal purposes, and upon it will be constructed an immense passenger and freight depot. The landing for passengers will be upon the second floor, while the freight cars will be lowered by a hydraulic apparatus to the street line, the cars also being shifted by transfer table, if desirable. The cost of the contemplated improvements is estimated to be above $2,000,000.

The Free Sanitarium at Point Airy, is on the southern end of Windmill Island, in the Delaware river, opposite Philadelphia. Tickets are given to the deserving poor, who desire to visit it. Mothers and their sick children are allowed entire freedom to wander about the island, and are supplied with a substantial meal at noon. To those requiring medical treatment, care and attention are gratuitously given. The daily average attendance is about 450. The Sanitarium is supported entirely by voluntary subscription.

Dr. Charles M. Cressen has recently devised an improved megascope, an instrument for examining and comparing documents where alterations or forgery is suspected, which promises to be very efficient. This instrument, the *Philadelphia Record* says, has been successfully used in the examination of altered documents, and altered and counterfeited bank notes. In legal contests, where the merits of a case depend upon the genuineness of a particular signature, or that of an entire written document, the megascope, though dumb, is capable of giving strong evidence, and more reliable than the most consummate expert that ever took the stand. Placing the genuine and spurious documents side by side in the instrument, after placing the screen before the eyes of the jury, both documents are thrown upon it, so that the jury may decide for themselves which is the real, and which the fraudulent. The eloquence or ingenuity of counsel cannot disturb its story.

During the first half of 1879, the income of the direct cable across the Atlantic was $438,530, and the net profit $335,705.

A bill reducing the rate of interest in the State of New York from 7 to 6 per cent, passed the Legislature last winter, has recently received the Governor's signature, and takes effect 1st mo. 1st, 1880.

One hundred and two natives of Sheffield, comprising twenty-two families and twenty single men, recently landed in New York; they represent an entire manufactory of fine cutlery in Sheffield, and are expecting to engage in this business in a Connecticut workshop. Sheffield ranks first in the manufacture of fine knives and razors; the assigned reason for the excellent work of that town, is the skill of the workers gained by long experience, and by the habit of transmitting from father to son the small secrets of the trade.

Sergeant Finney, of the Signal Service Corps, who left Washington about the 1st of 6th month to investigate the terribly destructive tornadoes which occurred in Kansas, Nebraska and Missouri, on the 29th and 30th of 5th mo., reports there was a general storm area in Northern Kansas, southeastern Nebraska and northwestern Missouri, and that he discovered traces of eleven distinct tornadoes, all originating in one storm area.

The deaths in New York city, from 6th mo. 14th to 8th mo. 2nd, numbered 5,034, of which 2,841 were children under five years.

There were 391 deaths in Philadelphia during the past week. Of these 100 were from cholera infantum; consumption 44; convulsions 16; debility 11; scarlet fever 7; inflammation of the brain 14; of the lungs 10; stomach and bowels 12; old age 12; and paralysis 9.

Reports from Memphis indicate an increase of yellow fever. The number of cases daily reported number about twenty—the disease has been declared epidemic. The Secretary of War has ordered 500 army tents to be forwarded for use of fever refugees in camp.

Markets, &c.—Government Bonds, 6's, 1881, 104¾; 5's, 102¼; 4½ per cents, registered, 105⅛; do. coupon, 106¼; 4's, 1907, 102.

Cotton, 11½ a 11¾ cts. per pound.

Petroleum—Crude 5½ cts., and refined 6¾ cts. per gallon, in barrels. Linseed oil, 64 a 65 cts. for Calcutta, and 62 a 63 cts. for American. Lard oil, 45 cts. Sperm, crude, 75 cts.; bleached winter, 92 a 95 cts. per gallon.

Flour.—Minnesota extra, $5.25 a $5.87½; Penna. do., $4.87½ a $5.25; western do. do., $5.50 a $5.80; patent, $5.75 a $7.25.

Grain.—The market for wheat devoid of animation, but prices rather firmer—red and amber quoted at $1.07 a $1.07½. Corn, 46 a 49 cts. Oats, 36 a 37½ cts.

Hay and Straw.—Prime timothy, 70 a 80 cts. per 100 pounds; mixed, 65 a 75 cts.; straw, 65 a 75 cts. per 100 pounds.

Beef cattle, 3½ cts. for common, and 5½ cts. per pound for extra. Cows, $25 to $35 per head, as to quality. Sheep, 3½ a 5 cts. per pound. Lambs, 4 a 6¼ cts. per pound. Hogs, 5 a 5¾ cts., as to condition.

Foreign.—At a recent meeting in London, John Bright severely criticised the conduct of the British Government in India, particularizing a recent act which put the control of the press in that country in the hands of the Government; a general disarming act, whose hardship was felt in those parts of the land where wild beasts are destructive to human life; and an income or license tax which reaches to the laborer or artizan whose income may not be over four shillings per week.

A recent overflow of the river Mersey, has caused much damage to the crops in Lancashire and Cheshire. Some loss of life is also reported.

Three thousand miners of Silverdale in North Staffordshire, have struck against an increase of hours of labor or a reduction of 10 per cent. in wages.

A despatch to the *Times*, from Calcutta, dated on the 10th, reports that the cholera is still raging among the troops and natives of Candahar, and is spreading towards Herat. The Rumpa disaffection is spreading. The insurgents are badly armed but conduct guerilla warfare.

Information is received from South Africa, that a number of Zulu chiefs have surrendered; but the reports relative to the prospects of immediate peace are conflicting.

Official reports state that the grain in the south of France has been harvested in excellent condition, and that in the north and west a good average crop may be expected.

A fire is reported to have occurred on the 7th, at Chatinois, near Strasburg, by which half the town was destroyed, and 2,000 peasants are rendered homeless. The damage will reach 1,000,000 marks.

In the town of Seragevo, on the 8th inst., a fire originating from the explosion of some spirits, destroyed 288 houses, 358 shops, and 48 warehouses. The loss to private property is estimated at 1,000,000 florins.

The St. Petersburg journals are full of terrible details connected with the fire at Irkutsk, which seems to have had an undoubted revolutionary origin. Three days before the outbreak, threatening notices were affixed to the Government House and several private dwellings. Those notices declared that the city must give a contribution of 500,000 silver roubles to the "Social Revolutionary Committee," otherwise it would be destroyed by fire. Both authorities and people exercised the utmost watchfulness, but in vain. The fire broke out simultaneously in six different places, and the town soon resembled a sea of flame. Four suburbs, with more than 250 houses, were reduced to ashes.

The *Standard's* Paris correspondent states, that a St. Petersburg letter shows an enormous increase in the number of Nihilists in Russia.

King Menelek, who rules over the southern portion of Abyssinia, has sent a letter to the Anti-Slavery Society, announcing that he has abolished the slave-trade throughout his dominions.

A telegram from Para, Brazil, dated the 21st ult., states that 14,000 distressed inhabitants of Para had revolted in consequence of stoppage of supplies for their relief. The military had been called out, as it was feared the town might be sacked.

RECEIPTS.

Received from Sarah Greene, R. I., $2.10, vol. 53, and for Eliza G. Sheffield, Conn., $2.10, vol. 53; for Isabell Keightly, Canada, $2.25, vol. 53; from Margaret Lightfoot, City, $2, vol. 53, and for James M. Price, City, $2, and Jacob Parvin and John S. Pearson, Pa., $2.10 each, vol. 53; from George Wright, City, $2, vol. 53; from Robert Knowles, Agent, N. Y., $2.10, vol. 53, and for James R. Boss, Benjamin Knowles, David Peckham, Lorenzo Rockwell, and Hubert Rockwell, N. Y., and David F. Knowles, Vt., $2.10 each, vol. 53, and for Henry A. Knowles, Io., $4.20, vols. 53 and 54; from Samuel Woolman, N. J., $2 10, vol. 53; from Rebecca W. Smith, City, $2, vol. 53, and Ambrose Smith, for copy to Md., $2.10, vol. 53; from Isaac Sharpless, Pa., $2.10, vol. 53, and for Amy C. Hoopes, $2.10, vol. 53; from Esther H. Mendenhall, Pa., $2.10, vol. 53; from Sarah L. Mickle, N. J., $2.10, vol. 53; from Alfred King, Agent, N. Y., $2.10, vol. 53, and for Gilbert Weaver, William R. Hazard, Persis E. Hallock, Mary A. Simkin, and Nicholas D. Tripp, $2 10 each, vol. 53; from Anna W. Hooten, N. J., $2.10, vol. 53; from Samuel P. Leeds, N. J., $2.10, vol. 53; from Samuel F. Troth, City, $2, vol. 53; from George Brinton, Pa., $2.10, vol. 53; from Isaac Child, Io., $2.10, vol. 53; from George G. Williams, Gtn., $2.10, vol. 53, and for Asenath A. Cooper, Pa., $2.10, vol. 53; from Dr. Samuel Whitall, N. Y. City, $2.10, vol. 53, and for Frances S. Culbertson, Neb., $2.10, vol. 53; from Jacob Edge, Pa., $2.10, vol. 53; from Charles B. Sheppard, Pa., $2.10, vol. 53; from Dr. Isaac Huestis, Agent, O., $2.10, vol. 53, and for Fleming Crew, David Smith, Ann Smith, Amy John, Henry Crew, Joseph Doudna, Jesse Hiatt, Abel W. Bye, Thomas E. Vanlaw, Harmon Rhodes, Jane Sears, Hannah Ann Vanlaw, and Eliza Branson, $2.10 each, vol. 53; from Joseph Walton, N. J., $2.10, vol. 53, and for Seth Warrington, and Mary Ann Haines, $2.10 each, vol. 53; from Ann W. Comfort, Mich., per Woolston Comfort, $2.10, vol. 53; from Charles T. Lukens, Pa., $2.10, vol. 53; from Edward Bailey, Pa., $2.10, vol. 53; from James Forsythe, Pa., $2.10, vol. 53; from Mary Kaigbn, for Ann Kaighn, Amos Evens, and Joseph K. Evens, N. J., $2.10 each, vol. 53; from James G. McCollin, City, $2, vol. 53, and for Anna G. McCollin, City, $2, and Ann Garrett, Pa., $2.10, vol. 53; from William Matlack, N. J., $2.10, vol. 53; from Dorcas B. Robinson, R. I., $2.10, vol. 53; from Lettice Evans, N. J., $2.10, vol. 53; from Deborah Satterthwaite, N. J., $2.10, vol. 53; from Levi B. Stokes, Gtn., $2.10, vol. 53, and for Sarah P. Johnson, $2.10, vol. 53; from Margaret P. Warner, Pa., $2.10, vol. 53; from Ellis Winner, O., $2.10, vol. 53; from Dr. George Thomas, Pa., $2.10, to No. 24, vol. 54, and for J. Preston Thomas, $2.10, to No. 23, vol. 54, and Charles T. Thomas, Pa., and Jonah Ogelsby, W. Philada., $2.10 each, vol. 53; William J. Evans, N. J., $2.10, vol. 53, and for Martha Evens and Sarah Haines, $2.10 each, vol. 53; from Joseph B. Cooper, N. J., $2.10, vol. 53; from Sarah S. Kenyon, R I., $2.10, vol. 53; from Ann Burgess, Pa., $2.10, vol. 53; from Nancy B. Buffinton, Mass., $2.10, vol. 53; from Zebedee Nicholson, N. J., $2.10, vol. 53; from Anna Thomas, N. J., $2.10, vol. 53, and for Howard A. Mickle, N. J., and William Berry, Gtn., $2.10 each, vol. 53; from Beulah Garrigues, Pa., $2.10, vol. 53; from Daniel Smith, O., $2.10, vol. 53; from Jacob V. Edge, Pa., for Joseph Harrison, $2.10, vol. 53; for Rebecca S. Troth, N. J., $2.10 vol. 53; from Ezra Engle, N. J., $2.10, vol. 53; from Charles Stokes, Agent, N. J., for Henry W. Wills, George Haines, Joshua S. Wills, Joseph H. Haines, Martha Allen, Joseph Evans, and George Lippincott, $2.10 each, vol. 53; for Charles Lippincott, N. J., $2.10, vol. 53.

Remittances received after Fourth-day morning, will not appear in the Receipts until the following week.

MOORESTOWN ACADEMY

Will re-open 9th month 1st, 1879, under the care of Chester Monthly Meeting of Friends, New Jersey, for pupils of both sexes.

Edward Forsythe, Principal.
Anna Woolman, } Assistants.
Mary C. Stokes, }

FRIENDS' ASYLUM FOR THE INSANE,
Near Frankford, (Twenty-third Ward,) Philadelphia.
Physician and Superintendent—John C. Hall, M.D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

WESTTOWN BOARDING SCHOOL.

The Committee on Instruction of Westtown Boardi School meet in Philadelphia on the 23d of 8th mon at 10 A. M.

TOUGHKENAMON BOARDING SCHOOL.

Tbe 13tb year opens Ninth montb 9th, 1879.
H. M. Cope, Principal.

FRIENDS' SELECT SCHOOLS.

These schools, under the care of the three Month Meetings of Friends in this city, will re-open on Secon day, Ninth mo. 8th, 1879.

A limited number of children will now be admit to these schools, not members of our religious Societ whose parents may desire to have them educated fr from the unnecessary but fashionable accomplis ments, too common in many sbools at this day.

The attention of Friends residing in tbe city and neighborhood is particularly invited to them. T terms are moderate, and Friends belonging to Pbi delphia Yearly Meeting, sending children to the schools, (also members), who may find the charg burdensome, can be fully relieved.

The principal schools will open for the next ter under tbe care of John H. Dillingham and Marga Lightfoot, as Principals, both successful teachers many years' experience. Witb tbese Friends in char assisted by a complete corps of teachers, it is thoug tbese schools may safely be recommended as affordi opportunities for obtaining a liberal education in u ful branches of study, and in the Latin, Greek a French languages. Facilities for illustration are forded by a valuable collection of philosophical a chemical apparatus, minerals, and Auzoux's models parts of the human system, &c.

Believing tbat advantage would arise from creased facilities for the instruction of the smal girls, arrangements bave been completed for the op ing with the fall term, of a primary department in t building on Seventh St., in wbich special attenti will be given to those children whose studies are of elementary character. Tbe Primary Sbools in Cbe St. and at Sixth and Noble Sts., will be contin under their former efficient management.

Further information may be obtained upon appli tion to the Treasurer of the Committee,

James Smedley, No. 415 Market St.

WESTTOWN BOARDING SCHOOL.

Our friends Benjamin W. and Rebecca G. Passmo having resigned their positions as Superintendent a Matron of Westtown Boarding School, Friends w may feel drawn to engage in the important and resp sible duties of superintending this Institution, are quested to communicate with either of the undersign The present Superintendents desire to be released 4th month next, or earlier.

William P. Townsend, West Chester, Pa.
John S. Comfort, Fallsington, Buck Co., Pa
Charles J. Allen, 304 Arch St., Philadelphia
Elizabeth R. Evans, 322 Union St. "
Anna V. Edge, Downingtown, Pa.
Deborah Rhoads, Haddonfield, N. J.

Died, 7th mo. 22d, 1879, Rebecca B., wife John C. Hoge, in tbe 62d year of her age, a membe Flushing Monthly and Particular Meeting, Belm county, Ohio. For several years previous to her de she was afflicted with paralysis. The disease, tho slow in its progress, gradually deprived her of phys strength, until she became entirely helpless and spe less; but she appeared to retain her mental facul until the last. Whilst able to converse, she often pressed a feeling of thankfulness for blessings confe upon her, manifesting Christian patience and resig tion under this proving dispensation; and we h cause to believe that, through the mercy of Go Christ Jesus, she is safely landed where "all tears wiped away from all eyes." And we feel assured by this affliction meted out to our departed frien very solemn and impressive warning has been exten to her family and friends on this wise, "Work whil is day, for behold the night cometh wherein no can work." And again, "Whether ye eat or drink whatsoever ye do, do all to the glory of God." the call thus given, fasten upon our hearts as a na a sure place.

WILLIAM H. PILE, PRINTER,
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Life and Adventure in Japan.

BY E. WARREN CLARK.

(Continued from page 2.)

We spent a week in Kioto, at a beautiful ummer resort on the hillside overlooking the ity; we visited all the points of interest, and njoyed our stay exceedingly.

Kioto, above all other places in Japan, is he city of temples, and to mention half of hem would be out of the question. Most of hem are large, and their grounds are laid out n a magnificent scale; many have noted hisorical associations.

The ancient palace of the Mikado, which as always given the chief sacredness to the ity, is located within a large enclosure near he upper end of Kioto; the grounds are in he form of a parallelogram, and contain a umber of buildings with peculiarly-shaped oofs. No other buildings in the empire are llowed to have this style of roof, except the hrines and temples of the Shinto sect. The Mikado was worshipped as the Tenno, or Son f Heaven; his head must therefore be proected by a Shinto roof, and his very residence ecame sacred. No paint was ever used about he royal dwellings, but the wood-work was f fine grain, and kept clean and polished. ometimes the ends of the rafters were tipped vith white, but this was the only color permitted, and gave a pretty checkered effect vhen used on the dark beams of the gateway nd roofs.

Behind the palace proper is a large square arden or park also enclosed by walls, conaining spacious dwellings; here his mysteriousness might retire if he chose, and live a eaceful prisoner, after giving up his duties f state to his successor.

All the interest connected with Kioto, as eing the royal residence of the Tenno, has of ourse departed since the removal of the Mikado's person and his capital to Tokio.

Kioto contains nearly 300,000 inhabitants; ts streets are laid out at right angles, and are s regular as those of Philadelphia.

Of the hundreds of temples visited, I will nly mention that of "Kiyo-Midzu," or clearwater. This temple is splendidly situated; t was built about A. D. 798, and is considered among the most sacred spots in this neighborood. It is approached by long slopes of tone steps. At the entrance of the temple is a pagoda, and along the edge of the buildings are high balconies or stages which overlook the slope. The priests and people were at worship while we were there, and the beating of drums made a continuous din. The high stages are partially protected by projecting rails, as they overlook a depth varying from 100 to 200 feet.

Within recent times it was customary for eccentric individuals, who did not want to go to war, to come and throw themselves off this precipice, preferring to die before the temple of their deity, rather than be killed in battle.

Descending by a winding path from the stages, we came to the waterfall of the "Clearwater," which is divided into three streams by stone troughs projecting from the edge. Underneath is a small shrine in the rock, and hither pilgrims come to worship, and bathe in the sacred waters.

We took a bath there ourselves, but it was with difficulty that either of us could stand more than a few seconds under one of those solid streams of very cold water, which fell upon one like a liquid hammer. And yet, soon after coming out, we saw three men stand for eight or ten minutes, each with his head bowed forward towards the shrine, and the stream of water falling upon his neck and back, while he devoutly counted his beads, a string of which he held between his hands, and repeated prayers either for his own purification or for the healing of some sick friend. Sometimes persons will stand underneath this fall for a long time, as a kind of penance for sin; and even in winter persons will kneel there, praying for sick relatives, till they are almost benumbed. The priests pretend that cures have been wrought through the efficacy of these waters.

Our last evening in Kioto was passed in watching the merry scenes along the shallow river-flats, where the people congregate in large numbers to spend the warm summer evenings. The river-bed is mostly a dry gravelly waste, with streamlets flowing here and there through narrow channels. A fresh breeze may always be found here during the sultry evenings, and numbers of small platforms or stout tables are placed in the shallow portions of the river, upon which the people sit and enjoy themselves. The tables are connected with innumerable restaurants which line the river bank, and busy waiters bring fish, soups, tea, and saki down the sloping walks to the guests.

A few years ago, in journeying along the highways of Japan, the traveller would see at the entrance of every village and near the cross-roads, a wooden edict-board hanging where every passer-by might read it, upon which was written in large characters, "The evil sect called Christian is strictly prohibited." This law No. 3 was suspended by the side of other laws against stealing, murder, and insurrection, and, like them, was formerly punishable with imprisonment and even death.

Why should the Japanese consider Christianity a criminal offence, worthy of punishment, when *we* believe it to be a blessing, and see in it the highest joy, love, and salvation? The answer is simply this:

In the sixteenth century, when Europeans first came to Japan, the Jesuit missionaries accompanied the traders, and succeeded in converting the southern provinces to the Roman Catholic faith. So successful were they, that a little later they entered into a conspiracy with some of the disaffected daimios, and attempted to overthrow the government of the Tycoon, and make Christianity the state religion. The conspiracy was discovered, and hundreds of Jesuits and Roman Catholic priests were banished from the country; a terrible persecution of the native converts also followed, in which tens of thousands perished by fire, sword, and crucifixion.

Christianity, so-called, was swept from the land; its very name was written in blood, and children were taught to trample upon the cross. The edict-board which I have mentioned was written at that time, and placarded throughout the empire. Foreigners were expelled, and "the foreign religion" prohibited. The Japanese of later days looked back upon that bloody chapter in his country's history, and learned to associate the "Yesu followers" with ideas of intrigue, rebellion, and things worthy of contempt. He held Christianity accountable for the evil actions of the men who professed it; and he regarded the edict-board which daily met his eye as a righteous barrier against the dangerous sect.

Three centuries rolled away, when at last Commodore Perry's ships appeared and again opened Japan to foreign intercourse. As in former years, the missionary accompanied the merchant and trader; but this time the light of the pure Gospel of peace began to break upon the darkened pagan empire. American missionaries settled at Nagasaki, and afterwards at Yokohama and other ports; they did not bring the altars, candles, and crucifixes of the Jesuits, but proclaimed the simple story of the Scriptures.

Great prejudices had to be overcome, however; the name of Jesus had long been misunderstood, and the ominous edict-board still prohibited the "evil sect." Little progress was made at first, for the people were afraid, or openly opposed to the new doctrines. Even as late as the year 1872, Japanese who attended my Bible-class in Shidz-u-o-ka said they were astonished to find Christianity such a good thing, and so pure and exalted in its teachings, for they had been taught from childhood that it was evil and corrupt. They were so glad, they said, to learn that it was the true religion, of peace and charity, rather than evil.

Long and patient labor was required before this popular prejudice could be even partially removed. In the progress of events, however, the odious law against Christianity was taken

down from the public highways, by order of the government, never again to be replaced.

So great was the feeling of thankfulness and Christian exultation at this result, among foreign missionaries and others, that I obtained possession of the original edict-board which had so long hung up in my own Province of Suruga, and sent it home as a trophy and relic, to show friends in America the last vestige of religious persecution.

This weather-beaten board travelled eight thousand miles, by itself, and is perhaps the only one which ever left the country. After it had gone the local governor who had given it to me tried to get it back again; but I replied that Japan had no further use for the law, and that I had sent it to America for safe preservation!

In glancing over a letter written when about commencing my bible-classes in Tokio, and when unusual difficulties appeared in the way, I find this statement concerning my students: "I confess that when the feeling floods upon me, that *these* are souls for whom Christ died, and *mine* is the privilege to make the fact known unto them, it breaks through all bounds of mere expediency, and forces me to speak the truth at all risks. * * There is a solemnity beyond expression, in the attempt to bring before these young men the words of eternal life."

(To be concluded.)

"For The Friend."

Summer Pencillings.

The Name and Power of the Eternal.—The Psalmist wrote, "In the name of our God we will set up our banners." Would that we could all more do this! Would that we could rally to this Power as the Christian's stronghold! What a bulwark of saving help and strength should we find it! In "The Song of Solomon" it is recorded, "*Thy Name* is as ointment poured forth," &c. The poet, on the name or power of Jesus, has beautifully written:—

"It makes the wounded spirit whole,
And calms the troubled breast;
'Tis manna to the hungry soul,
And to the weary rest."

Our Conversation.—In musing to-day on the subject of conversation, I was reminded of the words of the Most High through the Psalmist: "To him that ordereth his *conversation aright* will I show the salvation of God;" and likewise dwelt upon the language of the apostle Paul on the same subject: "Only let your conversation be as it *becometh the gospel of Christ*;" with also the query of the apostle Peter: "Seeing then that *all these things shall be dissolved*, what manner of persons ought ye to be in all holy conversation and godliness," &c. Methought that with such and many more Scripture precepts of similar import written for our learning, we ought to give more earnest heed to this important subject, lest we miss of the blessing promised to him "who ordereth his conversation aright," and that, through unfaithfulness, this talent of great influence become a less important auxiliary than it should to the praise of Him, who having bestowed the blessing, is looking for fruits thereof to his own praise and glory.

Sadly true is it that conversation is too much resorted to to palliate dulness, or to pass away the tedious hour, than either to promote our own instruction and edification, to exalt the kingdom of the Redeemer, or to adorn the doctrine of God our Saviour, whose we are, and whom it is our highest privilege to love and serve. As a Christian poet has conveyed, it

"Too often proves an implement of play,
A toy to sport with, and pass time away.
Collect at evening what the day brought forth,
Compress the sum into its solid worth,
And if it weigh the importance of a fly,
The scales are false, or algebra a lie.
Sacred interpreter of human thought,
How few respect or use thee as they ought!
But all shall give account of *every wrong*,
Who dare dishonor or defile the tongue."

But it is a cheering truth that there are, notwithstanding, "veteran warriors in the Christian field," who endeavor to honor their Master by the watchful and guarded use of the lip and tongue, and on all occasions "to show out of a good conversation their works with the meekness of wisdom." These oft commune of their King and his kingdom; and

"Daily derive increasing light and force
From such communion in their pleasant course."

Can it be, that the things which so superlatively belong to our journey through life's flitting valley, with the brighter scenes beyond, can by any be ignored or deemed of little value?

"Is it incredible, or can it seem
A dream to any, except those that dream,
That man should love his Maker, and *that* fire,
Warming his heart, should at his lips transpire?"

On this subject is there not cause for apprehension that the ways and usages of a world that lieth in wickedness, has had too much of a countervailing influence, and that those "whose highest praise is that they live in vain," have so leavened the tone of general conversation, that it is hard "to build our altar confident and bold" on the side of Truth, and thence to withstand the popular current.

"Hard to escape from custom's idiot sway,
To serve the Sovereign we were born to obey."

The injunction, "Be not conformed to this world;" applies to the government of the tongue, no less than to other things. And it will be well for those who take undue liberty herein, and yet desire to be found walking in the straight and narrow way, to see to it, that they balk not the testimonies of Truth in this particular, nor lower the tone of conversation to suit the prevailing taste of the times or the company they are in. Because, as is written, "By *thy words* thou shalt be justified, and by *thy words* thou shalt be condemned." And, "Out of the abundance of the heart the mouth speaketh."

Almost invariably boys who have been allowed to roam free at night have come to moral shipwreck and social destruction. Men and boys, women and girls, whatever may have been their culture, feel that there is something in the streets at night different from that which is in the day—something that excites apprehension, or creates alarm, or gives license. It is unnatural that a child should want to go off to play in the dark with other children. Sometimes, for quiet, parents will allow their children to go "round the corner" to play with some other children. Sometimes this is allowed through mere carelessness. We never knew it to fail to end disastrously. We have in our mind one or two striking cases in which weak mothers have pleaded for this liberty for their children, and are now reaping the bitter fruits.—*C. F. Deems in The Church Union.*

"For The Friend

Extracts from the Diary and Letters of Ebenezer Wo

(Continued from page 5.)

[The last number concluded the memora dum, kept by our dear friend, of his exerci and trials whilst a resident among the India at or near Tunessassa. It is proposed to a to these accounts a few extracts from so letters written during that period of absen from his relatives and religious associates.]

*To Samuel Cope.**

Tunessassa, 7th mo. 29th, 1845

Dear Friend,—I received thy acceptal letter. The account which thou gave of c last Yearly Meeting was to me interesti I think I may say I have at times been e abled to sympathize with Friends in th trials. I believe the present state of thin must be very trying to the living, baptiz members. I trust there are yet in our ligious Society a number of this descriptic who have been baptized by the Holy He and are living members of His Church. The no doubt often go on their way mourning account of the inroads made by the ener upon the precious unity which once, in a markable manner, distinguished our high favored Society. May the restless aspiri spirit of man be laid low, and all as a peo be prostrated at the footstool of our Divi Master, and there patiently wait for his dir tion and strength to stand firm in support the precious doctrines and testimonies which our forefathers so deeply suffered, t weight and importance of which, it is to feared, has been but little felt, or but little garded by a number in our day. May t strippings and siftings that we may have pass through, through the blessing of o Divine Master, have a humbling and purifyi effect upon those that remain, and awak them to a sense of the necessity of buildi on that foundation that cannot be shake and, dear friend, while I feel for Society (also) feel the necessity, as an individual, examining how it is with me. I have be made sensible of many short-comings, and times been much tried with a spirit of relu ance to submit to the will of our kind a merciful Master, who, I feel bound in gra tude to acknowledge, has in his unmeri merey followed me to this day. How co fortable the feeling when our hearts can ad the language, "Thy will be done on earth, it is done in Heaven;" this is often the brea ing desire of the true Christian. I have b comforted at times in talking with some the natives on the subject of religion, and hearing the expressions of some of them their death beds. I do not know but th gave thee in a former letter some account an Indian woman who died a year ago on t reservation. I called at the house where lived after she was pretty much confined bed; in conversation with her she said, had been a great sinner, and that there a great debt resting against her, which think she said, she did not feel (or was able) to pay. Thus her mind and body w sinking together, and that she did not able to pray. I told her that it was not cessary at all times, that prayer should spoken aloud, that the Great Spirit knew thoughts and the desires of our heart,

* A valued minister, member of the same Mon Meeting as E. W.; also a member of the Indian C mittee.

at prayer could be offered up to Him without using the voice. I felt much for the poor woman; I thought it right to hold out the language of encouragement to her, at the same time I felt it a serious matter for me to do so without really feeling it. I spoke of the great offering our blessed Saviour made of himself, and the mercy and lovingkindness of our Heavenly Father, set forth in the parable of the Prodigal Son. I sometime afterward inquired for her, when they told me she was more comfortable. I believed He who came not to call the righteous but sinners to repentance, removed the great burden she complained of, and administered comfort and consolation to her much exercised spirit. Before she died she expressed resignation to the will of the Lord, and seemed quite happy. There was a young man died some time ago, near to where I board; his disease was consumption; he lingered for some time; in the latter part of his sickness he appeared very sober, and I thought much exercised in mind. The morning he lay a corpse I called at the house and was told he had talked to his father and mother and two sisters, the day before, and told them he was willing to die, that he thought he was going to the Great Spirit; gave them advice to be good, and told them they did not know how soon they might die. It was really comforting to me to hear what he had expressed. At times these poor people feel very near to me, and I feel a desire for their present and future happiness as well as my own. * * * In regard to my leaving—it has felt to me to be a subject my own will and natural inclination ought to have but little to do in deciding upon. I think I may say it is my desire that it may be in his time, who is forever worthy to have the disposing of us as He sees meet. * * *

In sincere love I remain thy friend,

EBENEZER WORTH.

(To be continued.)

A Providential Deliverance.—Canon Flemming, Vicar of St. Michael's, Chester-square, in a contribution to *The Day of Days*, tells the following striking anecdote, which was told to him by an old man who showed to him the lock of hair referred to: "I was a little child of four years old, with long curly locks, which in sun or rain or wind hung down my cheeks. One day my father went into the woods to cut up a log, and I went with him. I was standing a little way behind him, or rather at his side, watching the strokes of the heavy axe as it went up and came down upon the wood, sending splinters off with every stroke in all directions. A large splinter fell at my feet, and I eagerly stooped to pick it up. In doing so I stumbled forward, and in a moment my curly head lay upon the log. I had fallen forward just at the moment the axe was descending with all its force. It was too late to stay the blow. Down it came. I screamed, and my father fell to the ground in terror. In the blindness which the sudden horror caused, he thought he had killed his own son. We soon recovered—I from my fright, and he from his terror. He caught me in his arms—then looked at me from head to foot, to find out the deadly wound which he was sure he must have inflicted. Not a drop of blood—not a scar to be seen. He fell on his knees on the grass and gave thanks to God. Having done this, he took up his axe and found a few hairs on its glittering edge. He turned to the log, and there was a single curl of his boy's hair, cut clean through, and lying upon the wood. What an escape! It was as if an angel of mercy had turned aside the edge at the moment it was descending on my head. With renewed thanks to God he took up the curl and carried me home in his arms. That lock of hair he kept all his remaining life as a memorial of God's care and love. That lock he left to me on his death-bed. It always rebukes unbelief and dispels alarm. It bids me trust Him for ever. I have had many tokens of Fatherly love in my life, but somehow this speaks most to my heart. It used to speak to my father's heart: it still speaks to mine!"

For "The Friend."

A Word of Encouragement.

A correspondent from New York State desires the insertion in "The Friend" of the following passages, she says, "As an encouragement to some to whom it may seem that the Lord had almost forgotten us amid separations and the many things which have crept in little by little; but if we put our trust in the Lord, and continue in earnest prayer, I believe there will be those raised up who will uphold the Truth in its ancient purity."

Joel ii. 17–18. "Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God. Then will the Lord be jealous for his land, and pity his people."

James v. 16. "The effectual fervent prayer of a righteous man availeth much."

Women as Blacksmiths.—A correspondent of the *Pall Mall Gazette*, writing from Rowley Regis, a Lancashire village, thus describes one of the strange sights of that strange district:

"I came here to inquire for myself how much it would cost to deliver one hundred tons of coal a month by the Rowley Colliery Company at two or three given localities within a distance of ten miles; and, having satisfied myself on that point, much to my pleasure I continued my walk from the coal pit up through the fields to Rowley Old Church. I came to a place called Bell End, which is apparently a new part of the old village. Through a small window I observed a female head bobbing up and down; soon I heard the sound of a hammer; and, never having seen any rivet-making done by human hands, I threaded my way through some brick passages until I came to the little smithy where 'Alice' was at work.

"This was the name by which her father called her, whom I met on my way, and to whom I am indebted for the following remarkable piece of knowledge. Alice, I may say, was a young wife engaged in blowing bellows, heating pieces of iron in a 'gleed' forge, and producing rivets from an anvil at the rate of 3000 a day. For this manual labor Alice—her father proceeded to tell me in her presence—gets from the warehouse 1s. ¾d., out of which she has to pay for wear and tear of tools 1d., carriage 1d., and a like sum for gleeds, a kind of small coke made expressly for nail and rivet forges. On Monday she does her washing, on Saturday her cleaning up, so that she only works at rivets four days in the week, and her gross earnings therefore, amount to 4s. 3d. for forging 12,000 rivets. I have said nothing of rent which Alice would pay, and which might amount to one shilling a week. She was a sedate young woman, well spoken, with very fair hair, and a low, sweet voice. John Price (Alice's father) then, at my request, took me to see his neighbors, Edward and Phyllis Tromans, who lived and worked at making nails close by. Phyllis is a handsome woman, with beautiful white teeth and abundance of flesh, which Rubens might have painted, it is so plentiful and rosy. This woman was forging large nails, and the manner in which she made nails with a point, and a head an inch and a half in circumference, fly off a piece of hot iron was marvelous to behold. She worked from 8 o'clock in the morning until 9 at night, and in four days will forge fifty-four pounds weight of stout nails, for which she will receive the wondrous price of 3s. 8d., out of which she has to pay fivepence for gleeds and twopence for tools. Her husband works 'as hard as ever he can drive,' from 6 o'clock in the morning until 11 at night; and his week's wages amount to 12s., from which tenpence for gleeds and fourpence for tools will have to be deducted—to say nothing of rent. Edward Tromans was only 43 years old, but looked much nearer 70. Two other young women were hammering away at rivets in company with Phyllis; and never as long as I live shall I forget that little black smithy. I once travelled many miles to see 'Vulcan's Forge,' by Velasquez; but there was in that famous picture no figure equal to that of Phyllis Tromans, and I shall remember Phyllis to the day of my death. That such a woman should be slaving in soot—blowing bellows, now with her left, and then wielding a hammer with her right hand—forging clout nails for twelve hours a day, in order to earn less than 40 pence in a week, is a phenomenon that I would never have believed as being possible in England if I had not seen it."

Additional Advices.

Holy Scriptures.—We believe a blessing has often attended the frequent assembling of families, and reading a portion of the Scriptures of Truth, with minds humbly turned to the Lord, to receive such instruction as He may see meet to impart. Many, who are now far advanced in years, can recur to such opportunities in their childhood, as seasons of heart-tendering visitation, in which their understandings were Divinely enlightened, and desires raised after the saving knowledge of the Truth.

The benefit we derive will depend very much on the state of mind in which we perform the duty.

A cold, cavilling, or criticising spirit; a disposition to comprehend the truths of salvation by the unassisted intellectual powers, or by recourse to commentators, who often darken counsel by words without right knowledge; will mar the benefit we might receive; while a state of humble, childlike dependence on the teaching of the Holy Spirit, which gave the Scriptures forth, and only can rightly open and apply them, will receive the blessing, and know them to be made "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."—1863.

Effect of Conversation upon Character.

So closely are thought and speech connected, that many believe that we can only think in words. Without doubt we generally do think in words. Try the experiment; select a subject, and you will find that your meditations about it will take the form of talking to yourself. That is the surest way of becoming wise or foolish—by talking to yourself. The mind grows by feeding on its own expressions. But a more powerful reaction upon the mind is from the words we utter aloud or write to others. To form clearly and fully any idea, the best expedient is to try to tell it fully and clearly to others. * *

But what is true of ideas is also true of the desires and passions they develop through expression. If anger is suddenly kindled in your soul, and you check the hasty word in which it was about to flash, the sentiment itself will be likely either to die out or subside into a judicious opinion of the person or action which occasioned it. Backbite your best friend in malicious thoughtlessness, and you will soon come to hate him. Speak much in self-commendation, and though what you say may all be true, you will become proud and conceited. Let the habit of using exaggerated expressions be indulged, and you will find that what you thought to be no stronger than spiders' webs, will be strong enough to trouble you if any one is disposed to weave them into charges of deceit and falsehood. Repeat other people's doubts about religion, or form the habit of asking smart questions about things you yourself believe, and your mind will become twisted into an interrogation-mark, leaving not enough intellectual substance for the smallest period of definite conviction upon any great subject. Indeed, the attempt to get rid of anything bad in the heart by opening the mouth for it to fly away in speech, is like opening the stove-draught to let the fire go out. The wise man says of a person who tries such an experiment: "The beginning of the words of his mouth is foolishness; and the end of his talk is mischievous madness." And the apostle James says, "So is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and is set on fire of hell."

The same mighty potency for effect upon ourselves, is lodged in our good conversation. If you feel hatred and vindictiveness rising within you against a neighbor, stop and think of something good he has said or done, at some time, and then take the first opportunity to tell some body else about it. Point out the gold you have found in him, though it be but a speck, and say nothing of the great piles of dirt you had to work through to get it. The fragrance of such kind words will act like a disinfectant all through your own mind. Take the first lull in the mean gossip of the office or the back parlor, to tell some true story, to illustrate some noble sentiment, or to speak of something, the evident purpose of which is pure, and you will feel the moral lift of it; your own character will grow consciously a shade whiter. Get into the habit of telling other people what you believe, not what you don't believe; give others a taste of the water which you draw from the wells you find in the desert of human ignorance, don't throw the hot and dry sands of doubt into their faces; sound with the hammer of your talk right over the beams of your solid convictions, and you will find that your own faith will become sure and refreshing.

What a dignity and what a responsibility our Lord puts upon the tongue! "But I say unto you that for every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." * * * *

—*Christian Weekly.*

For "The Friend."

[The following affectionate tribute to the memory of our late valued friend, Charles Evans, is from the pen of one who was much attached to him during life. The fulness of expression in the 4th and 5th verses, may possibly be interpreted to mean, that in the writer's opinion, from youth to old age, there was *no imperfection* visible in his Christian walk. We do not suppose that such was the author's meaning; but rather, that while she knew her much loved and honored friend to be possessed of like passions and infirmities with the rest of mankind, yet the main bent of his heart was to serve the Lord and promote his glorious cause in the earth.

There are few things that more sweetly impress the mind, than to see the change which takes place in men of strong convictions and great force of character, who have been called in the strength of their days into active labor, and been engaged as it were in *fighting* the Lord's battles, when the shades of evening descend upon them, and the time draws near for entering the unseen world. Then there often appears a sweetness and mellowness of spirit about them like that of the ripened fruit, ready to drop from the bough and be gathered into the Heavenly Garner. Some who were intimate with Dr. Evans can bear testimony to such a change in his case.—Ed.]

Original.

TO THE MEMORY OF CHARLES EVANS.

We mourn in Israel for a strong one gone,
A soldier of the cross,
Taken from conflict with his armor on,
Gathered from pain and loss.

No more that voice in thrilling tones of power,
Shall guide to purer day—
Nor in the sittings of the council hour
Show forth the surer way.

No more that pen so long and ably borne
Will trace the Master's thought,
The ancient Faith upholding in the form
Our early fathers taught.

From youth to age in meek and reverent fear
The Christian's path he trod,
Counting no treasure of this life too dear
To offer to his God.

Proclaiming ever to a gazing world
The reason for our hope;
Keeping the banner on the wall unfurled;
Bearing its standard up.

And now, O Friend, beyond the morning star,
The crown of Life is thine,
Where the blest homes of the immortals are
Glowing with light Divine.

Again earth's spring hath wakened up her throng
To music, life, and cheer;
It is but discord to the glorious song
That breaks upon thine ear.

Thine eye hath opened on a fairer spring,
Where sorrows haunt no breast,
Where all of care is a forgotten thing
In God's eternal rest.

And though we mourn thy faithful spirit gone
From works on earth away,
The bright example shineth on and on,
Unto life's perfect day.

And He who guided with unerring Hand
Beyond Time's farthest shore,
Still waits to lead into the Promised Land,
His children evermore.

6th mo. 1879. D. S. P.

Selected.

"Come ye yourselves apart into a desert place and rest awhile."

Gladly we catch the tender sound
Which bids us come and rest awhile.
Come, breathe with me the desert air!
Come, breathe to God the secret prayer!
We come! we come! the harassed soul
Longs to escape this "war of words,"
The clouds of care which round us roll,
And rest with thee, thou Lord of lords!
And once again the bark refit,
Ere we the quiet haven quit.

Selected.

SEEDS.

We are sowing, daily sowing,
Countless seeds of good or ill,
Scattered on the level lowland,
Cast upon the windy hill—
Seeds that sink in rich brown furrows
Soft with heaven's gracious rain;
Seeds that rest upon the surface
Of the dry unyielding plain;

Seeds that fall amid the stillness
Of the lonely mountain glen;
Seeds cast out in crowded places,
Trodden under foot of men;
Seeds by idle hearts forgotten,
Flung at random on the air;
Seeds by faithful souls remembered,
Sown in tears and love and prayer;

Seeds that lie unchanged, unquickened—
Lifeless, on the teeming mould;
Seeds that live and grow and flourish
When the sower's hand is cold.
By a whisper sow we blessings,
By a breath we scatter strife;
In our words and looks and actions
Lie the seeds of death and life.

Thou who knowest all our weakness,
Leave us not to sow alone;
Bid Thine angels guard the furrows
Where the precious grain is sown,
Till the fields are ripe for glory,
Filled with mellow ripened ears—
Filled with fruit of life eternal
From the seeds we sow in tears.

Check the froward thoughts and passions,
Stay the hasty, heedless hands,
Lest the germs of sin and sorrow
Mar our fair and pleasant lands.
Father, help each weak endeavor,
Make each faithful effort blest,
Till thy harvest shall be garnered
And we enter into rest.

—*Heavenly Dawn.*

Selected

SUNSET.

Like a gleam of the sunset slow melting in heaven,
Like a star that is lost when the daylight is riven;
Like a glad gleam of slumber that wakens to bliss;—
They passed to the land of the holy from this.

The pilgrimage shall no more be trod,
A rest remains for the people of God.

Fifty Years Ago and Now.—It is harve time in Santa Clara Valley. Looking ov it from a hill-top to-day, seeing the reape the self-binders, the clippers, and the stea threshers at work, I thought of the improv ments in agriculture within fifty years. Ma now living can remember when all the gra was cut with cradles, bound by hand, eart to the barn, and there threshed with flails a winnowed either by hand or with very ru fanning mills. It was many weeks, oft months, from the time the grain was cut u it was ready for the mill or market. But day one of my neighbors is hauling barley

depot that was standing in the field only sterday. He had it clipped. The clipper es over about twenty acres a day, takes off heads only of the grain which it *spouts* as goes along into a treader wagon driven se beside it. As soon as one wagon is full econd one takes its place, and the first one driven to the stack or setting in the field, unloaded and ready to the relief of the ier when it is full. In this way from three five hundred centals of grain will be stacked a day. And as soon as enough stacks are ady, the separator, driven by a steam en- ne, goes to work. It threshes from five ndred to a thousand sacks a day. And as e farmer hires both the clipper and the resher, paying the former by the acre and e latter by the cental, as soon as a wagon ad is threshed he can begin to take his crop market. Hence this fact, just referred to, grain going to market the day after it was anding in the field is not unusual. A man, no has a hundred acres of grain may have all cut, threshed, sold and delivered within week.—*The Nat. Farmer.*

xtracts from the "Testimony of Spring River Quarterly Meeting," referred to in the editorial of last number.

"All scattering and disunity which has ever sturbed the peace of the Society of Friends, as arisen because its members have abandon- its principles. The embracing of its princi- es, by real convincement, brought into unity; e rejecting of which, has always brought piritual if not outward separation; for as those ho embrace its principles by convincement, ere thereby united in fellowship with the ody; so now and always, those who reject its rinciples have separated themselves, no dif- rence how much they profess otherwise. Our visions and troubles to-day, arise from the ame cause, for there has been rejecting of most all of those doctrines, either practically by profession, by those who are to day re- ained in outward union and in good standing ith the body. Those who are thus under- aining our ancient faith and practice, fellow- ship each other, though all do not agree in eaching these departures and innovations. n enumerating these things we do not say hat all who are in outward fellowship are unity; but we do desire to press it upon riends that the condition of the Society is ich that the holding of any or all of these nsound views and practices makes no differ- nce in the standing of ministers or members. ome teach against the doctrine of the Light f Christ. Very many profess in word to elieve it, and then persist in teaching doc- rines of conversion which practically set it side. Many more ignore it entirely, while hose who do teach it as early Friends taught , are accused of unsoundness by many.

These innovators teach an instantaneous onversion by imputative righteousness.

They teach an instantaneous sanctification.

They teach carnal and material views of he resurrection.

They teach carnal and outward views of he advent of Christ.

They teach against the spirituality of the ord's Supper by denying there being any piritual thing of which to partake.

They place an undue stress on the letter of he Holy Scriptures.

They fail to maintain our testimony for lainness of speech.

They encourage congregational singing.

They sing from books.

They call for the singing of certain hymns.

Instead of that spiritual discernment by which in the spirit of prophecy the true sense of the condition of a meeting or of individuals is received, they violate the doctrine of the ministry; and in practical unbelief in the guidance of the Holy Spirit, they call upon meetings for all in certain conditions to arise or hold up hands.

They call convicted persons to separate seats, as if doubting God's power to accomplish his own work.

They produce confusion in meetings by many singing, praying or preaching at the same time.

They appoint meetings for prescribed purposes, as prayer, or consecration: Meetings contrary to our principles of the ministry and worship.

That Friends may consider how steady has been the advance of these departures, we now especially recall that of the ministry. Early Friends believed that it was required of them to bear testimony against all sorts of music. And the history of the Society of Friends like that of the planting of the Christian Church, is without an example where, in any regular meeting there was ever any formal or congregational singing; but some years ago a few individuals professed to believe they were called to sing in Friends' meetings. While most Friends felt that there was little if any true life in it, yet as it could be excused on the plea that it was an exercise of a spiritual gift like praying or preaching, it was tolerated; soon, more than one joined in the singing until it became fully congregational in character, in violation of the apostolic command that 'They speak one at a time.' Then the testimony was further lowered by taking their books and joining in the singing, according to the custom of those who profess no guidance of the Holy Spirit. Then the ministers engaged, gave away our principles so as to lead in the singing; and now, finally, as the complete abandonment of our doctrine of the ministry, we find ministers actually calling for the singing of such hymns as they desire to have sung. All this has been the growth of years. Many of us have earnestly labored to arrest these, with the other departures and innovations. Friends, who have so labored, have been persistently followed by relentless detraction.

Spring River Quarterly Meeting has taken no steps to arrest, or to remedy these things. Those who do them are kept in full standing. Those who sustain them, have the full control of the organization of the Society everywhere. When we view this matter seriously, we have no hope of any reformation. We know that the spirit of intolerance is such, that every earnest effort to bear a testimony against the spread of these things, brings contention in our meetings, and disgrace upon the name of Christ. The precious gifts given to convinced Friends, for the work of restoring our once favored Society to its first principles and practices, cannot be recognized by the body, or be exercised, without strife. In sorrow, because of the necessity thus forced upon us, not in the spirit of separation, for those have separated who have gone from the principles of Friends; but in order to consistently, and the more effectually, bear our testimony against those disastrous departures in faith and practice, we have felt that the time has fully come, for all convinced Friends to act apart from these things."

Religious Items, &c.

Plainness of Dress.—The *National Baptist* gives nine reasons for dressing plainly on the First day of the week, most of which are equally applicable to the other six days. Among these reasons are the saving of time and expense that would be effected, and the avoidance of some temptations to evil.

Queen Victoria's Freedom from Bigotry.—It is stated that a short time ago some bigoted officials dismissed from the royal household a domestic whose behavior the Queen had observed with approbation. The Queen missed her from her accustomed place, and on learning that the girl's attendance at a Baptist meeting-house had led to her removal, she immediately commanded her restoration to her former position.

A Seasonable Rebuke.—Thos. W. Mossman writes to the *Nonconformist:*

"The same paper which brings the news that the Archbishop of Canterbury desires that the bishops would urge upon the clergy the duty of praying for a cessation of the present most distressing and unfavorable weather for agriculturists, contains also the following piece of information from the seat of war in South Africa:

"'Last week General Newdigate took two battalions, with cavalry and artillery, and made a reconnoissance, clearing the country and burning fourteen kraals. No large force was seen, but several isolated Zulus were shot. On our side there was no loss.'—*Daily Telegraph.*

"I should like to ask if people in general, in the least realize what the above short paragraph implies. Well, it implies this—that several hundred English soldiers have gone into the country of a poor, ignorant, heathen people who had never done them, or us, the slightest wrong or injury of any kind, and in a single day burned down fourteen of their villages, and murdered—yes, murdered is the only proper expression—as many natives as they were able to shoot down with their rifles.

"Is it possible that anyone can be insane enough to imagine that when such stupendous and gigantic crimes as this are committed in the name of England, and with the sanction and by the authority of the present British Government, the God of peace and love, the God who made the black man as well as the white, will hear our prayers for fine weather or anything else?"

The Salvation Army is the title popularly given to a religious movement among the lower classes of English society, which has now been in operation some fourteen years. The leader in the enterprise, William Booth, states that in 1865 he became so impressed with the deplorable condition of some of the inhabitants of the east end of London, that he felt impelled to make some efforts for their religious welfare. A statement signed by the mayors and other officers of many towns in England, says of those engaged in this labor, "We feel bound to state that we know from our own personal observation that they have not labored in vain in our town, but that they have succeeded, not only in gathering together congregations of such as never previously attended religious services, but in

effecting a marked and indisputable change in the lives of many of the worst characters in the town."

Religious State of Germany.—Bishop Bowman, of Germany, reported: "I found the religious and moral state little better than in Catholic Italy. Protestant pastors in Berlin often wait a half hour and go home without preaching, nobody going to hear them."

A Training School for Criminals.—If any one wishes to be convinced that fools abound this year, let him walk up the alley from Clark Street, between Washington and Madison, and look in at the pool-rooms, where from five hundred to one thousand men and boys, in ages from sixty down to sixteen, sit on benches fanning and sweating, as they await the result of base ball games, walking matches, running races, &c., upon which they have staked their halves and quarters. Glancing at the eager, restless faces of these men under the strain of uncertainty, and breathing in and throwing off the mingled fumes of tobacco and bad whisky, it is easy to cast their horoscope. From this list of idle men and boys will be made up the paupers and criminals of future years. It robs a man of honest purposes and gives him a loathing of labor. It introduces him to a train of thought that unmans him for every responsible duty of life. It is hardly within the mind to conceive evils which will not naturally and easily and necessarily follow in the wake of this worse than idle assemblage.—*Chicago Inter-Ocean.*

The ministers of the Free Church of Scotland have been enjoined by the General Assembly to discountenance raffles or bazaar lotteries, and other similar methods of raising money for religious purposes.

Natural History, Science, &c.

A Benevolent Magpie.—A correspondent of *Chambers' Journal* writing from the north of England relates the following anecdote.

"About three months ago I brought a tame magpie with me out of Staffordshire to my residence here, and shortly after its arrival, it flew on to the window-sill of my sitting-room, seemingly frightened; and on looking out of the window for the cause of its sudden appearance, I found several wild magpies on some trees opposite the window chattering away very loudly to the tame one, which I found they must have previously assailed, as it was strutting about on the sill, and chattering back to them in defiance. A short time after this occurrence, Mag flew to the window and knocked on it with its bill, which it invariably does when wanting food. The window was opened and some pieces of bread put out, one of which Mag immediately picked up and flew with it into the tree referred to, and gave it to one of the several wild magpies which were there; and this performance Mag repeated several times till it had fed the whole lot of them. And many times during the heavy storm we had at the beginning of the year, Mag fed these wild magpies, who no doubt would have often been sorely pinched for food but for the charity of my bird."

A Peril of Nevada Mining.—At the Julia mine last Wednesday, a powerful stream of hot water was struck in the cross-cut on the two thousand level. The Burleigh drill was set to drill a hole in the face of the crosscut at a point about two feet from the bottom. When the drill had advanced about two feet into the rock there occurred a tremendous burst of hot water from the hole. The stream of water was equal to twenty-four miners' inches, and it was scalding hot. It was spouted to the distance of several feet diagonally across the drift, spreading as it flew till all the open space was filled with the scalding spray and steam.

The steam also filled the end of the cross cut where stood the man who had been running the drill. He was held a close prisoner, as he could not pass out through the jets of boiling water, and even in his prison was in danger of being suffocated and cooked by the steam and heat. He would probably not have escaped alive but for the drill. He opened the exhaust valve and allowed the whole head of compressed air to rush out in a full and steady stream, and this not only furnished him pure air to breathe, but also cooled and protected his head and the whole upper part of his body.

His fellow-workmen were soon aware of his perilous position—for the roar and rush of the water could be heard at a great distance—but they could no more pass in to where he was than he could pass out. Finally the men went out and procured some heavy gum boots reaching to the hips, and large and heavy gum coats. Guarded by these, one of the men dashed in through the steam and scalding spray, carrying to the prisoner a like outfit. Shielded by their heavy gum clothing the pair rushed forth and waded out along the drift. As it was, the miner had his legs pretty badly scalded.—*Virginia (Nevada) Enterprise, 7th mo. 26th.*

Poultry rearing around Houdan.—In the neighborhood of Houdan, whence large supplies of eggs and poultry are sent up to the markets of Paris, the branch of industry has now reached such dimensions that the sales average 8,000,000 francs a year. The main point aimed at is to keep only a particular breed of fowls which develop early, so that they are saleable when three months old. Hatching and rearing are carried on artificially, and consequently the production goes on all the year round without reference to weather or seasons. Two persons suffice to look after 10,000 eggs distributed among a number of hatching apparatus, the fuel required for heating these costing from 3 to 4 francs a day. The chicks thus hatched are found to be more lively and stronger than those from eggs incubated by hens. Food is given liberally, the maxim being adopted, that to turn the food into flesh, and the flesh into money as soon as possible is the most profitable plan in the long run. Milk, buttermilk, barley and oatmeal and a little rice refuse forms the principal diet. The difference between these birds and such as have been obliged to cater for themselves is very marked; the former have a fine white skin and abundant juicy flesh, while the latter present more bone than meat.—*London Country Gentleman's Magazine.*

To clear stables of flies.—Small dishes of chloride of lime placed immediately under the ceiling or roof are said to be efficacious.

Sulphur in Milk.—A certain quantity of sulphuric acid is always present in milk, the amount of which varies greatly, depending on the proportion of sulphates in the water drunk by the cows.

Butter Packing.—The system of packing butter for sea transport in hermetically sealed tins, has come into general use among the ex port merchants of Copenhagen, and the trad done in butters thus put up has enormousl increased of late. They mostly find the way to China, Brazil, Java, Spain and Green land; and the plan of packing them adopte by the Copenhagen firms secures them s effectually from the influence of air and hea during long sea voyages, that samples whic have travelled from Denmark to China an back have repeatedly been found perfectl fresh and well-flavored. The tins are mad in various sizes, to contain from 1 to 28 lb of butter each, and the larger sizes are car fully lined with well seasoned wood that h been saturated with brine.

Disinfection of Stables.—The Prussian Go ernment has ordered that where influen breaks out among horses in military stable after removing the animals, pans of sa holding bottles containing 250 grammes bromine are to be placed about the stables the proportion of one pan and bottle for each cubic metres of capacity. All openings bei closed, the bottles are to be quickly upset, that their contents run into the pans of sa and the operator, making his escape as quick as possible, closes the door carefully behi him. The stable is to remain closed 24 hou The vapor of the bromine is supposed to d stroy the infection.

Indian Silk-worms.—The Italian consul Calcutta has forwarded a number of cocoo of an Indian silk-worm known as "*Yussu* which breeds in the forests of India, and whi will feed on 18 species of trees, the oak amo them, instead of being confined to the m berry. Experiments are about to be made Italy and France to determine the feasibili of introducing their cultivation.

A Foe to Wheat.—St. Petersburg advic announce the re-appearance of a small bee which has more than once spread devastati in the grain fields of Southern Russia.

The Klöten Poisoning Case.—Some mont ago at Klöten, in Switzerland, many perso were made ill, and five died from eating t meat of animals that had died of malignant d ease. The butchers who supplied the me have recently been condemned to four and half years' imprisonment with hard labor.

Animals by Post.—Among the animals s through the German mail are birds, fi oysters, crabs, dogs, monkeys, tortoises, cro diles, snakes, bears, opossums and marte The number of losses is extremely small, a mostly due to defective packing. In resp to small birds, such as canaries, it is reco mended that their solid food be in the sha of a stiff, soft paste, well moistened, a squeezed into a small-mouthed vessel; wh the water pan should always contain a pi of soft sponge which will retain enough wa to yield a little under pressure of the bir bill. The mail service in Germany seems include what we consider "express" busin

Disease germs in Diphtheria.—The ge causes of diphtheria are very minute org isms, being too small to be seen except by aid of a very good miscroscope.

We have just taken a small piece of di theritic membrane from the throat of a pati suffering with the disease, and placing under the microscope, with a little mu from the same source, the germs referred are distinctly visible in great number, all tively swimming about, making the w microscopic field alive with motion. Jus

y existed in the throat of the patient a r moments ago, vigorously at work insinua- g themselves into the mucous membrane, ving their way in between the cells, even tting into their interior and depriving them the power to perform their functions, clog- g the blood vessels, causing irritation of membrane, and as a consequence the pour- g out of fibrous matter which forms false mbrane.—*I. H. Kellogg, M. D.*

[Professor Leidy in a paper published in n. Journal Med. Sciences, 1st mo. 1879, p. , has shown that what had been regarded parasitic germs causing influenzas, hay ers, catarrh, &c., were really not such, but re "incomplete or deformed ciliated epi- elial cells—modified by the condition of the tarrhal affection," a result rather than a se of disease. The same may be true of diphtheritic exudation.]

THE FRIEND.

EIGHTH MONTH 23, 1879.

A case was recently brought to our notice, which a woman Friend who was waiting a sick neighbor then drawing near to the tes of death, was requested to offer vocal ayer for her. The request was repeated e following day, when the last struggle of piring nature had overtaken the dying wo- an. In neither instance was any ability felt respond to the desires of the sick woman her friends (who were not members of our ligious Society), and to utter any words ad essed as a petition to the Almighty. All at the Friend *could* do was to feel an exer- se of spirit for the sufferer, and to address her such expressions as presented to the ind for her comfort and help.

The disappointment felt by the bereaved mily, that their wish for vocal prayer was t granted, awakened some searching of art in the Friend, as to whether she was ing in that state of watchful communion ith her Heavenly Father, in which the still nall voice of our Redeemer can be heard in e soul, and every intimation of duty be per- ived and heeded. Such scrutiny of our lves is often needed, as without it we some- mes slide almost imperceptibly into a care- ss and lukewarm condition.

The whole occurrence has awakened a train thought as to the danger and delusion of at dependence on others in effecting the eat work of salvation, which a system of man priesthood tends to produce, and to hich the human mind is prone to resort. he language of the prophet Ezekiel is ap- icable in a spiritual sense—"Though Noah, aniel and Job were in the land, as I live, ith the Lord God, they shall deliver neither n nor daughter; they shall deliver but their wn souls by their righteousness." To every ividual the exhortation of the apostle comes ome with solemn force, "Work out *your wn* salvation, with fear and trembling." his work must be wrought between the soul nd its Creator, and no human being can do for another. Hence it is, that when the lemn realities of an eternal existence are essed home to the mind, and persons be- me truly aroused to the need of preparation r that kingdom into which nothing that is npure or unholy can ever enter; the hum- led, penitent soul is led into secret commu- nion with its God; it desires to be alone, undisturbed by others, and to pour forth its prayers and tears to Him who seeth the real condition of the heart, whose ears are ever open to the sincere, plaintive cry "God be merciful to me a sinner," and who only can say to the troubled soul, "Be of good cheer, thy sins are forgiven thee."

It requires great caution at such solemn, heart searching seasons, not to interfere unbidden, lest we divert the attention of the suppliant from the inward exercise of spirit, and fervent and patient waiting on the Lord, which are a safe abiding-place. How awful it is to be instrumental in settling any into a rest short of the true rest; and thus putting in peril their everlasting salvation! The late Dr. Evans once spoke of a case which occurred in his medical practice. One of his patients was attacked with incurable disease, and she was evidently nearing the borders of the grave. She was a woman whose course of life had never given to her physician the impression that she was living under the restraints of the cross of Christ; and feeling concerned for her eternal welfare, he spoke to her about her situation. She replied, in substance, that her minister had visited, and [probably] prayed with her, and that she was not troubled about her own condition. Our impression is, that her anxious physician could see little if any sign of the change of heart required by the religion of Christ, and that he was made to mourn over the self-deception nourished by depending on others who were only blind leaders of the blind.

We well remember in early life the effect produced on ourselves by reading some of the juvenile religious books of that day, which constantly introduced some clergyman, minister or teacher as a prominent agent in effecting a change of feeling, and bringing peace and a sense of acceptance to those who, on a bed of death, were struggling with a conviction of their own want of preparation for eternity. We came to regard such as almost *necessary* helps at such a time; and it required the observations and experience of riper years to implant the conviction that our dependence must be placed on the Lord alone, and that human aid is of no worth unless it is extended under the Divine command and guidance; and then the praise belongs to Him from whom cometh *all* that is good.

While we desire to be on our guard against priestcraft, even in its most refined forms, yet we wish also to bear in remembrance, that religious exercise for the good of others is one of the marks of the Christian; and that he is often called to earnest and fervent labor in stirring up the pure mind by way of remembrance, in awakening those that sleep, and turning their attention to the Spirit of Christ, which is able to redeem them from all iniquity, purify them, and make them zealous of good works.

SUMMARY OF EVENTS.

UNITED STATES.—Yellow fever continues epidemic at Memphis—the number of cases reported daily average about twenty. The disease has also appeared at Mayersville, Miss., and this is the only place in the South, outside of Memphis, where it is now known to exist.

A severe storm has prevailed on the lakes for the past few days, and on the 18th inst., 62 vessels were reported storm-bound at Port-au-Place, and 72 craft delayed between Buffalo and Detroit.

It is stated that 80,000 barrels of oil were destroyed by lightning at Parker's Landing, Pa., on the 14th inst. Estimated loss $100,000.

Reports from ten of the largest grain-growing counties in Nebraska, indicate that the corn crop will be the finest ever known in the State, that oats will average 60 bushels to the acre, and wheat 16 to 20 bushels.

General Miles telegraphs from Fort Peck, under date of 11th inst., that a detachment of the Fifth Infantry had captured 57 Indians, with 100 ponies, from the Rosebud agency, who were on the way to join Sitting Bull.

The quarterly report of the State Board of Agriculture, just published, states that the total area in all farm crops, in the State of Kansas, aggregates 7,757,000 acres, an increase of 1,280,000 acres over the previous year. The area in corn is 2,925,000 acres, and in winter wheat 1,297,500 acres. The dairy products are estimated at 1,059,240 pounds of cheese and 14,506,494 pounds of butter. The assessed valuation of property in the State is $145,000,000. Fully 50,000 people have come into the State during the past year.

An excursion train which left Philadelphia for Atlantic City on the afternoon of the 14th, on the narrow-gauge road, collided with a freight train at Clementon, about ten miles from Camden. Five persons were killed by the collision.

The *Lumberman's Gazette* estimates that we have now about 90,000 miles of railroads in this country, and the annual consumption of ties and sleepers is near 40,000,000, or thirty years growth of 75,000 acres. In consequence of this enormous consumption of timber, the right kind of wood for the purpose is becoming more and more scarce every year; and railway managers are turning their thoughts towards some substitute. Many of the European government railways, notably those of Belgium, have decided to lay iron ties in future. The German railway management have advised the same, and some of the English railways are trying them on a large scale. A wrought iron cross tie, patented in the United States, and for which patents are now pending in Europe, is claimed to meet all the requirements of simplicity, cheapness, strength, united with elasticity, ease of construction and of laying in tracks, and to be a practical solution of the question.

The President of the board of emigration in New York informs that emigrants at the rate of 3,000 per week are arriving at that port. A noteworthy feature is the large proportion of Germans and Russians, who push towards the West. He states the arrivals this season are of a superior class.

The number of deaths in this city, for the week ending at noon on the 16th, was 346. Of this number 142 were adults and 204 children—136 being under one year of age.

Markets, &c.—Government Bonds, 6's, 1881, 104⅛; 5's, 1881, 102¾; 4½'s 1891, registered, 104¾; do. do., coupon, 106; 4's, 101⅝.

Cotton, 11⅝ a 11⅞ cts. per pound.

Petroleum—Crude 5 cts., in barrels; refined 6¼ cts. in barrels, and 8½ cts. per gallon, in cases. Linseed oil, 63 a 64 cts. for Calcutta, and 61 a 62 cts. for American. Lard oil, 44 a 45 cts. Sperm, crude, 75 cts.; refined, 92 a 95 cts. per gallon.

Flour.—Extra family, $5 a $5.75; patent and other high grades, $5.75 a $7. Rye flour, $3.12½ a $3.25.

Grain.—Wheat is firm and there is a fair demand. Red and amber, $1.06½ a $1.07. Rye, 59 cts. for old, and 54 a 55 cts. for new. Corn, 46 a 49 cts. Oats, old white, 36 a 38 cts., new, 33 a 35 cts.

Seeds.—Cloverseed, 6 a 7¼ cts. per pound. Timothy, $1.80 a $1.85 per bushel.

Hay and Straw.—Prime timothy, 70 a 80 cts. per 100 pounds; mixed, 60 a 70 cts.; straw, 60 a 70 cts. per 100 pounds.

Beef cattle—Extra, 5½ a 5¾ cts.; good, 5 a 5¼ cts.; common, 3½ a 4¼ cts. Hogs, 5½ a 5¾ cts. per lb. Sheep, 3½ a 5 cts. per lb., as to quality. Lambs, 4½ a 6½ cts.

A rain storm which began in this section on the evening of the 15th inst., continued with but little intermission for three days. At places on the Atlantic coast it was attended with high wind, and considerable damage is reported. At Philadelphia 5.89 inches of rain fell.

FOREIGN.—The British Parliament was prorogued on the 15th inst. The Queen's speech on the occasion, briefly refers to the important matters which have concerned the country, and declares her present cordial relations with other Powers.

Severe storms are reported from various quarters, causing much damage to crops and interruption to railway traffic. "A viaduct at Llanddulas, Wales, has been washed away, also some of the bridges. Birkenhead is flooded. There have been thirty hours continuous rain at Chester. In Derbyshire, the Trent and

Derwent rivers have overflowed their banks. All the low-lying lands are flooded. Wheat is gradually rotting, and any crops left standing will not pay for cutting.

A conference of delegates, representing two hundred thousand miners, was held in Manchester on the 13th inst. The President pointed out that there was some opening for miners in the United States, as during the recent depression in the mining industry in Pennsylvania and elsewhere, a number of men sought other employment. A resolution was unanimously passed in favor of emigration to the United States.

Gladstone, speaking at the opening of the Art Exhibition at Chester, on the 12th, said that when America learned to trust entirely to her own splendid natural resources, the great genius of her people and their marvellous proficiency in the adaptation of labor-saving appliances, in which she was at the head of the world, she would be a formidable competitor with the English manufacturer.

The Registrar General of London announces that two fatal cases of cholera occurred in that city last week.

A despatch to the *Times*, from Calcutta, says that affairs in the Rumpan district of the Madras Presidency, growing out of the levying of a tax on palm trees, are so serious that the Duke of Buckingham has decided to proceed in person to the scene of the disturbances.

A Paris despatch to the *Standard* states that the report of Senator Pelleton on the petitions for and against the Fery Educational bill, shows that six are in favor of and thirty-six against the bill.

The Panama canal scheme, of De Lesseps, has failed for the present, as the issue of eight hundred thousand shares has not been covered. He says he might convene a meeting of the subscribers, and start the company with them, but he prefers, being certain of success, to wait until more light has been thrown on the value of the attacks which have been directed against the scheme at the last moment. He will shortly go to America, and on his return he will set the company on its feet.

A French dollar, equivalent in value to the dollar of the United States, is now being issued from the mint in Paris. It is intended for circulation in Cochin China.

Russia.—The *Golos* announces that on the night of the 16th, the police seized several carts conveying boxes of gunpowder, grenades and other explosives, to a small chandler's shop in St. Petersburg. A large store of explosives was also found in the shop, and its proprietor was arrested. It has not yet been ascertained where the powder was obtained, or how it was to be employed.

The wheat crop on the lower Danube has been harvested, and the yield is good. Prices will, however, be stiffened by the failure of the maize crop.

Turkey.—The Porte has at last appointed plenipotentiaries to negotiate on the question relative to the Greek frontier.

In some quarters it is believed that a political crisis is imminent in Turkey, owing to the growing discontent with the mismanagement of the affairs of the empire.

Denmark.—Danish newspapers state that a terrific thunder storm occurred in that kingdom on the 4th inst. Over one hundred farm houses were destroyed, and fifty persons were killed. The damage to the crops is incalculable.

Havana.—One hundred deaths from yellow fever are reported for last week, being an increase of seven over the previous week.

WESTTOWN BOARDING SCHOOL.

The Committee on Instruction of Westtown Boarding School meet in Philadelphia on the 23d of 8th month, at 10 A. M.

WESTTOWN BOARDING SCHOOL.

Our friends Benjamin W. and Rebecca G. Passmore, having resigned their positions as Superintendent and Matron of Westtown Boarding School, Friends who may feel drawn to engage in the important and responsible duties of superintending this Institution, are requested to communicate with either of the undersigned. The present Superintendents desire to be released in 4th month next, or earlier.

William P. Townsend, West Chester, Pa.
John S. Comfort, Fallsington, Bucks Co., Pa.
Charles J. Allen, 304 Arch St., Philadelphia.
Elizabeth R. Evans, 322 Union St. "
Anna V. Edge, Downingtown, Pa.
Deborah Rhoads, Haddonfield, N. J.

TOUGHKENAMON BOARDING SCHOOL.

The 13th year opens Ninth month 9th, 1879.

H. M. Cope, Principal.

RECEIPTS.

Received from Martha Sankey, Pa., $2.10, vol. 53; from John W. Hilyard, N. J., $2.10, vol. 53; from Daniel J. Morrell, Pa., $2.10, vol. 53; from Royal Woodward, N. Y., $2.10, vol. 53; from Richard Ashbridge, Pa., $2.10, vol. 53; from Lindley Bedell, City, $2, vol. 53; from Elizabeth Marriott, N. Y., $2.10, vol. 53; from Mary B. Wills, N. J., $2.10, vol. 53; from Benjamin W. Passmore, Westtown, $4, vol. 53, 2 copies, and for Charles Potts, Watson W. Dewees, C. Canby Balderston, Thomas K. Brown, Edwin Thorp, James Davis, Richard W. Hutton, Ann Sharpless, Anne Balderston and Sarah W. Passmore, Westtown, $2 each, and Amanda Gallimore, O., $2.10, vol. 53, and for Eliza Brewer, Canada, $2.10, to No. 14, vol. 53; for William E. Tatum, John E. Sheppard, and Sarah B. Upton, N. J., James McLaughlin and Daniel Peckham, N. Y., Robert Burton, Pa., and David Heston, Fkfd., through Joseph Walton, $2.10 each, vol. 53; from Jacob W. Fry, City, $2, vol. 53, and for Susanna R. Leeds, N. J., $2.10, vol. 53; from Sabina Hancock, Pa., $2.10, vol. 53; from Newell Hoxie, Mass., $2.10, vol. 53, and for Joseph Wing, $2.10, vol. 53; from Thomas Twining, N. Y., $2.10, vol. 53; from Isaac P. Wilbur, Mass. $2.10, vol. 53, and for Mary Ann Sla le and Eunice Gidley, Mass., and Mary A. Gardner, R I., $2.10 each, vol. 53; from Samuel Shaw, Agent, O., $2 10, vol. 53, and for James Heald, Joseph Taylor, Mifflin Cadwalader, Levi Boulton, Nathan M. Blackburn, Hannah Blackburn, Jonathan Blackburn, Benjamin Harrison, Barak Ashton, Job Huestis, and Sarah W. Gilbert, O., $2.10 each, vol. 53, and for Francis Bartley, Mich., $2.10, to No. 22, vol. 54; from Sarah McDonald, Ill., $2.10, vol. 53; from Levi I. Hoopes, Pa., $2.10 vol. 53; from Hannah H. Dilks, Ind., $2.10, vol. 53; from James N. Gregory, Cal., per John Bell, Agent, $2.10, vol. 53; from Elhanan Zook, Pa., $2.10, vol. 53, from Uriah Borton, N. J., $2.10, vol. 53; for Charles W. 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Yerkes, Fkfd., $2.10, vol. 53; for Elizabeth Mendenhall, O., $2 10, vol. 53; from Joel Wilson, Agent, N. J., $2.10, vol. 53, and for Ruth A. Harned and Isaac C. Stokes, $2.10 each, vol. 53; from David J. Scott, Pa., $2.10, vol. 53, and for Ann Scott, $2.10, vol. 53; from Ann Lovett, Pa., $2.10, vol. 53; from Hannah M. Stokes, Pa., and Samuel W. Maris, Md., per Edward Maris, M. D., $2.10 each, vol. 53; from Phebe C. Parker, Pa., $2.10, vol. 53; from William Kite, Gtn., $2.10, vol. 53; for Robert Parker, City, $2.10, vol. 53; from Stephen M. Trimble, Pa., $2.10, vol. 53, and for John Wetherill and Samuel Trimble, M. D., $2.10 each, vol. 53; from Elizabeth S. Thomas, S. Emlen Sharpless, John Forsythe, William P. Townsend, Thomas Thorp, Mary N. Griffith, Charles S. Carter, Eusebius H. Townsend, Sarah C. Passmore, Sarah Yarnall, and Sarah Pennell, Pa., and for Annie J. Ihling, Mass., $2.10 each, vol. 53; from James Bromley, City, $2, and for Ellen Bromley, $2.10, vol. 53; from William H. Brown, Tioga, $2.10, vol. 5; from Ruth A. Crandall, R. I., $2.10, vol. 53; from Ru P. Johnson, Pa., $2.10, vol. 53; from Richard C. Sho maker, Pa., $2.10, vol. 53; from Caleb Hoopes, P $2.10, vol. 53, and for Benjamin P. Hoopes, $2.10, vo 53; from George Abbott, Jr., City, $2, and for Dr. B. Lippincott, N. J., $2.10, vol. 53; from Sarah Hoope Pa., $2.10, vol. 53, and for John Hoopes, $2.10, vol. 5 from Sarah B. DeCou, N. J., $2.10, vol. 53; from Lyd Mitchell, R. I., $2.10, vol. 53; from Jacob Roberts, P $2.10, vol. 53; from C. I. Hayes, O., $2.10, vol. 5 from Rebecca W. Burr, City, $2, vol. 53; from Sara E. Evans, N. J., $2.10, vol. 53; from Seneca E. Malon City, $2, vol. 53; from Lewis Passmore, Pa., $2.10, vo 53; from Isaac Roberts, Pa., $2.10, vol. 53; from R becca Kay, N. J., $2.10, vol. 53; from Philip Carte Md., $2.10, vol. 53; from Joshua Taylor, Mich., $4.2 vols. 52 and 53; from Sarah C. Gaskell, N. J., $2.1 vol. 53; from Samuel M. Wickersham, Pa., $2.10, vo 53; from Charles L. Willits, N. J., $2.10, vol. 53; fro Benjamin Bowerman, Mich., $2.10, vol. 53; from Phe L. Waln, City, $2.10, vol. 53; from E. S. Deats, N. J $2.10, vol. 53; from William Hill, Me., $2.10, vol. 5

Remittances received after Fourth-day morning, will n appear in the Receipts until the following week.

MOORESTOWN ACADEMY

Will re-open 9th month 1st, 1879, under the care Chester Monthly Meeting of Friends, New Jersey, f pupils of both sexes.

Teachers: Edward Forsythe, Principal.
Anna Woolman,
Mary C. Stokes.

FRIENDS' SELECT SCHOOLS.

These schools, under the care of the three Monthl Meetings of Friends in this city, will re-open on Secon day, Ninth mo. 8th, 1879.

A limited number of children will now be admitt to these schools, not members of our religious Societ whose parents may desire to have them educated fr from the unnecessary but fashionable accomplis ments, too common in many schools at this day.

The attention of Friends residing in the city and i neighborhood is particularly invited to them. T terms are moderate, and Friends belonging to Phil delphia Yearly Meeting, sending children to the schools, (also members), who may find the charg burdensome, can be fully relieved.

The principal schools will open for the next ter under the care of John H. Dillingham and Margar Lightfoot, as Principals, both successful teachers many years' experience. With these Friends in charg assisted by a complete corps of teachers, it is thoug these schools may safely be recommended as affordi opportunities for obtaining a liberal education in us ful branches of study, and in the Latin, Greek a French languages. Facilities for illustration are forded by a valuable collection of philosophical a chemical apparatus, minerals, and Auzoux's models parts of the human system, &c.

Believing that advantage would arise from creased facilities for the instruction of the small girls, arrangements have been completed for the ope ing with the fall term, of a primary department in t building on Seventh St., in which special attenti will be given to those children whose studies are of elementary character. The Primary Schools in Che St. and at Sixth and Noble Sts., will be contin under their former efficient management.

Further information may be obtained upon appli tion to the Treasurer of the Committee,

James Smedley, No. 415 Market St.

FRIENDS' ASYLUM FOR THE INSANE,

Near Frankford, (Twenty-third Ward,) Philadelphi

Physician and Superintendent—John C. Hall, M

Applications for the Admission of Patients may made to the Superintendent, or to any of the Board Managers.

Died, in West Falmouth, Mass., on the 7th day the 7th mo. 1879, Abram Dillingham, a member Sandwich Monthly Meeting, aged 66 years, 10 mont and 3 days.

——, at her residence in this city, 7th mo. 16th, 18 Susanna McCollin, in the 80th year of her age member of the Monthly Meeting of Friends of Ph delphia.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. LIII. SEVENTH-DAY, EIGHTH MONTH 30, 1879. NO. 3.

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ice. if paid in advance, $2.00 per annum; if not paid in advance $2.50; 10 cents extra is charged for Postage on those sent by mail.

Communications to be addressed to
JOSEPH WALTON,
NO. 150 NORTH NINTH STREET.

Subscriptions and Payments received by
JOHN S. STOKES,
AT NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

For "The Friend."

Gospel Ministry—Revelation.

[The following remarks on these important ubjects were written more than thirty years go, and form part of a letter addressed to a Minister of the Episcopal denomination who as since been placed by his brethren in the tation of Bishop. They grew out of a conersation between him and the writer of the etter, and have recently been forwarded for nsertion in "The Friend." As they exhibit he views held by our Society on matters of ital moment, we reprint the letter with some ondensation.—Ed.]

Respected Friend:

The views expressed by thee at the time f our late interesting conversation in relaion to the calling and exercise of the Gosel Ministry, and the doctrine of Immediate Divine Revelation, or the direct manifestation f the Will of God to man in this day conerning his individual duty, independent of he Holy Scriptures, produced some very erious consideration, and not a little concern n my mind, viewing as I do the immense mportance of the faith, that true Christianity s the same in this day that it was in the days f the apostles and primitive believers; and hat there should be no more encouragement given for holding to the *form* but denying the ower now, than there was in the apostles' imes. And thy exposition of this momentous ubject, resting with so much weight on my nind, I trust will be a sufficient apology for t little intrusion upon thy attention in this way, however altogether unexpected by me, was a resort to pen and paper, when I conversed with thee on the subject.

First, then I would say, that the calling and exercise of the gospel ministry, as plainly set forth by our blessed Lord and by the evangelists and apostles, stands in and rests so entirely on the promises of immediate revelation, that I conceive no man can separate it from them; because Christ the Lord has joined them together; for a confirmation of which, see the following passages from that sacred volume, which thou holds as the only rule of faith and practice; and which we acknowledge was written by inspiration of God, and is therefore without exception the best outward rule of faith in the world.

On the first occasion of Christ's sending out the twelve apostles to "preach the kingdom of heaven," He gave them instructions and made gracious promises unto them. See Matt. x. 18, 19, 20; Mark xiii. 11; Luke xxi. 14, 15; a summary of which is as followeth:—"Ye shall be brought before kings and rulers for my sake, for a testimony against them and the Gentiles; [but] take no thought beforehand what ye shall speak, neither do ye premeditate, for it shall be given you in that same hour what ye shall speak, for it is not ye that speak, but the spirit of my Father that speaketh in you; for I will give you a mouth and wisdom which your adversaries shall not be able to gainsay or resist."

They were to be brought before the rulers, by the Lord's permission or direction, to bear testimony against the sins of the rulers in Israel as well as against the sins of the Gentiles; which if done by the Spirit of God as here recommended is true Gospel ministry; because it is included in his commission, viz: "Ye shall bear witness to me in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth." And this promise that was previously made to them with some other of the like purport were referred to, brought forward and recognized in his last commission to his ministers at a time immediately preceding his ascension, with the command that they should *wait* for this qualification, to wit, the Gift of the Holy Ghost; and with a further confirmation, "for ye shall be baptized with the Holy Ghost not many days hence," being commanded not to go forth but to tarry at Jerusalem, until they were endued with it—with power from on high, before they attempted to exercise this high and holy calling.

Then how consistent his previous saying to his ministers, that when they should be prepared to go forth, "He that receiveth whomsoever I send receiveth me, and he that receiveth me receiveth Him that sent me." Without such endowment He doth never send forth ministers: so neither can it be said that they who receive his messengers, receive Him unless their hearts are also endowed with his Spirit; or to use his own words in his promise of sending the Comforter that should abide with them forever, even the Spirit of Truth, that should dwell with them and be in them. At that day, He says, (that is when these gifts are received) ye shall know, that I am in my Father and ye in me and I in you —John xvi. 16, 17, 20. His disciples are his church, therefore these words unto his disciples are his words unto his church and people to the end of the world; and good and gracious words and promises they are, and believing, we thankfully receive them as such. They are "the Comforter shall abide with you forever, for He dwelleth with you and shall be in you, and I will be in you." And as saith the apostle, Rom. viii. 9, "If any man have not the Spirit of Christ he is none of his." And again He says, 2d Cor. xiii. 5, "Know ye not your own selves, how that Jesus Christ is in you except ye be reprobates." This He saith to one, and this He saith to all without limitation of time or place. Then truly he that receiveth such messengers, thus indeed, receiveth Christ as himself declared.

Christ, in speaking of himself as the Shepherd of the sheep, saith, John x. 4—"And when He putteth forth his own sheep, *He goeth before them*, and the sheep follow Him, *for they know his voice*," &c. This portion of the doctrine of Christ contains a full and clear testimony to the truth of the immediate communication of the Good Shepherd's will to his flock, whereby it is evident that all who are truly the sheep of Christ, (in whatever country or age of the world) may hear his voice and distinguish it from the voice of the stranger, agreeably to another testimony, "Howbeit, when He the Spirit of Truth is come He will guide you into all truth;" John xvi. 13. He will show you things to come.

The living ministers even in this unbelieving day, can and do most thankfully, set their seals to this truth, "He will guide you into all truth;" having, under a sense of their necessity been made to know that "without Christ, (their only helper) they can do nothing," that will enlarge his kingdom, or bring true peace to their own souls.

Agreeably to the foregoing, we find that the apostles and early ministers were led and guided by the Holy Ghost; not only as to what doctrine they should preach wherever they went, but also where to go and preach, and where not to go; for the Scriptures, had they all been [then] written, could not be their guide or private director in such cases: and as Christ had a fitness of purpose where and when to send his messengers, and power to perform it, He guided and instructed them by the immediate intimation of his Spirit. See Acts xvi. 9, as well as many other passages. And his ministers in this day, have as much need of Divine counsel, when called to the same work, as they had in those early times; and if they had endured that sanctifying power which gives clearness of vision, and believe in his power, and are careful to wait for this promise of the Father, and to trust in its wisdom and guidance, so they will be instructed when to go and what message to deliver: for God is the same that He was in the beginning; and Christ Jesus the Lord hath not changed, either in purpose, disposition or authority; neither has He taken from men the perceptions or capacities with which He blessed them in any former time: but the regenerated man endued with the same Christian faith, hath the same qualification to receive the Divine counsel now as in former times, as it regards any will or purpose, on the part of God or his Son Jesus Christ. So that if any who are called to the ministry are wanting in the counsel of God, so far as to desert their cause, the fault is not on his part, but on their own part. And to evince that the guidance of the Spirit is a practical prin-

ciple, I would mention here that Paul was called of the Spirit to go over into Macedonia to preach, which call he obeyed; but he with Timotheus at another time was forbidden of the Spirit to preach the word in Asia; and afterwards they essayed to go into Bithynia, but the Spirit suffered them not, &c., Acts. xvi. 6, 7, 9. And so we might refer to Philip's being guided by the Spirit to preach to the eunuch, together with many other instances which are recorded in the New Testament, of such guidance. And who will presume to say that the apostles and ministers of Christ in those times were not always so guided in their travels and ministry?

Thus we see that not only the promises and doctrine of Christ were believed by his faithful messengers, but practised in the obedience of faith, to the honor of Him that promised and to the good of his cause. And very far was it from a rare thing in those days, for the ministers when preaching or prophesying, to appeal to the authority of the Holy Ghost, as in Acts xx. 23—"Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me," (*Paul.*) And many passages might be brought, evincing the gift of the Holy Ghost unto those who ministered the word of God, or preached Christ; as said the same apostle, as a general thing, "My speech and my preaching was not in the enticing words which man's wisdom teacheth, but in words which the Holy Ghost teacheth," 1st Cor. ii. 13. And the Apostle Peter gives credence to them that had preached the gospel unto the churches with the Holy Ghost sent down from Heaven, 1st Peter, i. 12. And as the same apostle witnessed at the house of Cornelius.

(To be continued.)

For "The Friend."

Letters of James Emlen.

(Continued from page 3.)

"12th month, 1857. * * * I believe we both know very well that if any good is done it is not of ourselves, for can we not in truth adopt the language of the apostle, that, 'in me, (that is, in my flesh) dwelleth no good thing:' happy then for those who have such an abiding faith in Jesus, as to look above themselves, and even over all discouraging things that present themselves to our view, unto Him who is 'mightier than the noise of many waters. * * As faith and faithfulness is maintained, a quiet example will be as a little leaven, which will have its influence at the right time and in the right place. 'He maketh use of things that are not to bring to naught things that are.' Oh I think I have seen the mischief that a want of proper attention to the government of the tongue has done and is doing even amongst us. It is very important for Friends to set an example to the world around us of opposing wrong things, and supporting right things with a *right* spirit —with the renewed spirit—for it needs waiting for and being renewed even from day to day—a truth which the world and too many among ourselves are slow to learn and too impatient to practise (myself amongst the number) as it ought to be. The same power that raised up and built the church must sustain it; the example of Uzzah was for a warning to the church, we must suppose for all ages. We have no reason to doubt his sincerity in wishing to save the ark from danger, but the commandment for such occasion was broken, and the penalty must be paid as a warning to all. A very few words spoken in right authority, that is, in the right spirit and at the right time, will often avail much, when many words without this do but darken counsel. All the endless countless contention in the political world arises from this very mistake —defending and opposing in a hasty unsubdued spirit which genders strife and thwarts the good that is aimed at. * * * Do we not find the power of true religion on the mind, as it is submitted to, works in us a very humble opinion of ourselves, and of our gifts, while at the same time we very properly entertain a high regard for the gifts of others, especially such as we know to be in advance of ourselves in age and experience, and in faithfulness. * * * How happy are they who know where to flee in the day of trouble. 'Cast thy burden upon the Lord, and he will sustain thee'—how true it is."

(To be concluded.)

Life and Adventure in Japan.

BY E. WARREN CLARK.

(Concluded from page 10.)

Light and shadow blend together in the missionary's experience, but still his duty is to "preach the word." I once saw this illustrated on a long trip with Mr. Ballagh, in our first attempt to ascend Fuji-yama. We were passing through a village near Oyana mountain, where a dread deity is said to reside. Here we encountered a procession of people dragging a huge cart with long ropes. Upon the cart was a pagoda-shaped tower, decorated with flags and streamers, in which were dancing men wearing hideous masks of foxes, demons, and ghosts. Drums were loudly beaten, and the people shouted to drive away the evil spirits.

As the people caught sight of the two foreigners the procession halted and the drums ceased, for we were great curiosities in this out of the way region, and even the dancing foxes looked slyly at us.

Mr. Ballagh was always ready to seize an opportunity for sounding the gospel trumpet, so, jumping upon a low balcony, he asked the people in a pleasant way what this all meant. They said it was the day set apart to propitiate the evil deity of the mountain, who sent all the woes and suffering upon the people, and little foxes to destroy their rice crops. This deity sometimes assumed the form of a great serpent, and naught could be expected from it but evil.

The missionary listened to their explanations, and then raising his voice said: "There is a serpent that brought evil into the world, and suffering upon the human race; but he does not live in yonder mountain, nor can his cruel power be broken by noisy processions or the beating of drums." Then with great skill Mr. Ballagh told the story of the serpent in the Garden of Eden, and the temptation and fall of man, closing with the solemn question, "Is there no deliverance or salvation from the power of this evil one?"

The people could not answer. Then he explained to them with great tenderness the wonderful plan of redemption; saying, that God had given a promise in Eden, which was fulfilled in Jesus Christ, and that now, all who believed on Him might be saved.

Immediately there was a division in the multitude; some were deeply moved, and wished to hear more, but the others beat their drums and called upon the people to take ho of their ropes and drag the cart and dancin foxes. The priests pulled the people aw from the preacher, and the noisy but dimi ished procession went on its way, draggin with difficulty the heavy cart. A few r mained and listened to the word with increa ing interest, until I reminded Mr. Ballagh the lateness of the hour, and we continu the journey.

The Chinese literature has been studied a classic for many centuries in Japan; b only the Samourai, or two sworded men, we permitted to become scholars, also the pries The common people could only read the sim pler forms of pure Japanese, which langua remained quite undeveloped. In publishin the Scriptures, therefore, to the people, a di culty arises from the lack of a suitable la guage, which may be equally well understo by all. If the missionaries translate the Bib with the frequent use of Chinese characte it places it entirely beyond the use of t masses; though its literary merit is elevat in the eye of the Samourai, so that it clair scholarly respect. If it is translated in t purely Japanese dialect, it becomes simp and apparently childish, and has little me with the higher class; in fact, it is impossib to properly express spiritual truth in a la guage so immature, and so filled with cru mythological terms as the pure Japanese.

The translators are forced, therefore, strike a balance between the literary or class language, and this simple but insufficient Ja anese vernacular. This is accomplished using as few Chinese terms as possible, a then explaining them in the margin so th common people may understand.

Shortly after returning from the trip Kioto, I was called upon to bury my faithf servant Sam Patch.

It was somewhat remarkable that he di exactly three years from the day I first e gaged him, and that *my* contract with t Japanese Government expired about the sam date.

Though an associate of humble capacit Sam was faithful in his own little sphere, a he was the only individual who remained u interruptedly with me during my sojourn the country. He had been unwell before started on the Kioto trip, and I sent him the Tokio hospital, where he had good ca But he was imprudent in leaving the hospit too soon, so as to have my house in good ord on my return.

I sent him back to the hospital, and visit him one evening, and took to him the s news that he must shortly die; for his disea —the "kaki," a kind of dropsy peculiar the Japanese, was approaching his hea The poor fellow was never very brave, a he cried a little; for he thought he was g ting better. I tried to comfort him with Christian hope, and then bade him good nig The next day he was dead, and when I ca to the house where he had been removed, was already placed in the Japanese coffin!

To give some idea of the Japanese mode treating the dead, I will briefly state h Sam's remains were disposed of:

Immediately after death, and before t body became rigid, he was placed in the dinary square coffin, with head bowed a knees doubled up and crossed in front, ca ing him to occupy a space so small as wo appear incredible. When I first went i

ne room it was nearly midnight, and I had flickering candle in my hand. Seeing a box arcely three feet square in the corner of the oom, I was told that it contained all that emained of poor Sam. Raising the lid, I lanced in and saw what appeared a shapeess bundle, with hand or foot projecting here nd there; and this was the comfortless manner in which the Japanese usually bury their ead.

Sam's face, when raised, was calm and atural, and in his hand was a Testament hich I had given him the year before, and hich his wife had placed there to be buried ith him, though whether at his request or ot I do not know.

The little funeral occurred the following ay. At the conclusion of the service, the earse, which is a temple-shaped cart, five feet igh, backed up to the door, and the sides and oof being taken off, the square box was ushed inside. The hearse was then put tocether again by piecemeal, and two old men rew it off, amid the sobs of some and the miles of others.

Arriving at the temple, I stopped the hearse t the main gate, and hurried forward to see f the grave had been dug as I directed. Fumbling my way through the compact rows of ncient monuments and head-stones, in the athering darkness, I stumbled on the freshly urned earth, and found the deep square hole prepared as had been promised.

Coming back I met Mr. Arthur who found hat the grave-yard was so cold and damp that t would be imprudent in his state of health o remain longer. So I thanked him and his ood and amiable wife, and advised them to eturn, saying that it was too chilly for them, nd I would bury poor Sam alone. (My good riend Mr. Arthur died of consumption only a year or two after this.)

Bidding them good night, I turned towards he temple, and was surprised to find it illuminated, and to hear a Buddhist service going on within. Stepping up to the porch and entering, I found a tastefully decorated apartment with mats and polished floors, and solemn-looking labyrinths beyond the dark line of pillars. Two finely robed priests sat upon a raised dais before the altar, intoning their prayers in a rapid and measured way, which struck me as being a funeral dirge; they took no notice of me as I stood in the shadow of the hall, looking on. The altar was a beautiful object, ablaze with tapers and shining with the gilt idols and golden leaves of the lotus lilies. Incense was burning before it in a bronze brazier, and the pleasant fragrance slowly filled the temple. But what attracted my attention was the white covered square box, placed directly in front of the altar, with a tall stick or tablet standing against it, having a name written upon it in Chinese, which I could not understand. Of course I knew that this box contained a dead person, but *who* it was I did not at the moment imagine.

I was simply awaiting the removal of my own box from the hearse, and certainly intended no heathen rites to supplement the Christian service already held. But getting suspicious, finally I stole by the priests and went silently up to the altar.

There, sure enough, was *my* box, with Sam's body in it, for it had the same bunch of flowers and bamboo reed upon it, which had been placed on the lid. My first impulse was to stop the service; for, without my knowing it, they had brought the body in, while I was in the grave-yard, and had commenced their heathen rites as usual. As I afterwards learned, the *sinjo*, or present of money, which I had previously given the priests, made them polite and particularly anxious to do the thing up well.

I knew that Sam would not have highly indorsed this service himself, neither was it exactly compatible with the doctrines of the Testament within the coffin which stood before the heathen altar. Nevertheless, there was a novel interest in the scene, and as the service was soon completed, the chief priest bowed, and led the way to the cemetery, still repeating strange sounds, and wearing his silken robes. The bearers followed with the square box, which was safely lowered into the grave. The cemetery was lit up by the glare of the torches and lanterns; and as the priest retired I leaned upon a gravestone, and waited to see the grave properly filled.

My engagement with the Japanese Government was twice renewed at shorter intervals of several months, but as I did not feel that my life-work was to be in Japan, I made preparations toward the spring of the year to start homeward.

On March 7th I met many of the students of the Kaisei Gakko, at a farewell gathering held in Dr. Veeder's house, as my own house was now in disorder with packing-boxes and trunks, and we all spent a pleasant evening together.

At the close I made the students a little speech, expressing my sorrow at parting, and giving them encouragement and hope for the future.

They all seemed to feel deeply in reference to my departure, and also manifested no little awe at the formidable journey before me. One student, who was a most regular attendant upon my Bible-classes, but who formerly opposed Christianity, said to me, "Sir, we shall never meet again in this world, but I trust we shall meet in heaven." He then asked me to write my name and his own in a Bible and hymn-book which I had given him. Another student said, "Sir, you have taught us great and beautiful things, both in science and in religion; and we are very thankful, and will never forget your kindness." Others said, "We wish you a happy time in your long voyage, and we know not where we may ever see you, but we hope *somewhere*."

Such expressions as these were heart-warming, and showed that the Japanese students were still as kindly affectionate and grateful as I had ever found them during nearly four years' intercourse and instruction.

The light, to which our minds have been turned, was the watch-tower of the righteous in all ages, and is the same to the righteous in this age; and all people upon the face of the earth, and all pretended watchmen in Christendom, who watch not in this tower, watch in vain, and see nothing that profits. This is the word of truth to all people.

This light is the one everlasting way that leads unto Him that fits and prepares to enter the kingdom of heaven, gives free access to God, and the throne of his grace, and presents unto Him without spot or wrinkle. Many are witnesses of the beginning of this blessed work, and have received that faith, whereby they believe the accomplishment of it; in which, as they live and abide, the blessed experience of the finishing of it shall be added to their faith.—*W. Shewen.*

"For The Friend."

Summer Pencillings.

War.—How true it is that war is the extremity of evil! and that a resort to the arbitrament of the sword to settle national disputes, is both extremely impolitic and highly unchristian. Truisms like these must more and more permeate and leaven the public mind, in proportion as the gospel of the kingdom of Christ is allowed full place in the hearts and consciences of men. How long nation will be permitted to lift up sword against nation, or to go on learning to war and fight, is only known to the Great Arbiter, whose beloved incarnate Son is declared to be the Prince of Peace; and of *the increase* of whose government and peace there shall be no end.

That man should fight and destroy his fellow man, though permitted under a less perfect dispensation, yet *then* but at the express command and going forth of the Eternal, is one of those outrageous horrors which belong not to these new covenant days; when instead of retaliation for injuries, love is to be the Christian's badge and armor; because as Christ our Lawgiver has said, "Vengeance, is mine, I will repay, saith the Lord."

Oh! how fiend-like is the strife and madness upon the field of battle! How wickedness reigns! How cursing and bitterness, malice and death cry aloud and prevail!

"To rush into a fixed eternal state,
Out of the very flames of rage and hate,
Or send another shivering to the bar,
With all the guilt of such unnatural war,
Whatever use may urge, or honor plead,
On reason's verdict is a madman's deed."

When will the benign principles of the gospel of Jesus be suffered to leaven all hearts, so that instead of this blasting scourge of war being resorted to, nations no less than individuals, the whole like its parts, shall have recourse to the more civilized, as well as more expedient and righteous course of submitting to pacific arbitration the grievance, whatever it be, and thus now and forever banish a scene so calculated to glut not only the carrion-loving birds of the air, with mangled human flesh, but Satan and his angels, with fields of horrid wickedness and death's eternal reign.

Dishonest Flour-dealers.—Colonel Meadows Taylor, in relating his East Indian experiences, tells of being beset by pilgrims and travellers crying out against the flour-sellers, who not only gave their customers short weight, but adulterated the flour with sand. He determined to punish the cheats, and told, he says, "some reliable men of my escort to go quietly into the bazaars, and each buy flour at a separate shop, being careful to note whose shop it was. The flour was brought to me. I tested every sample, and found it full of sand as I passed it under my teeth. I then desired all the persons named in my list to be sent to me, with their baskets of flour, their weights and their scales. Shortly afterwards they arrived, evidently suspecting nothing, and were placed in a row on the grass before my tent. 'Now, said I gravely, 'each one of you is to weigh out a seer [two pounds] of flour;' which was done.

'Is it for the pilgrims?' asked one.

'No,' said I, quietly, though I had much

difficulty to keep my countenance, 'You must eat it yourselves.'

'They saw that I was in earnest, and offered to pay any fine I imposed.

'Not so,' I returned; 'you have made many eat your flour; why should you object to eat it yourselves.'

"They were horribly frightened; and amid the screams of laughter and jeers of the bystanders, some of them actually began to eat, sputtering out the half-moistened flour, which could be heard crunching between their teeth. At last some of them flung themselves on their faces, abjectly beseeching pardon; and so, with a severe admonition they were let off. No more was heard of the bad flour."—*Chambers' Journal.*

"For The Friend"

Extracts from the Diary and Letters of Ebenezer Worth.

(Continued from page 11.)

Tunessassa, 11th mo. 14th, ———.

To Samuel Cope.

For some time past thou hast often been brought to my recollection, which has afforded me pleasant feelings, accompanied by desires for thy encouragement to bear patiently thy trials, and persevere in a faithful discharge of the duties which thy Divine Master may please to require of thee. Dear friend, if our spiritual eye is kept single, and we are truly given up to serve the Lord, I firmly believe there will not be any trials, afflictions or privations permitted to come upon us, but what we shall be enabled to bear, and through the blessing of an allwise Providence, may in the end work together for our good; neither services required, but that we shall, in his time and strength, be enabled to perform. There is therefore no cause for discouragement, but on the contrary cause for great encouragement to those who are willing to take the Master's blessed yoke upon them, and to be taught of Him; yea, to wait in silence and in patience to hear the voice of the Great Shepherd. How consolingly He condescends at times to speak to such, and stretches his Divine Arm about them, causing them to feel the warming influence of his love. There is another great blessing that is at times bestowed upon us, poor unworthy creatures, that I feel willing to mention, and have reason to be very thankful that I have at times been favored to feel, and desire (although very unworthy), that I may continue to feel it, that is, a sense of our own poverty, weakness and entire insufficiency to do any good thing of ourselves. Oh! how humbling, how profitable, yea, and may I not say, at times, how comforting it is to feel this, especially when we do not feel condemnation, and know the Lord to be our strength. Oh! were we but enough concerned to dig deep and lay our foundation upon that Blessed Rock which cannot be shaken, (this was the foundation, I believe, our early Friends built on), then, fruitless would be the efforts of the enemy to divide and scatter in our much tried, yet highly favored Society. Although at the present I cannot attend meetings with my friends, yet I am glad that there is a society of people with whom I can say I feel entire unity, and with whom I hope again ere very long to mingle* and enjoy the privilege of Society.

In regard to the time when it would be right for me to leave I can only say, that in the spring (last), when I thought my mind was favored, I (felt) it would not be required of me to remain here a great while. When I thought of staying beyond a certain time which I have not been able to measure, there seemed to be darkness. I have sometimes thought it might be next spring. I desire to be resigned, submitting all to a kind and merciful Master. If thou art able to feel anything in regard to it, please mention it in thy letter, as I wish thee to write as soon as thou feels liberty so to do.

In sincere love I remain thy friend,

EBENEZER WORTH.

(To be continued.)

* He was received into membership with the Society of Friends, at his own request, when about 21 years of age.

The Children's Week.

[In former years we have called attention to this excellent charity, by which some of the poor children of our large cities have been treated to a week or two of residence in the pure air of the country. The following article in reference to the same subject, was contributed to the *Public Ledger* by an active worker in this benevolent enterprise. It is a fitting introduction to "A Fresh-Air Song," describing a somewhat similar movement in England.]

To every friend of children who has helped us this summer and, indeed, to all who wish our work success, we should like to report progress to the present time. So far we number 391 children and 29 adults, the latter mostly with infants. The nominal week has averaged, for boarders, 8; for invited guests, 14 days. Some of the latter still remain, which will make the final average for visitors longer. We have received $982.75, of which we have expended, for board, travelling expenses and incidentals, $639. Hospitality, true family hospitality, has been tendered heartily. Money has been given without personal begging. But we are obliged to add that applications pour in more profusely than all. We wish the friend who has just sent us a remembrance all the way from Bar Harbor, Maine, could see with his own eyes, and add to his own sea breezes, the invigoration he has given to at least six of his little fellow citizens in Philadelphia. And, on the other hand, we wish that those friends whose attention has not yet been called to this need, could read a page or two from our book of applications. Some of these, of course, are from mothers, whose sufficiently sturdy offspring would simply like a little fun, but there are still many, far too many for us to satisfy until our society is more widely known, whom we yet feel that we *must* attend to, if we are to sleep o'nights in our own airy beds. There is, for instance, the woman who goes out washing, whose little Rhody has to be alone all day, and "seems to be going down somehow—just pining like in the closeness, and nothing will bring her out of it." And the woman who makes "gents' pants" at $3 per dozen pairs, who can't afford to leave now, but thinks work is going to be slack soon, and then a week's change might "stiffen her up for the winter." And the cadaverous cigar maker, who would gladly take care of the house and the other children, if only his wife could get away for a week with the wizened baby, who sits on his knee and looks at you solemnly, while its very small pink claws close over your finger, and who "don't somehow seem to be able to learn to walk." And there is the woman of 15, whose "pap" is a minus quantity, by reason of the corner tavern, and who has never found time to go to school, on account of helping to support the family by "gumming the shields into gents' neckties," and taking care of the four children.

"And how old are the children, Polly?"

"Mostly three, ma'am."

And now they have discovered that, if she is to be mainstay for this winter, they had better do without her for this week, and get her "toned up a little." And there is the young girl who works in a "millinery;" she has a hemorrhage now and then, but thinks "if she had a chance to give up and be sick for a week, she could get up her strength for the fall business."

And, added to these, we have some cases which do not go off very easily, and which we now offer for special consideration. Item, several uncouth little girls, whose hair is not soft and curly, and who sometimes forget and say "Hey?" when spoken to suddenly, but who would go back with brighter eyes, and even prettier manners, for a week in a better home. Item, a few very human boys, who need no eye to hand them forbidden fruit, especially if unripe, and yet who do so much need a little change of air. Item, a woman with an epileptic son, not repulsive or troublesome, whose doctor says she *must* take him to the country. But how, doctor? Item, a woman with three children, all too young to leave with "him." Item, a colored woman, good worker, but run down. For all such cases we prefer private hospitality. Failing in this, we can secure a weeks' board at $2 for children, and $2.50 to $3 for a mother and babe, or others requiring a little more attention. There will still be some weeks of August and September weather when the atmosphere of a city homestead which consists of one room will be somewhat musty and "muggy," and when, if the family be large, there will not be oxygen enough to go round. And after the schools re-open there will be women, with and without small children, who would gladly sew or work a little for the sake of the rest and change. One we have, just out of the doctor's hands, whose recovery, probably whose life, depends on her getting, at this time, fresh air and wholesome food.

Thus far we have spoken chiefly of the need of relief from discomfort; but it is the positive side of our work, the actual exhilaration and happiness it produces, which brings the immediate reward. Children do not carry their cares with them. Set a dish of pleasure before them, they beam over it without a thought of past privation. A gentleman, reporting his guest for this year, remarked: "Life seemed almost too full for her, the fields, the flowering weeds, the great sky, excited her to constant wonder; all the old playthings that our own boy, about her age, had thrown aside as done with, seemed to grow alive again; she was eager about something all the time."

And although in young minds the sense of past trouble fades, the sense of past pleasure lasts, to reflect a little sunshine over the after days. We have just heard of a pretty, gentle little girl who spent a week by invitation last summer in our neighborhood. Both her father and mother were drunkards, and her home was purgatory. She died this spring and to her Sunday-school teacher, who was with her near the last, she talked of "that

e when she lived in the country." She , "It is the only happy week I remember ll my life." She is dead; but I think that pitality was not wasted. Who can say r often some little incident of that memora- time has come back to remind her that is not all violence and meanness? And r often the thought that she was reinvited this summer has tided her over some ment of childish despair? Such an event such a life was not a trifle; it was the un- n, but far larger part of the blessing which good man or woman may confer on al- st any child whom they merely invite to a ek of fresh air in the country.

E. S. T.

A FRESH AIR SONG.

hours of sunshine! six bright hours of gladness!
ix hours of joy 'mongst grass, and flowers, and trees;
hours' escape from want, and woe, and sadness;
ix hours of butterflies, and birds, and bees!

at's all they pray for; all, these tiny creatures,
tunted and squalid, ask of you, 's one day,
let God's breezes fan their wee, wan features,
ne day from their dark homes to get away.

e day to leave the fœtid court and alley,
o breathe pure air, to hear the wild bird's song;
e day to track the brook adown the valley;
ne day!—Oh! say, my brothers, is't too long?

y! ere you answer, go and seek the places
Where huddled closely these poor children live;
l them to you, and gaze into their faces,
Before you make your mind up not to give.

eak to the saddest; talk of lambs and clover,
Of poppies, cowslips—watch their eyes the while,
d as the country's treasures you run over,
The weariest look shall quicken with a smile.

e shyest lips shall whisper the petition—
'Oh! let us see again the grass and trees!"
nilst tiny urchins, guessing at your mission,
Shall gather 'round and chorus: "Oh, do, please!"

r is it this one day alone brings pleasure,
Think of the weeks of hope that come before;
d then the after-hours of joys past measure,
Which follow when that outing brief is o'er.

me, shall they ask in vain? Can you deny them
This day's oasis in their desert year?
all not your willing mite assist to buy them
This mitigation of a life so drear?

out your answer we've no doubt whatever;
Of course the little ones must have their day!
d Heaven will bless you for your kind endeavor,
To do them good in such a welcome way!

The London Truth.

Selected.

VANITAS VANITATUM.

What is it to be wise?
'Tis but to know how little can be known.—POPE.

A poor, poor fellow, a very good fellow,
Went maundering by the sea,
Looking at times to the starry heaven,
At times to the wild waves free;
And said to himself, wise-looking,
"I'd know the eternal plan;
I'd solve the riddle of fortune,
The meaning of God and man."

And a voice came out of the darkness,
Out, perchance, from his soul—
"Thou fool! wouldst ladle the ocean
Into the rim of a bowl!
Wouldst make thine eye the circle
Of all that the worlds contain,
Or gather the stars in a chalice
No bigger than thy brain?"

Out of the dark came brightness,
And a second voice replied—
"Forgive me, oh, forgive me,
My arrogance and pride!
Wisdom is born of folly,
And folly from wisdom grows;
And he is the wisest of men
Who knows how little he knows."

—*Belgravia.*

Selected.

A PARABLE.

Quoth a little brown seed, "I do not know
Why it is I must struggle and grow;
When the earth is so warm, and dark, and still,
I would never leave it, had I my will.

But something urges me still away;
I must strive and struggle; I cannot stay;
Though what awaits me above up there,
I do not know, and I do not care."

But ah! when the seed to blossom grew,
Rocked by the zephyrs and fed by the dew,
And gently unfolded to light and sun
Its delicate flowers, one by one—

It softly sang to each laughing breeze,
"Surely no blossoms were ever like these!
This glory of sunshine is life indeed
I could never have dreamed of, when but a seed."

And what are we, in this life of ours,
But seeds of God's future-blooming flowers?
Shall we murmur and grieve that we do not know
For what He would have us struggle and grow?

Nay! we will patiently work His will
'Mid earth's mysterious gloom, until
Beneath His sunshine, and in His land
Our souls shall blossom—and understand.

From "Faith and Works."

Selected.

HARMONY.

I bade the day-break bring to me
Its own sweet song of ecstacy:
An answer came from leafy trees,
And waking birds and wandering bees,
And wavelets on the water's brim—
The matin hymn—the matin hymn!

I asked the noon for music then,
It echoed forth the hum of men;
The sounds of labor on the wind,
The loud voice-eloquence of mind;
The heart—the soul's sublime pulsations,
The song—the shout—the shock of nations.

I hastened from the restless throng,
To soothe me with the evening song;
The darkening heaven was vocal still,
I heard the music of the rill—
The homeward bee—the vesper bell—
The cicadae—and philomel.

Thou Omnipresent Harmony!
Shades, streams and stars are full of thee;
On every wing—in every sound
Thine all-pervading power is found;
Some chord to touch—some tale to tell—
Deep,—deep, within the spirit's cell.

For "The Friend."

Narcotics and Intoxicants.

In a thoughtful article on this subject, published in last month's number of *The Contemporary Review*, Dr. B. W. Richardson refers to a former paper in 1868 on the properties of Chloral Hydrate. He says:—

"In this Chloral Hydrate we were found to possess an agent very soluble and manageable, which, introduced into the body of a man or other animal, quickly caused the deepest possible sleep, a sleep prolonged for many hours, and which could be brought so near to the sleep of death that an animal in it might pass for dead and still recover. In this substance we found that we had an agent which was actually decomposed within the blood and which in its decomposition yielded the product chloroform, which caused the sleep; a product which distilled over, as it were, from the blood into the nervous structure and gave rise to the deep narcotism."

"Yet, now that ten years have passed away, and I have lived to see the influence on mankind, I almost regret that I took any part whatever in the introduction of the agent into the practice of healing and the art of medicine."

That which occasioned this uneasiness in the mind of Dr. Richardson was a case which occurred within a year of the introduction of Chloral into medical use, in which a man who had been before accustomed to the use of alcohol, formed the habit of taking Chloral three or four times in the twenty-four hours, and thus induced the same craving desire for it, that possesses the devotee of spirituous liquors. The effect on the system was very deleterious, producing not only disturbance of the functions of the brain and nerves, but symptoms analogous to jaundice and scurvy. To this new form of disease the name of Chloralism has been given, and it has continued to spread to a moderate extent among the middle classes of the community, along with the undue use of the medicine which has produced it.

The history of Chloralism is of interest as showing how easily a simple scientific discovery may be misapplied, when its misapplication ministers to some luxurious desire or morbid inclination of mankind.

There are many substances and all of a poisonous character, which have come into use for the purpose of making the mind oblivious, or in other words for securing repose and rest. In extent of use the different forms of alcohol and tobacco stand first in the list. Among civilized people, next to these come opium, absinthe, chloral hydrate, chlorodyne, ether and chloroform. The other substances are local in their range of employment. Haschish is an Eastern luxury; amanitine a Kamschatkaian luxury; arsenic a Styrian luxury; red-thorn apple a luxury of the Indians of the Andes, under the influence of which they enter into communion, as they believe, with the spirits of their departed dead.

These substances are very various in their action on the system in their early stages, yet there are some points of common resemblance. One is they all destroy life when we let them have full play. Another property common to them all, and in which lies one of their most potent powers for evil is this: That the repetition of their use produces a craving or desire for them. This is so marked a property, that the most painful of lessons connected with the first use is soon forgotten in the after sense of desire. It matters little what the substance is, the craving for it will continue when it has made an abiding impression on the system. This is the case with alcohol, tobacco, opium, chloral, haschish, absinthe and arsenic. These substances are very unlike to the senses, sensibilities and methods of taking them; yet a craving may be established for any of them. The devotee to one will laugh at the devotee to another; each one will consider the other almost insane, and yet each will follow his own course.

Such cravings may be established for almost any substance, even those quite outside the natural wants of a healthy life. Dr. Huxham had in his practice a patient whose life was endangered through a habit of swallowing Bicarbonate of Ammonia; Sir Humphrey Davy found himself in danger of becoming a slave to the inhalation of nitrous-oxide gas; a scientific friend of Dr. Richardson, in experimenting on chloroform gradually became so devoted to its use, that his health broke down, and it was only by most earnest effort that he freed himself from it after a struggle with

the old desire that lasted four years; and similar cravings have been acquired for valerian, turpentine and even assafoetida.

The nature of this craving is not more singular than its intensity when once it has been acquired. It is an indefinable desire. It is neither thirst, nor hunger, nor pleasure, nor reasonable want. It is rather like a wish to be relieved for the moment of some indescribable sense of pain or discomfort. The action of the intoxicating substances involves in its evils structural parts of the animal body; the craving increases as the animal powers decline, and the tendency to death is quickened in its course. Their tendency is not only towards permature physical death, but also toward permature mental death.

After a careful review of the whole subject, and with a knowledge of the argument sometimes urged, that these deadly agents are necessities, instinctively selected and chosen to meet human wants, Dr. Richardson thus enunciates the conclusion at which he had arrived:—

"To my mind, and I wish to be as open to conviction on this point as any one can be, I fail to discover a single opening for the use of these lethal agents in the service of mankind, save in the most exceptional conditions of disease, and then only under skilled and thoughtful supervision, from hands that know the danger of infusing a false movement and life into so exquisite an organism as a living, breathing, pulsating, impressionable human form." J.

For "The Friend."

A word to mothers respecting the manner of dressing the dear children committed to their care. "In the morning sow thy seed." Those mothers who are concerned *rightly* so to do, will stand acquitted. "Let her alone, she has done what she could."

8th mo. 1879.

Thomas Shillitoe, in a visit paid to the Women's Yearly Meeting (Philadelphia), in 1829, "mentioned his exercise on account of the manner in which mothers dress their children in younger life; though to appearance tolerably consistent themselves, yet, by their conduct in these matters, prove they were not abiding under the power of the cross in themselves."

Sarah Cresson "believed the time was coming that the Babylonish garment would be searched out: that though some might say these were little things, yet they were an outward and visible sign of inward want."

Hannah Williams says: "A great deal rests on parents while their children are young and growing up, to watch, guard, help and explain, restrain and tenderly entreat, and not give out. Few children could be so stubborn as not to yield, and in after years thank heartily their parents for this wholesome care; though it was hard to them awhile, yet the yoke would become easy." This she testified from living experience. Speaking of her mother's firmness, she says: "Her care of me when young is sealed in my heart, where I have *a testimony to bear* to the good effect of early religious care: my desire was strong to be like those of my age, in dress, &c., to which she yielded not, but endeavored to strengthen my mind against the remarks of those who lightly esteemed these things." She also expressed her fear, that "some parents like too well to see something a little smart and tasty, and so give away their strength, that when the children grow older and exceed bounds, they can do nothing."

Religious Items, &c.

Bishop Campbell of Philadelphia, of the African Methodist Episcopal Society, has gone to England as a fraternal delegate to the British Wesleyan Conference. He is the first representative ever sent to that conference by the colored Methodists.

Methodism in Sweden.—The statistics furnished to a recent Conference show the number of members to be 5,536.

At an Episcopal place of worship in Montrose, Scotland, a few weeks ago, the incumbent gave out a hymn and announced, that as he had forgotten his manuscript, there would be no sermon that forenoon.

Since Rome became the capital of united Italy, twelve Protestant places of worship have been built in that city, of which three are Episcopal and two Methodist. The Baptists and Presbyterians have one each. Bibles are now openly sold in the streets of the principal cities of Italy.

It is stated there are now in Japan 43 Protestant church organizations, with 1500 members; 2000 scholars attend the First-day schools.

Some of the missionaries of the Society for the Propagation of the Gospel are meeting with great success in British Guiana. The Hindu coolies last fall, of their own accord, held a public meeting to discuss the question as to which was the true religion. With but one dissenting voice, the assembly voted to accept the Christian religion. They then sent for a teacher, and one was given. The coolies say that they will build a place of worship and support it themselves. There is also a similar movement among the 20,000 Hindus in Trinidad.

In the synopsis of the Wesleyan Annual Report concerning persecution in Portugal, the following passage occurs: "Mr. Moreton and two members of his congregation were, a short while ago, followed from their place of worship by a rude and ragged mob, who pelted them with mud, and hooted and threatened them with personal injury. The mob was composed of ruffians, bare-footed women, and some decently dressed men, who were their leaders. The cries were, 'Long live the Holy Father, Leo XIII! Long live the Immaculate Conception! Long live the religion of the State! Death to the Propaganda!' by which they meant the Mission.

There has been so much rain in Great Britain that the bishops have ordered the clergy to offer prayers for fair weather. At a meeting in Wales the rector opened his book accidentally or inadvertently at the "Prayer for Rain," and before he discovered his mistake, had gone with great earnestness through the long petition for "rain on the inheritance," and through the accompanying manifesto of the great evils attendant upon "dryness" in the land. He did not see his error until he had finished his sonorous utterance. In the evening he tried to mend matters by a very emphatic reading of the right prayer.

The president and faculty of Princeton College have notified the parents or guardians of every member of the Sophomore class, that any student found guilty of hazing will be at once and irrevocably expelled. This measure, it is thought by the authorities, will have th effect of substantially quelling what has b come one of the greatest sources of foolis annoyance to the Freshman class upon ente ing college. No modification of this ord will be made under any circumstances, nor i favor of any single scholar.

A Righteous Decision.—President Haye after careful consideration of the subject, ha decided that he would not interfere in the cas of D. M. Bennett, who had been sentenced t imprisonment in the New York Penitentiar for sending obscene matter through the mail The effort made by his friends to obtain h release is said to be one of the most extrao dinary in the annals of petitions for pardon The Attorney-General received petitions fro all parts of the country, signed by nearly on hundred and fifty thousand people. It is diff cult to account for this zeal in a bad caus unless it be due to the influence of the infid party, who last summer manifested so muc sympathy with the advocates of free distrib tion of corrupt literature.

At a meeting of "The Evangelical Alliance in Yeddo, Japan, a memorial was drawn u to the Japanese Imperial Government, askin for more liberal provisions in the subject passports authorizing foreigners to travel i Japan. The subject of hotel accommodatio was also discussed. It was stated that i some cases the antipathy to foreigners was marked that the natives refused to provi accommodation on the most trivial and flim reasons. Several missionaries had been r fused a shelter on the plea that the proprieto were not at home, and their underlings wou not take the responsibility of admitting fo eigners. The experience of another eva gelical worker was, that in some cases he h been refused lodgings because, as he was tol the native guests at that place refused to r main if *ijinsan* (foreigners) were allowed stay. A third stated that some of the nati hotel-keepers, by their exorbitant bills, e dently intended to keep Europeans awa while others were bold enough to inform t travellers that, 'being foreigners,' they we nuisances, and could not be tolerated insi their houses. It is but fair to state, howeve that although the previous testimonies wer in every case, the result of experience, the were other workers present who acknow edged that, although they had traveled o and far, they had, as a rule, experienced ki and civil treatment at the hands of the Ja anese.

In the time of John Wesley, one of h preachers, named John Nelson, was press into the army; but he adhered firmly to t gospel of peace, and refused to fight. H was taken before a court-martial, by a file musketeers with their bayonets fixed. Wh questioned by the court, Nelson answere "I shall not fight; for I cannot bow my kn before the Lord to pray for man, and get and kill him when I have done; I know G both hears me pray and sees me act; and should expect the lot of a hypocrite if n actions were to contradict my prayers." *London Herald of Peace.*

Keep your conscience tender—tender as t eye that closes its lid against an atom of du or as the sensitive plant which shrinks a shuts its leaves not merely at the rude tou of a finger, but at the breath of a moth.

Natural History, Science, &c.

A Hawk that Could Reason.—A physician, ing at Cambridge, Md., sends to the *Youth's mpanion* this graphic description of the al robbery of a fish-hawk by a bald-headed gle: "I had just left the dinner-table, to lk across the lawn with my children, when y attention was attracted by furious screams the upper air. A dark shadow flitted ross the grounds. Looking up, I saw a h hawk flying low in a straight line, and rsued at a hundred yards distance by a ld-headed eagle. The hawk was moving surely, so much so that I was struck by e little dread of capture which his flight hibited, and the fear that his startling cries tokened. The intentions of the eagle were on seen. A few strokes of his powerful ngs brought him close to the hawk. The reaming fisherman relinquished his prey, nich quivered and gleamed in the sunlight e a disc of silver as it clove the air in its scent toward the earth. It was a small h, apparently a perch. We were a little rprised that the rapacious bandit should ve devoted his powers to the capture of ch small game. The fish had not fallen ty feet before the eagle, by a peculiar dip ther than by the use of his wings sank be- w it, and turning almost upon his back atched and bore it away. He flew in an posite direction to that the hawk was going. e hawk seemed satisfied to have escaped th the loss of his property, and kept the en tenor of his way. But our attention was ain arrested by renewed screams. Look- g at the hawk, we noticed that he was a anged bird as to conduct. Visibly agitated, was urging his flight with surprising energy. glance at the robber revealed the cause of e change. The eagle had turned, and again as in pursuit. The hawk seemed almost antic in his struggles to escape. A torrent of ies, screams, maledictions and imprecations ured from his throat. He vainly beat the air, ing now higher, now lower, now straight rward. The eagle came down upon him in vifter flight, causing us to wonder as to the use of the pursuit. In a few moments he me almost in contact with his fleeing victim, ith outstretched talons, and poising himself ove the hawk as if to tear him in pieces, he tered a loud, shrill scream. Instantly we w, leaving the claws of the hawk, a second h, much larger than the first. The eagle d not see it until it had fallen a hundred et. Desisting at once from his threatened tack, and half closing his wings, he plunged viftly downward below the fish, turned on his ck, and clutching it, bore it off in triumph. he hawk, with a wail of vexation and re- ntment, sullenly continued his flight. The ct suggests a curious speculation. Did the wk part designedly with the smaller fish? so, it exhibited an intelligence which we ve been accustomed to observe only in ings of a much higher order."

Benicia's Bottomless Pit.—As the construc- on train that runs between Fairfield and enicia was engaged in hauling gravel for llast on the road, it met with a narrow es- pe from being engulfed in the bowels of the rth, with all the train hands on board. A ort distance out of Benicia, and beyond overnment Point, is a piece of tule land that, hen the road was being built, seemed almost upossible to make solid. Thousands and ousands of yards of dirt were thrown upon it, and yet in a short time, even through the night, it appeared as if some unseen power was underneath the ground, who would open a vast trap door, and out of sight the whole amount of earth would go. At last it appeared as if human energies and skill had successfully combatted with and overcome the unseen power. The road was ballasted and track finally laid, and the railroad authorities were secretly smiling at the thought of having their road in good working order by the course of September. A few final touches were required on the road in the shape of gravel and earth, so the construction train, under the supervision of Engineer Sankey, of South Vallejo, was brought into requisition, and had been running back and forth between the two stations meantime with apparent safety. Saturday, upon approaching the place which is known as the "bottomless pit," the engineer noticed the earth having a depressed appearance, but he was so far advanced that it was impossible for him to stop, and having on a powerful head of steam, he opened the valve and went rushing over the dangerous place, and at the same time felt the ground settling under the train. In a moment, almost, they were over the morass, and upon checking the engine, the men on the train looked back, and for a distance of over 300 feet they saw the ground, the ties and the track in one vast body sink down into the bottomless pit to a distance of 50 feet. It was indeed a miraculous escape, and no doubt the men offered up a silent prayer that the ground had not descended beneath them when the train was over the sink hole. By this catastrophe operations will have to be suspended on the road for the time being, if not entirely. It is almost a foregone conclusion that that portion of the road can never be made safe to travel over. Without doubt the company will start in and endeavor to obtain the right of way around the hills out of the town of Bridgeport, as that will be the only safe route that can be found. That was the way desired in the first place by the railroad company, but at that time it appeared almost impossible to secure the right to build the road that way. The bottomless pit has been of more expense to the company in endeavoring to fill it in with earth than the remainder of the road between that part and Fairfield.—*Valego Chronicle.*

THE FRIEND.

EIGHTH MONTH 30, 1879.

In the account of the proceedings of London Yearly Meeting published in "The Friend" of 6th mo. 28th last, there was printed a notice of the report of the deputation appointed by that body the previous year to visit both branches of the Western Yearly Meeting. This notice was extracted from *The British Friend.* In it, the following paragraph occurs:—"Whatever individual difference of opinion there might have been, the deputation *could not ascertain that there was any difference of view in doctrine* between those Friends who retired and the recognized principles of the body. It seemed more to be due to misgiving and mistrust of certain practices which had been used by individuals in revival and mission meetings, and which they believed the Yearly Meeting practically recognized."

We learn through different channels, that the members of the Smaller Body in Western Yearly Meeting feel that injustice is done them by this Report, in not properly setting forth the governing motive which influenced them to withdraw from communion with their fellow members. While it is true that there is no "difference of view in doctrine between those Friends who retired and the recognized principles of the body"—that is, of the Society of Friends,—as those principles have been held from its beginning by all its faithful members; yet a belief that those principles were largely departed from by the meetings with which they were associated was the very ground which these Friends put forth as justifying a step which would have been without excuse on any other plea.

In their official declaration, "A testimony for the Truth," published for the information of Friends everywhere, they clearly set this forth, and enumerate several doctrines inconsistent with those believed by true Friends, which were preached in their meetings.

A letter written by one of the members of the Smaller Body, says, "This deputation was carefully informed that the separation took place on account of meetings in authority admitting unsound doctrines to be preached, and many of our former practices to be laid down; that those Friends who believed it right to uphold the true doctrines and practices of Friends *could not do it and remain with what they (the deputation) called the body of Friends.* This deputation was pleaded with by some of our Friends, to give the matter a careful examination, but the reply was (in substance) 'We can do nothing but tenderly ask you to come back to the body of Friends you have left.'"

Another communication, written by one who was at the Yearly Meeting, says,—"When one of a few Friends who obtained an interview with the deputation, undertook to unfold to them the unsound doctrines and practices held by the leaders in the larger body, he was at once stopped; they did not want to hear a word from him about it."

The deputation probably felt that to enter on such an investigation as they were asked to undertake would be going beyond the commission with which they were entrusted, and they therefore avoided doing it. Yet without a thorough knowledge of the causes which led to the separation in the Western Yearly Meeting, we do not see how an effectual remedy could be applied. Nor are we surprised that the Friends visited should feel but little inclination to accept the counsel of those who declined to enter into an examination of the reasons which seemed to them to justify the course they had taken.

SUMMARY OF EVENTS.

UNITED STATES.—An earthquake shock was felt on the morning of the 22d inst., at Lockport and Niagara, N. Y., and several adjacent points in Canada.

Dr. C. F. McDonald, Superintendent of the Money Order System P. O. Department, has been appointed a special commissioner, on behalf of the United States, for the purpose of visiting Europe to confer with the postal administrations of England and Germany in regard to modifications in existing conventions for the exchange of money orders between those countries and the United States, with a view to greater efficiency and economy in this service.

The annual circular of the Director of the Mint, shows that the dollar is the monetary unit of eight countries. The gold dollar of the British possessions of North America, of Liberia and of the Sandwich Islands, is of the same value as our dollar. The bullion value

of the silver dollar of the United States, is nearly ten cents less than that of the silver dollar of the South American countries.

There are about 40,000 postmasters in the United States, and about 10,000 mail routes. The railway postal service covers nearly 70,000 miles, 20,000 by steamboats, and about 180,000 miles by stage or post riders.

According to the report of Commissioner Morrel to the Paris Exposition, the total amount of steel and iron produced annually, is, of iron 13,807,725 tons, and of steel 2,770,524 tons. Of the iron, 45.63 per cent. is produced by Great Britain; 16.67 by the United States; 13.16 by Germany; 10.24 by France; 4 per cent. by Belgium; Austria and Hungary each about 3 per cent., and all other countries about 4 per cent. About 40 per cent of the whole amount of steel is produced by England; United States 26½ per cent.; Germany 13½ per cent.; France 10 per cent.; all other countries about 7¾ per cent.

The annual production of silver is estimated at $80,000,000 in value; more than half of which comes from our mines.

The debt of the United States, less cash in the Treasury, amounts to $2,027,100,365.

The oil wells in Pennsylvania pour out about 50,000 barrels daily.

The flouring-mill industry in the United States employs 90,000 hands in 25,000 mills, producing yearly about 50,000,000 barrels of flour, of which 4,000,000 are exported.

The annual product of Bessemer steel, in 1878, was 1,874,278 tons, worth at the place of manufacture, about $100,000,000. The greatest number of these establishments are in Great Britain—next to this the U. States. After which Belgium, Germany, France and Sweden.

Regular voyages across the Atlantic were commenced in 1838, when the Sirius and Great Western made their first trips.

The proprietor of the Pullman car reports, that paper wheels have run 400,000 miles without repairing; the average running power of a wheel is from 55,000 to 60,000 miles.

The number of cases of yellow fever reported in Memphis the past week was 148. Total deaths to the 23d inst., 177. One death has occurred in New Orleans, one patient has recovered; and it is said there is now no case of the disease in that city.

The mortality in Philadelphia the past week was 294—being 52 less than the previous week. Of the whole number 140 were adults and 154 children—105 being under one year of age.

Markets, &c.—U. S. sixes, 1881, 104½; 5's, 102¼; 4½'s, registered, 104⅝; do. coupon, 105⅜; 4's, 1907, 101¼.

Cotton.—Middlings, 12 a 12¼ cts. per lb. for uplands and New Orleans.

Petroleum—Crude, in barrels, 5 cts.; refined 6¼ cts. for export, and 8 cts. for home use.

Flour.—Medium, $5; choice, $5.50; and fancy, $5.75; patent, $6 a $7. Rye flour, $3.25. Bran, $13.12½ a $13.25 per ton.

Grain.—Wheat in good demand and prices firmer. Penna. and southern red, $1.07 a $1.09; amber, $1.08½ a $1.09; white, $1.09 a $1.09½. Corn, 47 a 49 cts. Oats, 34 a 36 cts. for new white, and 37 a 38 cts. for old.

Hay and Straw.—Prime timothy, 65 a 75 cts. per 100 pounds; mixed, 55 a 65 cts.; straw, 60 a 70 cts. per 100 pounds.

The supply of fruit and produce is said to be greater than for several years past. On the 21st, over thirty vessels arrived laden with watermelons, which sold at from $1.50 to $10 per hundred. Over 10,000 baskets of cantelopes came in the same day—they sell from 10 to 30 cts. per basket. The supply of peaches is unlimited, and sell for what they will bring—the best not selling for more than 75 cts. per basket. Tomatoes can be bought for 10 cents per basket.

Foreign.—The debt of Great Britain is given at £777,781,596; France, £967,584,280; Germany, general debt, £2,544,083; railroad debt £13,862,656. The consolidated annuities of England, known as "consols," pay 3 per cent. per annum.

The corner-stone of the new Eddystone Lighthouse was put in place, with due ceremony, by the Duke of Edinburg, on the 19th inst. The lighthouse is one of the first importance, and is to take the place of one so well and truly built by Smeaton that it has outlasted the foundation on which it was constructed, but which is being gradually undermined.

Albert Pell, and Clare Sewell Read, members of the commission appointed to enquire into the agricultural depression in England, are to sail for America on the 26th inst. The object of their visit is said to be, to enquire as to the amount of live stock and meat which the United States and Canada can export during the next four years, and the cost at which animal food can be produced on the American continent.

Heavy rains continue in England. The floods in Oxfordshire are said to be the highest ever known in summer.

The Manchester *Guardian*, in an article reviewing the general position of the cotton manufacturing industry, says: "The winter will be one of the most severe experienced for some time past, and the position of the operatives will be considerably aggravated if they have to suffer another reduction. Some of the manufacturers state that the only alternative of closing the factories will be another reduction of ten per cent in the wages of the operatives."

The steamer Faraday, engaged in laying the new cable, when last spoken on the 19th, was grappling for the cable, which it had been necessary to cut in a storm.

The President of the Alpine Club, writing in reference to the recent accident resulting in the death of Dr. William O. Mosely, Jr., of Boston, says the doctor in attempting to vault over a projecting rock, stumbled and fell into the snow beneath, down which he slipped on his back, the surface being frozen. His body was found 2000 feet below where the accident happened.

A despatch from Brussels announces that cholera has appeared at Ostend and in Western Flanders.

The Austro-Hungarian wheat crop of the present year is said to be 9,000,000 metric centals less than last year, but owing to accumulated stock, only 2,000,000 centals will have to be imported.

The spring harvests in South Persia, and some districts in Asiatic Turkey, have been severely affected by the drought. In Mesopotamia the price of wheat has risen to three times its usual rate.

RECEIPTS.

Received from Jacob P. Jones, City, $2, vol. 53; from Hannah Mickle, N. J., $2.10, vol. 53; from Andrew Moore, Pa., $2.10, vol. 53; from Martha T. Cox, Gtn., $2.10, vol. 53; from Hannah Roberts, Pa., $2.10, vol. 53; from Capt. William Reed, Mass., $2.10, vol. 53; for Emma Williams, Pa., $2.10, vol. 53; from Esther H. and Phebe Jane Griffen, N. Y., $2.10 each, vol. 53; for George Wood, N. J., $2.10, vol. 53; from William J. Jenks, City, $2, vol. 53; from Thomas Woolman, City, $2, vol. 53; from Joseph Nicholson, N. J., $2.10, vol. 53; for Thomas A. Bell, Pa., $2.10, vol. 53; from John Hasket, O., $2.10, vol. 53; for Margaretta P. Webb, Pa., $2.10, vol. 53; from Caleb Wood, City, $2, vol. 53, and for Sarah H. Aaronson, N. J., $2.10, vol. 53; for Beulah S. Ewing, N. J., $2.10, vol. 53; from Josiah W. 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Thomas, Pa., $2.10, to No. 31, vol. 54; from Geor Sharpless, Pa., $2, vol. 53, and for Lewis Sharples Minn., $2.10, vol. 53; from William Evans, City, $ vol. 53; from George Abbott, N. J., $2.10, vol. 53; f John Vail and Martin B. Halloway, Io., $2.10 eac vol. 53; from Edward Bonsall, O., $2.10, vol. 53, ar for John French, $2.10, vol. 53; from Abigail Elfreth, Darby, $2.10, vol. 53; from Elwood E. Haine N. J., $2.10, vol. 53; from John Woolman, City, $ vol. 53; from Anne Boone, Canada, $2.10, vol. 5 from William C. Ivins and Mary De Cou, N. J., $2. each, vol. 53; for John Warner, Pa., $2.10, vol. 5 from John Tatum, City, $2.10 vol. 53; from Jesse Taylor, City, $2, vol. 53; for Deborah Cooper, N. J $2.10, vol. 53; from Joshua Jefferis, Pa., $2.10, v 53; from Parker Hall, Agent, O., $2.10, vol. 53, and f William Hall, William Hall, Jr., John W. Smit Lewis Taber, Josiah Hall, Robert Smith, Joseph Binns, Jonathan Binns, Jonathan Fawcett, Israel Stee Lindley B. Steer, and Elisha B. Steer, $2.10 each, v 53, and for John C. Hill, $2.10, to No. 14, vol. 53, ar Joseph Russell, $2.10, to No. 20, vol. 53; from Steph H. Foster, Ill., $2.10, vol. 53; from Joseph Stanton, $2.10, vol. 53; from Palmer Good, Pa., $2.10, vol. 5 for Mary Hazard, R. I., and Anna Peace, Mo., $2 each, vol. 53; from Joel Thompson, Del., $2.10, v 53; from William P. Smedley, Pa., $2.10, vol. 53; fro Sidney Garrigues, Pa., $2.10, vol. 53; from Hanna Stevenson, Ill., $2.10, vol. 53; from Benjamin B. Leed N. J., $2.10, vol. 53; from Dr. William R. Bulloc $2.10, vol. 53; from Elizabeth M. Worth, Hannah Harry, Margaretta J. Mercer, and B. F. Wickersha Pa., per Sharpless Mercer, $2.10 each, vol. 53; fro Jehu L. Kite, Agent, O., $2.10, vol. 53, and for Jo Brantingham, Isaac Cope, Anna W. Cobb, Edwin Fog David Ellyson, John H. Stanley, Robert Ellys Joseph Painter, Eliza Ann Fogg, Mary Warringt Joseph Lynch, Jane Woolman, Abner Woolman, Hen P. Fallick, Margery Crew, James A. Cope, and Edw Holloway, $2.10 each, vol. 53, and for Lydia Warri ton, $2.10, to No. 18, vol. 54; from Elizabeth T. Yarna Pa., $2.10, vol. 53.

Remittances received after Fourth-day morning, will appear in the Receipts until the following week.

MOORESTOWN ACADEMY

Will re-open 9th month 1st, 1879, under the care Chester Monthly Meeting of Friends, New Jersey, pupils of both sexes.

Teachers: Edward Forsythe, Principal
Anna Woolman,
Mary C. Stokes.

WESTTOWN BOARDING SCHOOL.

Our friends Benjamin W. and Rebecca G. Passmo having resigned their positions as Superintendent a Matron of Westtown Boarding School, Friends w may feel drawn to engage in the important and resp sible duties of superintending this Institution, are quested to communicate with either of the undersign The present Superintendents desire to be released 4th month next, or earlier.

William P. Townsend, West Chester, Pa.
John S. Comfort, Fallsington, Bucks Co., P
Charles J. Allen, 304 Arch St., Philadelphi
Elizabeth R. Evans, 322 Union St. "
Anna V. Edge, Downingtown, Pa.
Deborah Rhoads, Haddonfield, N. J.

Died, at the residence of her son, John Sharpl near Chester, Delaware Co., Pa., the 17th of 1st 1878, Ruth Sharpless, in the 98th year of her ag member and elder of Chester Monthly and Prepara Meeting.

——, on the 12th of 8th month, 1879, at his resid near Pineville, Bucks Co., Pa., Isaac S. Heston, a 66 years, a member of Buckingham Monthly Mee of Friends.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. LIII. SEVENTH-DAY, NINTH MONTH 6, 1879. NO. 4.

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JOHN S. STOKES,
.T NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

For "The Friend."

Gospel Ministry—Revelation.

(Continued from page 18.)

Now, as Christ promised that he would be ith his ministers whom he sends forth, even ito the end of the world, and that the Holy host should abide with them forever; and at his ministers should bear witness unto m, even unto the uttermost parts of the rth, which has yet scarcely been fully ac-mplished; it is no more than confiding in e truth and faithfulness of his own declara-on to believe that this promise, or these omises of the Father, through his Son Jesus rist, were meant to be received by his holy id faithful messengers from that day down the end of the world; and that nothing the part of the Almighty has ever been ne or ordained to shorten its extent as to me or place; or to prevent the perpetuation such promises; and of Christ, the Saviour om sin, being present with his believing essengers, and with his people and in them, id going before them, and following them he did the Israelites. And so now, after l the outward favors that have been received, either son nor daughter can be saved with-it Christ the Emmanuel, by his light and life, irit and power, whereby only the heart of an can be regenerated, and sanctified, and livered from the power of the oppressor, st by bringing them through judgment to pentance; and then by blotting out his rmer sins, through the sacrifice of his own dy; and subsequently by his light in the art, making him know to refuse the evil id to choose the good, and to show him the od path wherein he ought to go in order to id eternal life, giving unto him the life and iekening power of the Spirit, causing him be created anew in Christ Jesus, and to be rn of the incorruptible seed and Word of d that lives and abides forever; so that the age of God (in which he was first created d from which he fell) may again be restored, d he raised to the glory of his first condi-n, to the honor of God and praise of Jesus rist, who came into the world for this pur-se.

This great work is alluded to by the apostle hen he says, "If when we were enemies we ere reconciled to God by the death of his n, much more, being reconciled, shall we be ved by his life." Rom. v. 10. It is not man r any mere created thing that can recon-cile a sinner unto God; nor is there any power short of the Lord from Heaven a quickening Spirit, that can save man, (although reconciled) from falling into as forlorn a condition as that from which he had been redeemed and delivered. In the accomplishment of man's salvation, it is evident that the apostle as fully accredited the life of Christ as he did the death of Christ—that is, the sanctifying of man's heart and affections by the life of Christ, which is the light of Christ and Spirit of Christ; and thereby keeping him from thus falling through his whole life; as great and necessary a work as the conciliatory offering. It is true that fallen man would naturally have a great desire to be saved by something that has been done, or might be done for him *without him*, so that he might be spared the pain and trouble—the conflicts and sore trials and fiery baptisms, so necessary for the purgation of his heart from his sinful nature. But these are terms on which he cannot be availed of the blessed Paschal sacrifice. Such a disposition, it is to be feared often strongly inclines men when made sensible of their infirmities, to believe and to trust exclusively in that most memorable sacrifice which a merciful God has provided for them, rather than to be at the pains and cost as well as disturbance of the work of the Saviour within them, whereby the deadly disease can only be healed through the removal of the cause of it.

If a man is so sick in body as to feel the necessity of a physician, yet how much choice would he have in being healed without taking internally such powerful medicine as would be absolutely requisite for removing the deep-rooted cause, on account of the long process and pain and trouble it would give him, how much rather be healed by something without him, which would give him no uneasiness. Of this disposition the enemy is ever ready to take the advantage, and to avail himself of it, in order to prevent the work of the other part of the covenant from being consummated in man. This two-fold definition of the covenant is instructively prefigured by the process in Moses' time. One half of the blood of the slain beast was commanded to be sprinkled on the altar, and one half upon the people, clearly corroborating and reconciling the doctrine of the whole Bible, in relation to that which has been done for man without him; and that which is done for him, or to be done for him within him; and both accredited to the account of man's salvation; but not the one to the exclusion of the other.

And it is believed that there is sufficient evidence in the Scriptures of Truth to induce a full acknowledgment that Christ's sufferings upon the cross were not only for the remission of men's sins, but to procure for them the inward and spiritual means of being drawn unto God, and of sanctification and spiritual guidance unto life everlasting. If I be lifted up, said Christ, I will draw all men, &c.

Well now, my friend, if Christ in spirit, the Comforter, shall be with his ministers, and in them, to the end of time, how is it then they can have no immediate intercourse with Him or instructions from Him, touching their services, place of destination, and the doctrines of the Gospel; these being things of the utmost consequence to them, seeing, as Peter said, "That no prophecy of the Scriptures is of any private interpretation"—that is, when a minister of Christ, in the course of his religious travels, in visiting the churches, according to the ancient practice, comes into an assembly of entire strangers, it is not the Scriptures then that will give him an understanding of the state and condition of that people; nor will any human premeditation, rightly instruct him of what he shall say, for this is forbidden him of his Lord; and to enquire of man would be distrusting the promise of his Saviour, viz: "The Holy Ghost shall teach you in that same hour what ye shall say;" and therefore it would be reproachful and displeasing to Him. And however much the ministers in our Society travel into parts where they are entire strangers, I never knew a credible minister among us, to seek for information in relation to the state of a meeting previous to attending it; yet as they trust wholly to the promise, "I will be to you mouth and wisdom," they are often greatly favored to speak to the condition of those present to the great consolation and refreshment of the living members.

But thou takes the ground, my friend, that a profession of immediate revelation is not to be accredited, unless it be confirmed by miracles, notwithstanding the assurance in holy writ of its Christian characteristic, and the many testimonials recorded of its perpetuation through the coming ages, *but none of its termination*. But he that believeth hath the witness in himself, whilst he that believeth not hath not the witness. And just so it is with men touching any of the essentials of Christianity: he that stifles the witness, or has already stifled it believeth not. And it may be remembered that with the manifestation of all that mighty display of miracles, wrought by our Saviour, that the high Jewish professors would not believe on him, *without a sign from Heaven*, nor would the same people give credence to Peter and John, although notable miracles were wrought by them; and the reason is obvious, that themselves had not the witness for the Truth in them, having stifled it; and therefore [they] would not believe because they were yet infidels to Christianity, like some in our day, who will neither believe in primitive or modern Christianity in any form. And there are others, although professors of Christianity, who will not believe it now to be essentially the same as it was in the days of the early Christians, but must needs exclude the greater essentials, the very life and power of it.

(To be continued.)

"For The Friend"

Extracts from the Diary and Letters of Ebenezer Worth.

(Continued from page 20.)

Tunessassa, 11th mo. 9th, 1848.

To Samuel Cope.

Dear Friend,—I received thy acceptable letter of the 23d of last month. The information of the offer made by ——— to the Committee was very agreeable news.* I hope these Friends may prove to be suitable ones. If they are called to the work by their Divine Master, and keep their eye single unto Him, having their whole dependence upon Him, there can be no doubt but that He will qualify them for the service which He may see meet to require of them. There is a great responsibility resting upon persons who are sent here by our Society; they are closely watched by the Indians and surrounding whites. The variety of trials that are to be met with in this place has caused me to think of the words of our blessed Saviour, "Be ye wise as serpents and harmless as doves." I could not tell thee how poor, weak and unworthy I have felt myself, which I trust has had some good effect to humble me. Notwithstanding my unworthiness I am sometimes much comforted with a sweet sense of the lovingkindness of my Divine Master: Oh! how worthy He is to be loved and obeyed. I have felt my mind of late drawn to converse with the Indians (may I not call them my brothers and sisters, for they at times feel very near to me,) on the subject of religion. I desire to be preserved from saying too much. When I have thought that the time may be drawing near when I might leave them, oh! how I have felt for their spiritual welfare, and the necessity of myself living near to Him who is the life and the Light of the world. May we all draw near to Him in the day of his mercy, that we may be preserved as it were under his blessed wing, from the snares and temptations of the evil one. I have been teaching school in our new school-house the last three or four weeks; it is a little over a quarter of a mile from where I board. I favored the location of the house, thinking the school might at some time be taught by a female member of our Society. If there should a man and his wife come out and take the farm, and a single female with them, I have thought much good might be effected by taking a few of the Indian girls into the family and teaching them the different kinds of business belonging to housekeeping. The females labor under much greater inconvenience in getting such knowledge than the men do in getting a knowledge of agriculture. Some of them have requested me to assist them in getting suitable places in white families to put their daughters to get such knowledge; also a knowledge of the English language. Such a place as I would be willing to recommend would be hard to find in a country like this. I mention this to thee, thinking if any of thy friends should feel themselves called to aid in instructing these poor people, it might serve as a little encouragement; but before engaging in the labor, it is of great importance that we should feel satisfied that our Divine Master has called us. I think if I should be spared to live, I should be likely to feel for those who may come to take my place. The Indians, I think, are much better supplied with provisions than they were a year ago—their crops have been pretty good. They have effected but little as yet in getting the whites removed from the reservation. * * * When it shall please our great and good Master to release me from this place, how glad I shall be to be with you, (in thus meeting) which I hope is not far distant; and oh! that I may be kept humble, patient and faithful to the end. I believe the Indians are generally well, excepting lung diseases. My own health is pretty good.

In sincere love I remain thy friend,

EBENEZER WORTH.

(To be continued.)

* To come out and take charge of the Indians.

"For The Friend."

Sunset from *Mount Hamilton, California.

Some, if not all of those who have had the opportunity of witnessing sunset from the highest points of Mount Hamilton, will not soon forget the gorgeous spectacle. In that wild romantic region, upon which the Almighty has placed the signet of his majesty and power, withdrawn from the busy world below, we can contemplate the strange and varied scenery around us with feelings of admiration and delight, and bow in reverent adoration before the Supreme Ruler of the Universe for these stupendous evidences of Divine handiwork, whilst our souls may be attuned to the harmony of surrounding nature. Here at an elevation of 4,500 feet above the level of the sea, we watch with quickened senses the great globe of fire slowly descending towards the broad Pacific, and see the wondrous blaze of glory reflecting its rays on the vast waste of waters. The restless waves of the mighty ocean flash and sparkle in the brilliant colors of the dazzling sunlight!—Gradually it recedes behind the western horizon, leaving in its wake a heavenly glow that imparts the most exquisite tints to sky, and sea, and mountain, until the deepening shades of even obscure the glory of its departure! Then the world becomes cold and cheerless, wrapt in the sombre drapery of twilight, leaving a void partly relieved by a lingering, ineffaceable recollection of a scene that has filled the mind with a marvellous display of the greatness of the Creator, thus revealed to us in earthly grandeur. J. BELL.

San Jose, California, 8th month, 1879.

* The site of the great Lick Observatory.

For "The Friend."

While fully concurring in the general tenor of the remarks on "Conversation," which appeared in "The Friend" of 8th mo. 23d, I feel disposed to remind the author, as well as others, that the term conversation is *never* used in the Bible in the sense of talk, dialogue, or oral communication of any kind. We do not read there of one person *conversing* with another, or of a *conversation* being held upon any topic. This usage is comparatively modern. In its original signification conversation referred to conduct, course of life, intercourse with our fellow men. This is shown by its etymology, and by the usage of the earlier writers. Accordingly, if we examine the Hebrew and Greek texts of the Scriptures, we shall find that the words representing conversation, both in the Old and New Testaments, (with one exception) have a similar meaning—way of life, conduct, behavior, intercourse. For example, in the text "To him that ordereth his conversation aright," &c.; the words "ordereth his conversation" are rendered in the margin "disposeth h way," which is a more literal translation, a at this period a much more intelligible one

Ample authority might be adduced in su port of the above statements, but it is n thought desirable to encumber the pages "The Friend" with the references whi would be necessary. P.

A Shameful Story.—Mr. Tibbles, the here editor of Omaha, who forced justice, in t shape of Judge Dundy, a few months ago, take off her bandage and deal fairly wi Standing Bear, is now in the Eastern Stat and has inaugurated an effort to raise mon to enable the Poncas to carry up an appeal the United States Supreme Court to obta possession of their homes.

Here are one or two facts which we subm to any of our readers who are inclined to he in this matter. The Poncas owned the la since the settlement of the country by t whites. They had been confirmed in the ownership by three separate treaties. Th had never been at war with the Governmen never had once violated a treaty. They we civilized; had farms, trades, good schoo churches, which they built and supported. few sharp dealers in Washington wanted th property. They first tried to persuade t Poncas to remove to the Indian Territor Failing in that, they induced ten chiefs to and inspect the land to which they wish them to emigrate. The men went and fou that the Indians already there were dyi like sheep. They refused to lead the tri there. The Commissioners then refused give them money or interpreters to go hor unless they would yield. The chiefs persiste and started off penniless to walk home, a d tance of 1,200 miles. When they reach home the Commissioners were before the and had the tribe ready to start. When th heard the account brought by their chiefs th refused to go. The troops were called in compel them, and the whole tribe were lit ally driven from their homes, which we theirs by every law of God or man, to malarious district. There were 715 of the 200 died in a year. The Ring took possessi of all their stock and cattle, sold it by aucti sold the houses, and, it is asserted, kept money. Besides this they applied for a got an appropriation of $2,500 for the job removing the Indians.

Standing Bear, with about thirty oth came back to their farms, saying that t could but die in any case and they wished die in their old homes. They were arrest and would have been returned to the Ind Territory but that the whites of Omaha in fered, carried the case into court, where Ju Dundy discharged the Indians, declaring t no case had ever been brought before hin such gross injustice, or calling so much sympathy. It is now proposed to carry whole affair into the Supreme Court and decide whether an Indian has any hu rights which a white man is bound to resp This is a move in the right direction. B the red man under the protection of the co and give him the ballot, and the probler solved, and there will be an end of such wh sale rascally outrages as this of the Po has been.—*N. Y. Tribune.*

What is morally wrong will never be po cally right.

For "The Friend"

The snare that lies in the way of those of r members who, from apprehended necess y or from choice, engage in the business of eping public houses at sea-side and moun in resorts, may not be seen by them at first. he business itself is allowable and proper, d when entered upon by Friends loving the inciples of the Society they belong to, and wing a regard for its reputation, they doubt ss have no other thought than to conduct it nsistently with those principles of self nial which mark their more private homes. The temptations peculiar to such a life, do t, I apprehend, assail all at once, nor at first ry strongly; but by constant intercourse ith those whose views of life's duties and ivileges may be perhaps very different from eir own, and with but little time for retire ent and waiting upon the Lord for a re wal of strength from day to day, an assimi tion unconsciously goes on which prepares e mind to yield after a time to arguments r indulgence, which would at an earlier and ore healthy period have been easily repelled. oss, very serious indeed, and it may be irre arable, is thus experienced by both parents d children—a weakness ensues which makes eady headway against the better and more rious feelings of the heart, and finally, au ority gives way altogether before the daily creasing demands of a household unused to straint; the result is (if "the light" be not tterly put out) troubled consciences to indi iduals, reproach to Society, and sadness of eart to fathers and mothers, whose joy is to e their children walking in wisdom's ways.

Every kind of business, or rather the busi ess man of every calling, is beset with temp tions more or less potent, the yielding to hich brings trouble; but I have viewed the *ublicity* of the business under consideration s peculiarly involving the good name of the hole Society, and have been deeply pained witness and to hear of the amusements al owed at some houses where Friends are the roprietors. The damage done to parents, to hildren, and to Society by such indulgences, nnot be estimated by dollars and cents; ey make a wound in the best-life and to the ell-being of all these, which it will be diffi ult to heal, and if healed will be likely ever fter to leave its mark.

Viewed from a business stand-point, I think is a mistake for a Friend to conclude that f his house is governed consistently with his rofession, it will grow unpopular. Of all lasses visiting such places, the *respectable* is he only one a Friend desires to cater for, and hese I am sure are always (with some excep ions) more attracted by the order, quiet, leanliness, good food and nice service usually ound at the Friends' house, than by the fash nable amusements of other places. Another lass, who will be decided in their choice of a ea-side or mountain home, by the presence f a ball-room and kindred appliances, the riend cannot look to for patronage—he will orego his profits rather than his principles.

Where Friends allow their houses to be ade the scenes of "hops," "musical enter ainments," &c.; or for money deal out danger us beverages to their guests, they certainly isregard the Christian Advices of our Society, nd place themselves in the position of of enders. I hope nothing more will be needful han to admonish in love those who have thus ielded to the urgent demands made upon them without due consideration, and have let in the fear that if they resist, the success of their enterprise will be blasted; and whose yielding evidences rather a lack of strength than a willing infraction of our rules.

What I have said on this matter, I have said in love and with feelings of tender regard for the interests of all concerned; but the business alluded to seems to have become an established one among us, involving responsibilities differing somewhat from those we have been accustomed to, and about which trouble is growing for both individuals and meetings, and will continue to grow, unless the Lord in his watchful goodness so turn the hearts of the children to the parents, and the hearts of the parents to the children, that there shall be a united rallying to that standard of holiness which our blessed Saviour enjoins upon all his followers to press after without compromise. "Put me in remembrance," saith the Lord. SAMUEL EMLEN.

Germantown, 8th mo. 24th, 1879.

"For The Friend."

Summer Pencillings.

The Society of Friends.—The doctrines and testimonies of the Society of Friends, brought forth amid a large share of intolerance, hatred and persecution, have nevertheless been of incalculable advantage to Christendom. Such a subjugating religion; one that preached death to a great part of what the sectarians of that day had been educated in and so highly esteemed, is represented as giving mortal offence to every Christian Society then existing. But the early Friends, endued with power from on high, were enabled unflinchingly to stand their ground, to contend earnestly for the faith, and with Christian boldness to preach the gospel of the grace of God with memorable success. To call people off from external ordinances, and from dependence upon the mere letter of Scripture into the profession of something deeper, more inward, spiritual, and living, even to Christ through the reception of, and obedience to his Light and Spirit manifested in the heart, seems to have been the design of the Great Head of the church in raising up such a people.

How sad is the reflection, that any should think this Society has accomplished its mission, or that the light which has so emanated from it in earlier and more palmy days can now, without loss, be hid under the bushel or bed, instead of being set, or continued on the candlestick, so that all may see the light! As such sentiments continue to have prevalence, as the Society loses its distinguishing testimonies and principles, which will be likely to go hand in hand and stand or fall together, the decay of Quakerism may be looked for. Wounded in the house of its friends, or in other words, set aside by our members, the salutary influence hitherto exerted will likely be much impaired. But we do not believe the Heavenly Shepherd designs nor will permit this Society to be wholly laid waste. All power is his. He can as from the stones of the street raise up children unto Abraham. He can bring in from the highways and hedges, until his table be furnished with guests. He can afresh anoint Nehemiahs, and Davids, and Deborahs—prophets and prophetesses—for the work; can restore judges as at the first and counsellors as at the beginning. Yea, at his bidding, "Saviours shall come up on Mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's." Thus He who "is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against;" whose "kingdom is an everlasting kingdom, and his dominion from generation to generation," may again cause his name and glorious power to be exalted even through us, his unfaithful and backsliding people. For this—for the return of such beatitude—we would exclaim—however in distant prospect—

> "Fly swiftly round, ye wheels of time,
> And bring the promised day."

Numerous testimonies have been borne to the efficacy and vitality of these principles by spiritually-minded writers of other religious professions. Two of these, in conclusion, we cite. An elderly man, "a minister of the Establishment" in England, said: "I believe if it had not been for the Society of Friends the Church would have been in popery long since. I believe that the fact of a society maintaining the principles of the uselessness and undesirability of all form in the worship of the Almighty, has prevented us from going to lengths to which we might otherwise have gone; and I further believe that the day is coming when our altars and our crosses, and our robes and our surplices, and much more of our paraphernalia, will go to Babylon whence they came." He added, turning to one of our members:—"I can easily see the way from us to you, but I cannot see the way that some of you are finding from you to us." From the pen of the gifted Thomas C. Upham, we have the following:—"I have carefully studied the Bible in the original languages. I have visited the Holy Land—the places memorable in Scripture history, and the earthly life of Christ; and what is more important, I have had many years' experience. The conclusion of the whole matter with me is *an abiding conviction that Christianity is true*, and that the Society of Friends have produced the highest and best statement of Spiritual Christianity yet made. Their spiritual view of Christ, their doctrine of universal saving grace and light, are yet in advance of the age; and of the views entertained by any other denomination on this important subject. I am an old man, and could not at this time in life change my denomination, either with profit to myself or the cause; but I entertain the same views that were taught by the early Friends."

An army officer, on returning home from camp life, went to visit a relative, and, like some who imitate their associates, he indulged in profane language. A little girl walked out with him to his horse, and as he was talking to her in great glee she gently said, "I don't like to hear my cousin swear." He replied, "I know, my dear, it is wrong." In the same mild tone she rejoined, "Well, then, if you know that it is wrong, why do you do it?" The captain confessed to a friend, on relating the story, that he never felt a reproof so much as the one given by that little girl.

A Stirring Question.—In infidel lecturer once gave opportunity for any one in the audience to ask questions. A plain woman rose and said, "Sir, allow me to ask, what has your belief done for you? My belief has saved my husband from a drunkard's grave, and made me a happy woman. What has your belief done for you?"

For "The Friend."

Letters of James Emlen.

(Concluded from page 18.)

Date omitted.—"I think our Friends in the West need the caution held forth by Sarah Grub in relation to her own people, 'She saw the change in some from that deep indwelling with the seed, Christ, by which only any can be living branches of the true vine,' &c., &c. I am very sure we all, as a people, need the caution, but in new countries it is so natural for the *social* feelings to predominate, that there is danger of talking away one's strength. May we all exhibit the right leaven in this respect, and never be ashamed to be as Mary, sitting quietly at the feet of the dear Master. It becomes the reverence that is due to his name and power, that when it is felt, especially, we should be willing to keep silence before Him, and thus let the people renew their strength; and thus, too, many are silent preachers of the Gospel, by their example kindling the spark of devotion in the minds of beholders."

Extract from a letter dated 10th mo. 1866:

"On Sixth-day last was interred at West Chester, Friends' burying-ground, our dear friend James Emlen, after which a large and solemn meeting was held in their meeting-house at West Chester, in accordance with a desire expressed by him during his illness, that 'if the cause of Truth could be promoted thereby, he would be willing a meeting should be held.' Divers living testimonies were borne. * * * He was one that was enabled to live a consistent life, a life of uprightness and self-denial, the life of a truly pious and devoted Christian, and he went down to the grave in peace; having 'no desire to be raised up, unless he could serve his Master better.'

"On the day previous to his funeral was buried Jeremiah Hacker, another member of the Westtown Committee—a useful and upright and humble member of Society—a member of Orange St. Meeting, Philadelphia. He died with a short sickness: being a man who appeared well, his sudden removal was a great shock to many, especially to those of his own particular meeting. At their Fourth-day meeting previous to his funeral, William Evans and Joseph Elkinton, Jr., made a very feeling allusion to his sudden departure, which brought a solemn feeling over the meeting."

Died, at West Chester, Pa., on the 23rd of 10th month, 1866, James Emlen, in the seventy-fifth year of his age, a member and elder of Birmingham Monthly Meeting. To this dear Friend we believe might be applied the words addressed by our adorable Redeemer to Nathanael, "Behold an Israelite indeed, in whom is no guile." His circumspect walk and consistent example, were well calculated to commend the religion he professed to those around him; while the scrupulous care and assiduity with which he performed his duties in civil society, gave evidence of his desire to serve his generation according to the will of God.

In his last illness, he said, "Never in my whole life have I felt more unworthy of the goodness and compassion of my Heavenly Father, but never have they been more abundantly bestowed." "Mark the perfect man, and behold the upright, for the end of that man is peace."—*The Friend.*

But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.—Prov. i. 33.

Selected.

GRASSES.

"If God so clothe the grass of the field."

Just a bank of flowering grasses,
  Lightly swaying to and fro,
As the summer south-wind passes
  In the noon-tide glow.

In their diverse beauty fashioned,
  Turning often to the sky,
Whence a glare of light impassioned
  Answers to their sigh.

Gaily greeting each wayfarer,
  Shyly bending to the breeze,
Surely earth's great Burden-bearer
  Careth much for these!

Ah! the quaintly flowering grasses,
  As again we pass them by,
Lie in brown and drooping masses,
  Gathered but to die!

Is there murmur of complaining,
  For their day, so quickly past?
Do they mourn its fleetness,—claiming
  It should ever last?

Such a wealth of sweetness granted
  As had never graced their bloom,
Fills the air, till we are haunted
  By the rich perfume.

In their fragrant stillness lying,
  Where so late they counselled "faith,"
They, in very act of dying,
  Whisper, "love in death!"

—*Sunday Magazine.*

Selected.

PAPA IS COMING HOME.

Five little noses against the pane,
Five pairs of eyes peering down the lane,
Trying to see through the mist and rain,
  If papa is coming home.

The clock on the mantel has just struck four,
Which tells they've to wait one half hour more,
Before the train, with its rattle and roar,
  Will bring their papa home.

Five little faces, clean and sweet,
Dimpled fingers and dancing feet,
Well-brushed jackets, and aprons neat,
  For papa is coming home.

Over the track with its light so bright,
The long train glides in its rapid flight,
And five little children are happy to-night,
  For papa is coming home.

The whistle sounds, the gate's aswing,
Footsteps clatter and voices ring,
Red lips kiss and white arms cling,
  For papa has come home.

Selected.

"THE AGONY IN THE GARDEN."

He knelt—the Saviour knelt and prayed,
  When but His father's eye
Looked through the lonely garden's shade,
  On that dread agony!
The Lord of all above, beneath,
Was bow'd with sorrow unto death,

The sun set in a fearful hour,
  The skies might well grow dim,
When this mortality had power
  So to o'ershadow *Him!*
When He who gave man's breath must know
The very depth of human woe.

He knew them all—the doubt, the strife,
  The faint perplexing dread,
The mists that hang o'er parting life,
  All darken'd round his head!
And the Deliverer knelt to pray—
Yet pass'd it not, that cup away.

It passed not—though the stormy waves
  Had sunk beneath his tread;
It passed not—though to Him the grave
  Had yielded up its dead.
But there was sent Him from on high
A gift of strength,—for man to die.*

And was His mortal hour beset
  With anguish and dismay?
How may *we* meet our conflict yet
  In the dark and narrow way?
How, but thro' Him, that path who trod?
Save, or we perish, Son of God.

Hemans.

* "And there appeared an angel unto Him from Heaven, strengthening him."—Luke xxii. 43.

For "The Friend."

The Negro Exodus.

The Christian Advocate, of New York, publishes a letter received from John P. St. John the Governor of Kansas, dated the 30th of the 7th mo., which was written in reply to one from the editor of that paper requesting information on this subject. Some extracts from these are subjoined, as coming from a responsible source.

"Without any previous notice or intimation the flow of the tide of colored refugees from the South first struck Kansas at Wyandotte City about the month of April last, since which time from six to seven thousand, who were entirely destitute of food or the means to buy it, have found shelter in our State. These poor people, breadless, penniless, and almost naked as they landed in this, to them, the promised land, presented an appearance pitiable in the extreme. Humanity, as well as the honor and good name of Kansas, demanded that this unfortunate class should not be turned away or permitted to suffer for want of shelter or food. Something had to be done, and done promptly. We had no precedent to aid or guide us in the work. Our State officers together with a number of prominent private citizens, at once organized, and in the course of few weeks incorporated under our State laws, the 'Freedman's Relief Association of Kansas,' with head-quarters at this place, the object of which was to systematize the work of receiving as well as disbursing funds donated for the relief of destitute refugees.

"The Association up to the present time has received about $7,500, all of which has been expended, except about $70 balance, now in the treasury. Of this sum received, Kansas has contributed more than her full quota. The Association has extended temporary aid in the way of food, clothing, shelter, transportation, and securing employment and homes to about 5,000 refugees, who, excepting about 150 still in the barracks at this place, (erected by the Association to furnish temporary shelter,) are now self-supporting, and no longer require or receive aid. In this good work the Association has been greatly aided by auxiliary societies and philanthropic men and women in various parts of the State.

"Of the 150 now at the barracks about fifty are sick and disabled, all depending solely upon the Association until able to work, and employment can be secured for them. The refugees, as a rule, are not only industrious and faithful laborers, but are of peaceable, well-disposed, sober, and moral habits, and are *not* paupers; but will not only make their own living by honest labor, but will add to the material wealth of any country, if they are only given a reasonably fair opportunity to do so.

"The question is frequently asked, 'Is the exodus likely to continue for any length of time?' To which I reply, that I am forced to the conclusion, after having engaged in an extensive correspondence during the past two or three months with both black and white people of the South, and talked with hundreds of the refugees touching this question, the

e exodus has just fairly begun. While the arantine regulations will stop those desir- g to come from the Gulf States, just as soon the restrictions are removed the movement ill be renewed with greatly increased num- rs.

"All the refugees unite in substantially the me story of cruelty, outrage, and wrong in- cted upon them for years past by the whites; ey say they have waited from year to year r the past ten years, hoping that there ould be a better condition of things; but eir waiting has all been in vain, and instead matters getting better, they have grown orse all the time.

"To illustrate the manner in which these or people have been treated, I give below e prices which they have been compelled to y for the common necessaries of life as I d them in an account, now in my possession, ndered by S. D. Curric & Co., of Edwards anding, Miss., in January, 1877, against a olored man named Wm. Lewis, which he has id: Coarse brown sugar, 12½ cents per pound; low grade of molasses, $1.50 per gallon; bacon,) cents per pound; soda, 25 cents per pound; ils, (common,) 10 cents per pound; flour, 7 nts per pound; rice, 12½ cents per pound; lico, 12½ cents per yard; cottonade, 40 cents er yard. While in the same bill he is charged 30 rent for a work mule for one season, and her things at equally exorbitant rates, in a ll amounting in the aggregate to $404.28.

"And it cannot be said in justification of ich outrageous prices that the merchants in e South run any unusual risk in selling on edit, for, under the laws of the cotton States, e merchant has a lien upon all the interest share that the negro has in all the crop he roduces to secure the payment of his claim."

For "The Friend."

Line upon Line.

"How about it ——? Will not the dis- nctive dress of Friends have passed away in fty years to come? And how is it that there re so few that adopt it?" Such were ques- ons put to me by a bright talented young an, a member of our Society, as I passed a ttle group after the close of one of our First- ay meetings. I inferred that they had the bject of a plain dress before them. As it id not seem a suitable time to go much into , I only replied that I supposed it was for ant of faithfulness, that more bearing the ame of Friends did not make the appearance.

That the primitive Christians were led into reat simplicity of dress, and manner of liv- g, is a truth which cannot be gainsaid. qually true is it, that our early Friends ere, in obedience to Him who raised them p to be a people, required to leave off and rsake the vain fashions and customs of the orld, so that their garb soon became dis- nctive, and known as the dress of a Friend. nd it is remarkable that faithful Friends om that day to this, have felt it required of em to assume this dress, and that they could ake no progress in their Christian journey ithout obedience to the cross in this particu- r. There are many now living who have had e same experience; some of whom were for time under the mistaken apprehension that ey could be as good Christians and dress as e people at large; but found no progress ould be made, and that "obedience is better an sacrifice." It is true there are many ow passing themselves off, even for minis- ters and leaders of the people, who set at naught this testimony; but it is remarkable that many of these have forsaken some of the leading doctrines of Friends, and so have lost their right to the name. By their teach- ings and example, many of our beloved young people have been misled, as well as older ones, of limited religious experience. But I am not prepared to believe that the pre- cious principles and testimonies that we as a people were raised up by the Head of the Church to uphold before the world, are to be frittered away by the libertine spirit that has been let loose; but that, being in accordance with the teachings and example of our blessed Redeemer, they will, like the "stone cut out of the mountain without hands," prevail over all opposition.

I could compile a good-sized volume of tes- timony from the writings of Friends, both of ancient and recent date, going to show that they felt it as much a divine requiring to con- form to the simple plain dress of the Friend, as any other duty required; but will only make a few short extracts.

John Barclay says: "The subject of dress has very frequently come under my serious consideration, and as I have kept quiet and calm, singly desirous to know and do what- ever might be required, the matter has opened more and more clearly before my view. That dress from which my forefathers have with- out good reason and from improper motives departed, to that dress I must return."

Daniel Wheeler "once recounted to a Friend in lively terms, the trial it was to him to put on a different hat from that which he had been accustomed to wear. It was hard to appear as a fool before men; he thought if his natural life had been accepted as a sub- stitute, he would gladly have laid it down; but this was not the thing required. He dili- gently examined his heart, and believed he clearly saw his Master's will in the requisi- tion; and that it was a discipline designed to bring him into a state of childlike obedience and dependence. In great distress he cried unto the Lord for help, and a passage of Scripture was powerfully applied to his mind; 'Whosoever shall confess me before men, him will I confess also before my Father which is in heaven.' His resolution was immediately taken; he put on the hat, and with his mind staid upon the Lord he set out to join his friends at meeting. His difficulties vanished. Sweet peace was his covering," &c.

Sophia Hume says: "For though religion stands not simply in clothes, yet true religion stands in that which sets bounds and limits to the mind with respect to clothes as well as other things. When it pleased the Lord to visit my soul and to appear to me in his glory, the view discovered to me my own unworthi- ness, and caused me not only to despise and abhor myself, but my splendid apparel also. True Christianity which I began to be ac- quainted with, set a bound to my desires, and directed me to plainness before I had any in- tention of joining the Society of the people called Quakers."

Should any who read this wish to be more fully informed as to the grounds of our testi- mony on this subject, I would refer them to the writings of Joseph Pike, in second volume of Friends' Library. He enters pretty fully into it, giving sound Scriptural arguments to prove his assertions.

"And let not any suppose that because so many have slidden aside from our principles, that hence these principles are wrong. These stood the test of half a century of bitter and grievous persecution, and are they to be set aside in this day of outward ease, though even a multitude are not willing to submit to the cross; for it has been declared by one emi- nently favored in the visions of light to see, and endowed with gospel authority to declare it, that 'All this that causes so much stum- bling and perplexity, and produces such a sensation, will fade away, and the authors of it will go back to the world and the beggarly elements, * * their building on the sand will crumble to pieces, and they themselves will wither, wither, wither. And ye faithful ones, to whom the principles of truth are yet precious; who love the pure cause, and are often bowed down in spirit on its behalf, you have no cause to fear; for though you be left as the gleaning grapes of the vintage, yet shall you be planted on a very fruitful hill; not one of self-exaltation, but a hill above the level of the spirit of this world; and you shall spread abroad, and increase, and flourish; for this Society was planted "a noble vine; wholly a right seed;" and it is not the will of the Almighty that this people should ever cease to be a people.'" H.

8th mo. 1879.

A Word in Season.—Kilstein, a pious Ger- man minister, once heard a laboring man use the most awful curses and imprecations in a fit of passion, without reproving him for it. This so troubled him that he could scarcely sleep the following night. In the morning he arose early, and soon saw the man coming along, and addressed him as follows:

"My friend, it is you I am waiting to see."

"You are mistaken," replied the man; "you have never seen me before."

"Yes, I saw you yesterday," said Kilstein, while returning from your work, and heard you praying."

"What! heard me pray?" said the man. "I am sure that you are mistaken, for I never prayed in my life."

"And yet," calmly but earnestly replied the minister, "if God had heard your prayer, you would not be here, but in hell; for I heard you beseeching God that he might strike you with blindness and condemn you to hell-fire."

The man turned pale, and tremblingly said: "Dear sir, do you call this prayer? Yes, it is true; I did this very thing."

"Now, my friend," continued Kilstein,' 'as you acknowledge it, it is my duty to be- seech you to seek with the same earnestness the salvation of your soul as you have hitherto its damnation, and I will pray to God that he will have mercy upon you."

From this time the man regularly attended upon the ministry of Kilstein, and ere long was brought in humble repentance to Christ as a believer.

"A word in season, how good it is!" "Be instant in season and out of season; rebuke, reprove, exhort with all long-suffering and patience."—*The Lever.*

A Test for Idiocy.—In an article in the *Nineteenth Century*, Sir Wilfred Lawson, the eminent temperance advocate, after narrating the vain attempts to "regulate" the traffic in alcoholic brain-poison, which cannot be regu- lated, because it is in itself an irregularity,

concludes with this incident, which occurred at a temperance meeting in one of the northern counties of England.

"Three excellent clergymen spoke. They harped on the elastic and indefinite word 'moderation,' condemning intemperance, but setting up Timothy as their model man, morally and constitutionally, lauding and magnifying sobriety by commending the temperate consumption of alcohol. When they had concluded an elderly farmer arose and said: 'I've heard that kind of talk for the last forty years, and I can't see that people are a bit more sober now than when it commenced. It reminds me of what I once saw take place at a retreat for imbeciles. It is the custom there, after the patients have been in residence for a certain time, to put them to a kind of test to see whether they are fit to leave the asylum or not. They are taken to a trough full of water with a small pipe continually running into it and supplying it. They are given a ladle and told to empty it. Those who have not regained their senses keep ladling away, while the water flows in as fast as they ladle it out, but *them as isn't idiots stop the tap.*'"

Religious Items, &c.

The Civil Damage Bill.—The Legislature of Massachusetts has passed a bill which provides that in cases of injury to person or property by an intoxicated person, and caused by his intoxication, a right of action for redress shall be lawful against those who sold the liquor which caused the intoxication, and also *against the owner* of the building in which the liquor was purchased, if such owner leased his building for the sale of intoxicating drinks, or knowingly permitted it to be used for such purpose. The passage of the bill was severely contested.

The Silent Hour.—Among the excellent features planned by Mary Lyon, in the routine of daily life at the celebrated Mt. Holyoke Seminary, was the setting apart of half an hour, morning and evening, for the "silent hour." This each young lady was to spend alone with God. In a family of three hundred, she must be absolutely alone.

The Moravian General Synod meets once in ten years, and always at Herrnhut, Germany. The session opened 5th mo. 26th, and closed 7th mo. 3rd. The number of delegates entitled to sit and vote was fifty-four. Since the last Synod thirteen of the seventeen bishops have died, and five have been consecrated. The Synod chose *by lot* three new bishops.

The Evangelical movement of last century in the English Church, in which Wesley, Whitfield, Toplady, Romaine and others participated, is thus described by Wm. E. Gladstone. "It was a strong, systematic, outspoken, and determined reaction against the prevailing standards both of life and preaching. It aimed at bringing back, on a large scale, and by an aggressive movement, the Cross, and all that the Cross essentially implies, both into the teaching of the clergy, and into the lives as well of the clergy as of the laity. The preaching of the Gospel became afterwards a cant phrase; but that the preaching of the Gospel a hundred years ago had disappeared, not by denial, but by lapse, from the majority of Anglican pulpits, is, I fear, in large measure, an historic truth. To bring it back again was the aim and work of the Evangelical reformers. Whether they preached Christ in the best manner may be another question; but of this there is now, and can be, little question that they preached Christ; they preached Christ largely and fervently where, as a rule, He was but little and but coldly preached before. And who is there that will not say from his heart, 'I therein do rejoice, yea, and will rejoice.'"

The final decision of the German Government on the religious questions at issue with the Vatican has been communicated to the latter. It is that all of the exiled clergy who ask permission will be allowed to return to Germany; the May laws will be tacitly suspended, provided the clergy obey the common law; and all fresh nominations are to be submitted to the Government. The Pope is satisfied with these terms.

The Bishop of Manchester has been preaching on intemperance in England. He said that on last Christmas-Day he saw what shocked him very much, for between the Cathedral and his residence, a distance of two miles, he saw twelve drunken men, and it was early in the day.

The English Methodists have built fifty-one chapels in London since 1861, with sittings for sixty thousand persons.

Methodist Fraternity.—There seems at the present time some jar to the fraternal relations established in 1874, between the Northern and Southern branches of the Methodist Church. The papers and officers of the one denounce with severity the murders and outrages committed in some parts of the Southern States on political grounds; and of which several of their ministers have been victims. These denunciations are not palatable to some of the Southern Methodists, who feel themselves in measure compromised by the disorders in their section of country. One of these, in an organ of their Society published at Nashville, speaks of lying and baseless reports against their church and people being liberally used by their Northern allies for their defamation. To this the Northern Methodist organ replies, that in this community, where it is published, church members do not join in mobs or mask themselves to murder others at night, or countenance such crimes, or fail to help the authorities and public sentiment against them; and it says, that in speaking against these things, "We never intended to speak against our brethren in the M. E. Church South."

Effect of Ritualism.—One of the English Ritualists says:—"We are teaching men to believe that God is to be worshipped under the form of Bread, and they are learning the lesson from us which they have refused to learn from the Roman teachers who have been among us for the last three hundred years. We are teaching men to endure willingly the pain of confession, which is an intense trial to the reserved Anglo-Saxon nature, and to believe that a man's 'I absolve thee,' is the voice of God. How many English Protestants have Roman priests brought to confession, compared with the Anglican clergy? Could they have overcome the English dislike to mummery as we are overcoming it? On any hypothesis, we are doing their work."

Feet Washing is still practised among the ordinances as a religious ceremony by the German Baptists. A correspondent to the *Monthly Itinerant*, a paper published in the interest of the United Brethren church, at Harrisburg, gives an account of a communion meeting held at Mt. Joy, Pa.; and a few of the brethren, he says, participated in "th ceremony of feet-washing," which it is th custom of this congregation to observe twic a year. It seems to be going out of use, a but three of the old men, and none of th women, participated.

Chinese at First-day Schools.—The Congr gationalist publishes an account of a school a Boston, commenced about three years ago b Harriet Carter. She began with two scholar visited the laundries where the Chinese ar employed, and was every where kindly re ceived. The school now numbers forty, an the kindness and sympathy extended to thes people, who mingle so little in social inte course with others, appears to be fully appr ciated. They come to the place where th school is held, sometimes an hour before it i opened, and study faithfully. "No present, says the account, "is too beautiful to brin to their teacher, no sacrifice too great fo them to make for her comfort." One China man who went from Boston to Clevelan there organized a school among his own pe ple. He wrote back to H. Carter: "I lov to study Holy Bible, because the words ar more useful, and has made me happy."

LIST OF AGENTS.

We append herewith a list of Agents whom applications may be made, and wh are authorized to receive payment for "Th Friend."

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THE FRIEND.

NINTH MONTH 6, 1879.

The testimony to plainness and simplicity in our dress and appearance, and to the avoiding of those constant changes in attire exhibited by the fashionable world, which is held up to view by a correspondent in another part of our columns, is one that has often been preached by members of the Society of Friends; but which does not belong to them exclusively, being equally binding on all true Christians of whatever denomination. The advices on this subject of the apostles of old; and the testimony of the Spirit of truth in the heart of its faithful followers in these days; are not directed to our little branch of the Church alone, but speak with equal force to all those who are endeavoring to walk in the Light of the Lord Jesus as He shines in the hearts of men, and who by their conduct are saying to the world, "Come and have fellowship with us, for truly our fellowship is with the Father and with his Son, Jesus Christ." Hence we find that persons of all religious persuasions, as they are redeemed from the spirit of the world and brought more fully into the Divine communion, lose their relish for ornaments and fashionable attire, and are led into a degree of simplicity and plainness appropriate to those whose thoughts are more centred on the enjoyments of Heaven than the gayeties of earth.

It was so with the early Methodists, many of whom were a zealous, self-denying people; and so full was their conviction of this Christian duty, that strong recommendations in regard to it were embodied in their discipline. This testimony is still upheld in a good degree by the Mennonites and German Baptists, who are regarded as more religiously-minded people than the average of their neighbors. Indeed so naturally does plainness flow from yielding ourselves up to the government of Christ, that where an individual is becoming more fashionable in his clothing, we feel almost certain that it has been preceded by a refusal to submit to the cross of Christ, and a consequent decline in godliness.

While the watchful, tender-spirited Christian will not follow the constant changes of fashion, and will not feel himself at liberty to imitate every new device of the tailor, yet he is not restricted from adopting such changes as are real improvements, whose utility is shown by their adaptation to the proper purposes for which clothing is worn; and where the motive is, not "to be in the fashion," but to answer the requirements of comfort, cheapness and sound reason. Thus it is seen that among sober, religious people a gradual change takes place in the form and material of their clothing, as new inventions and industries bring within their reach what at a former period was not available; and as experience demonstrates its superior comfort or propriety. The wide-spread use of cotton garments, which were almost unknown at the time of the rise of our Society, is one illustration of this. Yet throughout this slow process of change, such people never lose the characteristic marks of being the followers of Him who wore the seamless garment, and whose disciples are not to be conformed to the ways of those who follow their own devices. Thus it is, that the consistent members of the Society of Friends have always been known as such by their appearance as well as conduct, although a plain Friend of this day, and one of 200 years ago would probably present several points of difference.

Some who admit the duty of simplicity, object to the wearing of that which is *peculiar* in its shape. Yet this very *peculiarity* is in some degree a testimony to religion—because it arose from the Christian duty of refusing to change with the ever-varying requirements of fashion; and in most cases it denotes that the wearer is one who belongs to a religious Society,—and is therefore bound to exemplify in life and conversation the fruits of the religion of Christ.

We believe this subject is correctly treated in the minute on the state of Society adopted by our last Yearly Meeting, which says, when speaking of the effect of "being brought under the government of the spirit of Christ in our own hearts," and of being "concerned to walk in obedience to the light of Christ:"

"We would be religiously restrained from following the ever-changing fashions of the world in the form of our apparel, and in its adorning; and we would find the testimony of Truth in our own hearts in this matter to be in accordance with the precepts of prophets and apostles of former ages. This was the experience of the early members of this Society. In adhering to this testimony they soon became distinguished by the simplicity and peculiarity of their attire, as well as of their manners; and their very appearance indicated that they were members of a Society who professed to be the followers of a crucified Saviour. Wm. Penn says of them, 'It was not very easy to our primitive Friends to make themselves sights and spectacles, and the scorn and derision of the world, which they easily foresaw must be the consequence of so unfashionable a conversation in it.' We believe the same holy watchfulness and submission to the cross of Christ, which is the restraining power of his Spirit in the heart, which made them a peculiar people, will produce similar results in these days, and that if we are truly in earnest in hungering and thirsting after righteousness, we will not be ashamed nor afraid to make that confession before men, which many have felt to be involved in putting on the apparel of a consistent Friend."

SUMMARY OF EVENTS.

UNITED STATES.—The report from the United States Signal Service Office in Philadelphia, gives the highest temperature for 8th month at 93 deg., lowest 55 deg.: average 72.7 deg.,—which is about one half degree below the average of the past six years. The total rainfall was 7.13 inches, which is unusually large. Prevailing direction of wind south-west. Number of clear days 16. Rain fell on 12 days.

The present population of Philadelphia Almshouse is 3,168, a decrease of 54 over last year.

In 1877 the anthracite coal regions of Pennsylvania yielded 21,000,000 tons, in 1878 the demand was curtailed to 17,000,000; it is expected that nearly 30,000,000 tons will be required this year. The full average weekly production is estimated at 500,000, and has reached on one occasion 655,000 tons.

At a recent meeting of the operatives of the Schuylkill coal region, the list of prices for line and city trade, shows a decline of 20 cents per ton on lump, broken, and steamboat coal; 25 cents on egg and chestnut; and 35 cents on stove. The local market is well stocked at this time, the supply at the Richmond wharves aggregating nearly 75,000 tons.

In 1810 arrangements were made with Robert Fulton to construct steam ferry boats, and on the 2d of 7th mo. 1812, one named the Jersey was put in operation. A correspondent writing to a newspaper of that time says: "I crossed the North River yesterday in the steamboat with my family in my carriage, without alighting therefrom, in 14 minutes, with an immense crowd of passengers. On both shores were thousands of people viewing the pleasing object. I cannot express to you how much the public mind appeared to be gratified at finding so large and so safe a machine going so well." This "large machine" was 80 feet long, and 30 feet wide. A year later the York was put on with the Jersey. They were supposed to run every half hour, from sunrise to sunset, but frequently an hour was consumed in making the trip.

It is estimated there are in the United States over 400,000 railway cars, also 16,000 engines. These engines and cars in travelling over the roads, lose annually between four and five million of nuts. These will weigh over 1,500,000 lbs., and their cost is between $30,000 and $40,000, and this loss is continued from year to year, in addition to that of nuts thrown into the scrap heap with their bolts worthless, from the use of the jam nut, also the liability to accident from loose nuts.

The steamer Glenfinlas, which arrived at New York on the 28th ult., from Shanghai, made the passage from Amoy, where she touched, in 51 days, 11½ hours, the shortest on record.

A late number of the *British Medical Journal* relates a curious case. A lady was listening at the telephone for an expected message during a storm. A loud clap of thunder occurred, and the effect on the listening ear was complete numbness and deafness, accompanied by a sensation of giddiness and nausea and ringing in the ears. The effect, except the deafness, passed off in a few moments. The hearing was not restored until after the lapse of two weeks. The publication of this incident may be of service, in view of the large and increasing use of the telephone, and physicians who make the hearing their specialty, may find it well to turn their attention to the uses and effects of the instrument.

Three prominent silk manufacturers of Macclesfield, England, have been visiting the silk mills of Paterson, N. J., it is said with a view to building mills in that city, and bringing English operatives to work in them.

The yellow fever cases reported in Memphis on the 31st ult. was 20, against 38 on the previous day. Seventeen cases have occurred in New Orleans since its first appearance 7th mo. 27th. Seven of these recovered, six died, and four are under treatment.

Seven hundred and forty-five emigrants arrived at New York on the 31st, making a weekly total of 3224, chiefly English, Scotch and Germans.

Markets, &c.—Government Bonds, sixes, 1881, 104½; 5's, 102½; 4½ per cents, registered, 104½; do. coupon, 105½; 4 per cents, 101⅝.

Cotton, 12¾ a 13 cts. per lb. for uplands and New Orleans.

Petroleum—Crude, 5 cts.; refined, 6 a 6⅛ cts. per gallon. Linseed oil, Calcutta, 63 cts.; American, 61 cts. Lard oil, 44½ cts. Sperm, crude, 75 cts.; bleached winter, 92 a 95 cts. per gallon.

Flour.—Superfine, $4.75 a $5.50; patent and other high grades, $5.75 a $7.25.

Grain.—Red and amber wheat, $1.09 a $1.10. Corn, 45 a 46 cts. Oats, 31 a 32 cts. for mixed, and 32 a 34 cts. for white.

Hay and Straw.—Prime timothy, 65 a 75 cts. per 100 pounds; mixed, 55 a 65 cts.; straw, 60 a 70 cts.

Beef cattle have been dull, but prices were unchanged. Extra, 5½ a 6 cts., and common, 3 a 4 cts. Hogs, 5¼ a 5⅝ cts. per pound. Sheep, 3¾ a 4¾ cts. as to quality.

The public debt statement, just issued, shows a decrease for the Eighth month of $3,527,395.93.

The steamship Mosel, which arrived at New York on the 30th, brought $100,000 in gold bars.

The mortality in Philadelphia the last week was 314—161 adults and 153 children, 94 being under one year of age.

FOREIGN.—A number of farmers from northern Yorkshire and Durham, recently left Liverpool on the steamer Helvetia for New York. They are of various classes, ranging from the small farmer upwards. Several of them have capital of from £500 to £600 each, while others have entered into partnership.

The cotton spinners of Oldham have declared themselves in favor of a scheme for systematic emigration, if reductions in wages continue to be made.

The London *Economist* of the 12th ult., says, that the exports of produce from the United Kingdom have fallen in value £69,000,000 (sterling) since 1872. The largest decrease is £26,000,000 in the exports to the United States, the next largest is £12,500,000 in exports to Germany. The particular mark which characterizes the present state of matters, is generality. Almost all

classes are feeling the effect of the existing commercial depression.

The *Standard's* Paris despatch says: Some French Catholics and royalists, who are frightened by the Ferry bill, have determined to emigrate to the island of Papua, where they will found a Catholic colony, under the direction of the Marquis de Roys.

The report of the progress of the French savings, show what a wonderfully thrifty as well as wealthy country, France is. The deposits for seventeen years preceding the war, showed a marked increase in the material prosperity of the country, the annual progression being about $6,000,000. After the war the deposits fell suddenly from $144,000,000 to $103,000,000 in 1872. In 1874 successful efforts were made to propagate the system of savings banks, and the deposits rose to $202,000,000 in 1878. No deposit is allowed to exceed $200; when this sum is exceeded, the savings bank purchase rentes, which it delivers to the depositor. The reason for this is, the Government pays a higher interest than the ordinary rate of the savings banks. Then, again, it remembers the inconvenience caused in 1848 by a run on those banks, and which was repeated in a lesser degree in 1870 and 71.

The *Times* correspondent reports that the Government has declared itself ready to appoint special commissioners to act in concert with American commissioners for negotiating a treaty of commerce between France and the United States.

Prussia has eighteen prisons for tramps and vagrants. In 1847 there were 4,600 commitments to these institutions, but the number has increased every year, and for 1878 was 9,000. Of these were 8,000 men, and 1,000 women. They cost the country $650,000, but earned while in durance $275,000. Many of the arrests were of capable artisans, who were really desirous of finding work. The increase is attributed to business depression.

A St. Petersburg newspaper gives the following statistics respecting the emigration of Russian and Poles to America, from 1820 till 1877: During the first forty years of that period, the total was 3,000; during the succeeding decade 5,000. In 1871, 1,800; in 1872, 1,500; in 1873, 1,000; in 1874, 700; in 1875, 30; in 1876, none; in 1877, 45.

An unusual scene for Europe—that of the sun not setting, but shining through the whole night—is to be witnessed from the summit of Mount Aavax, in Finland, near Torneo, at 66 deg. northern latitude. Every year, on the 26th of 6th month, a multitude of people of different nations visit the mountain to witness the interesting spectacle. The Government of Finland is now erecting on Mount Aavax, a hotel for the accommodation of travellers.

WANTED

A young woman Friend as teacher in a small family school in the country. Application may be made to
RICHARD J. ALLEN, 119 Arch St., Philada.

EVENING SCHOOLS FOR ADULT COLORED PERSONS.

Teachers will be wanted for these schools, to open 10th month 6th. Application may be made to
James Bromley, 641 Franklin St.
Ephraim Smith, 1110 Pine St.
Thomas Elkinton, 9 N. Front St.
Charles C. Cresson, 1132 Girard St.

WESTTOWN BOARDING SCHOOL.

Our friends Benjamin W. and Rebecca G. Passmore, having resigned their positions as Superintendent and Matron of Westtown Boarding School, Friends who may feel drawn to engage in the important and responsible duties of superintending this Institution, are requested to communicate with either of the undersigned. The present Superintendents desire to be released in 4th month next, or earlier.

William P. Townsend, West Chester, Pa.
John S. Comfort, Fallsington, Bucks Co., Pa.
Charles J. Allen, 304 Arch St., Philadelphia.
Elizabeth R. Evans, 322 Union St. "
Anna V. Edge, Downingtown, Pa.
Deborah Rhoads, Haddonfield, N. J.

FRIENDS' ASYLUM FOR THE INSANE,

Near Frankford, (Twenty-third Ward,) Philadelphia.

Physician and Superintendent—JOHN C. HALL, M.D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

RECEIPTS.

Received from Joshua B. Wilkins, N. J., $2.10, vol. 53; from Daniel Packer, N. J., $2.10, vol. 53; from Alfred and Eliza Embree, Pa., $2.10 each, vol. 53; from Mary Thistlethwaite, N. Y., $2.10, vol. 53; from Walker Moore, Pa., $2.10, vol. 53; from Benjamin Hayes, Pa., $2.10, vol. 53; from Abel J. Hopkins, Del., $2.10, vol. 53; from Elizabeth D. Antram, Kansas, $2.10, vol. 53; from Jacob Barrett, Lewis Johnson, and Elijah Haworth, O., per Jordan Ballard, $2.10 each, vol. 53; from Rebecca E. Bacon, City, $2, vol. 53; from Josiah L. Haines, City, $2, vol. 53, and for Amy Middleton and Elma Haines, N. J., $2.10 each, vol. 53; from Henry Briggs, O., $2.10, vol. 53; from Gilbert McGrew, Agent, O., $2.10, vol. 53, and for John Hoyle, $2.10, vol. 53; from Benjamin Hoopes, Pa., $2.10, vol. 53; from Ashton Richardson, Del., $2.10, vol. 53; from Lydia T. King, Pa., $2, vol. 53, and for Joseph E. Mickle, and Thomas Evans, $2 each, vol. 53; from John M. and Amos Roberts, N. J., $2.10 each, vol. 53; from Sarah Satterthwaite, Pa., $2.10, vol. 53; from William Bettles, Ill., $2.10, vol. 53; from Joshua Haight, Agent, N. Y., $2.10, vol. 53, and for David Haight, Levi H. Atwater, William Breckon and Humphrey S. Haight, $2.10 each, vol. 53; from Jeremiah Foster, R. I., $2.10, vol. 53; from Mary M. Applegate, N. J., $2.10, vol. 53; from John H. Ballinger, N. J., $2.10, vol. 53; from Jacob L. Evens, N. J., $2.10, vol. 53, and for Lydia Saunders, $2.10, vol. 53; from Richard Buzby, N. J., $2.10, vol. 53; from Joseph H. Brooks, N. J., $2.10, vol. 53; from Joseph N. Taylor, Ind., $2.10, vol. 53; from Edward Whitacre, Pa., $2.10, vol. 53; from Francis Taber, Mass., $2.10, vol. 53, and for William R. Taber, $2.10, vol. 53; from Richard Mott, Agent, Io., $2.10, vol. 53, and for Eli Hodgin, Thomas Hoyle, Joseph Embree, and Joseph Battey, $2.10 each, vol. 53; from William Balderston, Pa., $2.10, vol. 53; from George Sharpless, Agent, Pa., 60 cents, to No. 52, vol. 53, and for Morris Cope, Isaac Good, Margaret Maule, Maria Pusey, Robert W. Lewis, Mary Ann Chambers, Joshua Sharpless and J. Borton Hayes, $2.10 each, vol. 53; from Martha R. Comfort, N. J., $2.10, vol. 53; from William Webster, Pa., $2.10, to No. 11, vol. 54, and Owen Y. Webster, $2.10, vol. 53; from Bartram Kaighn, N. J., $2.10, vol. 53; from Susanna Doan, Pa., $2.10, vol. 53; from Joshua Brantingham, Agent, O., for Christiana Kirk, Uriah Price, Joshua Coppock, Joseph Stratton, Josiah Cameron, Joshua Gilbert, Ellen Stratton, Lewis B. Walker, Barton Dean, George L. Brantingham, Cyrus Brantingham and Alfred Brantingham, $2.10 each, vol. 53, for Anna M. Edgerton, $2.60, vol. 52, and for Charles W. Satterthwaite, $2.10, to No. 19, vol. 54; from Mary B. Buffinton, Mass., $2.10, vol. 53; from S. H. Headley, Pa., $2.10, vol. 53; from John R. Tatum, Del., $2.10, vol. 53; from Jason Hibbs, Io., $6.30, to No. 52, vol. 53; from Mary J. Cresson, Pa., $2.10, vol. 53; from Richard P. Gibbons, Del., $2.10, vol. 53; from Elihu B. Stanley, Io., $2.10, vol. 53, and for Allen John, $2.10, vol. 53; from Joseph Barton, N. J., $2.10, vol. 53; from Samuel W. Stanley, Io., $2.10, vol. 53, and for Micajah Emmons, Benjamin V. Stanley, Thomas E. Stanley, and Thomas D. Yocum, $2.10 each, vol. 53; from Joseph Hall, Agent, Io., for Isaac Walker, Abraham Cowgill, Samuel S. Cowgill, Simon O. McGrew, and Nathan Satterthwaite, $2.10 each, vol. 53; from Abner Eldridge, Io., $2.10, vol. 53, and for Alexander L. McGrew, $2.10, vol. 53, and M. A. Fritchman, $2.10, to No. 19, vol. 54; from Daniel Williams, Agent O., for Mary A. Mitchell, Mary Ann Holloway, John C. Hoge, Sarah Purviance, Stephen Hobson, Maria Walker, Mary J. French, Branson Sidwell, Joseph Bailey, Mary Chandler, William L. Ashton, Asa Branson, Jacob Holloway, Juliann H. Branson, and Joseph H. Branson, $2.10 each, vol. 53; for Ann H. Bacon, N. J. $2.10, vol. 53; from Rebecca S. Conard, Sen., Pa., $2.10, vol. 53, and for George T. Satterthwaite, $2.10, vol. 53; from Mary Ann Baldwin, Pa., $2.10, vol. 53; from Finley Hutton, W. Philada., $2.10, vol. 53, and for Mary H. Fritchman, O., $2.10, vol. 53; from Mary B. Clement, N. J., per Samuel P. Leeds, $2.10, vol. 53; from Elijah Kester, Md., $2.10, vol. 53; from John H. Dillingham, City, $2, vol. 53; from Jesse H. Garrett, Pa., $2.10, vol. 53; from Thomas Wilbur, N. Y., $2, vol. 53; for John W. Buzby, N. J., $2.10, vol. 53; from Benjamin Sheppard, N. J., $2.10, vol. 53; for Elizabeth Balderston, Md., $2.10, vol. 53; from Job Bacon, N. J., $2.10, vol. 53; for Elnathan Roberts, N. J., $2.10, vol. 53; from Asa Garretson, Agent, O., $2.10, vol. 53, and for Rachel Green, Lydia H. Bailey, Jesse Bailey, Jesse K. Livezey, John Thomasson, Joseph Doudna, Joseph W. Doudna, Rebecca W. Bundy, Aaron Frame, Ann Eliza Wilson, George Tatum, Francis Davis, Esther Sears, William Stanton, John S. Davis, Robert Plummer, Dr. Ephraim Williams, Jonathan T. Scofield, Elizabeth Wilson, Elizabeth Bailey, John Bundy, and Barclay Smith, $2.10 each, vol. 53; from Charles Bell, N. J., $2.10, vol. 53; from Mark Ballinger, N. J., $2.10, vol. 53; from Charles M. Cooper, N. J., $2.10, vol. 53; from George L. Smedley, Pa., $2.10, vol. 53; from George B. Allen, Pa., $2.10, vol. 53; from Richard J. Allen, City, $2, vol. 53; from Parker Hall, Agent, O., for David Thomas, $2.10 to No. 42, vol. 53, and for Ezra Embree, Kans., $2.10, vol. 53; from Joseph L. Bailey, Pa., $2.10, vol. 53, and for Joseph Bailey, $4.20, 2 copies, vol. 53, and Comly B. Shoemaker, Samuel A. Bacon, and Joseph Whitacre $2.10 each, vol. 53; for Rowland J. Dutton, N. J., $2.10, vol. 53; from Philena Y. Smedley, Pa., $2.10, vol. 53; from Samuel B. Smith, Del., $2.10, vol. 53; from John T. Moorman, Io., $2.10, to No. 13, vol. 54, and for John M. Mendenhall, Ill., $2.10, vol. 53; from Samuel Morris, Pa., $2.10, to No. 27, vol. 54; from Joseph Scattergood, Agent, Pa., for Ann Pratt, George E. Pim, Rachel Phillips, Gilbert Cope, John Cope, and Joseph P. Eldridge, $2.10 each, vol. 53.

Remittances received after Fourth-day morning, will not appear in the Receipts until the following week.

FRIENDS' SELECT SCHOOLS.

These schools, under the care of the three Monthly Meetings of Friends in this city, will re-open on Second-day, Ninth mo. 8th, 1879.

A limited number of children will now be admitted to these schools, not members of our religious Society, whose parents may desire to have them educated free from the unnecessary but fashionable accomplishments, too common in many schools at this day.

The attention of Friends residing in the city and its neighborhood is particularly invited to them. The terms are moderate, and Friends belonging to Philadelphia Yearly Meeting, sending children to these schools, (also members), who may find the charge burdensome, can be fully relieved.

The principal schools will open for the next term under the care of John H. Dillingham and Margaret Lightfoot, as Principals, both successful teachers of many years' experience. With these Friends in charge, assisted by a complete corps of teachers, it is thought these schools may safely be recommended as affording opportunities for obtaining a liberal education in useful branches of study, and in the Latin, Greek and French languages. Facilities for illustration are afforded by a valuable collection of philosophical and chemical apparatus, minerals, and Auzoux's models of parts of the human system, &c.

Believing that advantage would arise from increased facilities for the instruction of the smaller girls, arrangements have been completed for the opening with the fall term, of a primary department in the building on Seventh St., in which special attention will be given to those children whose studies are of an elementary character. The Primary Schools in Cherry St. and at Sixth and Noble Sts., will be continued under their former efficient management.

Further information may be obtained upon application to the Treasurer of the Committee,
JAMES SMEDLEY, No. 415 Market St.

DIED, in Chesterfield, Ohio, Seventh month 29th, 1879, WILLIAM C. WILLIAMS, in the 70th year of his age, a member of Chesterfield Monthly Meeting of Friends.

[The following notice has been received from a distant subscriber, and a contributor to our columns. The deceased, we believe, was not a member of the Society of Friends, but she appears to have been one of the general assembly and church of the first born, whose names are written in Heaven.—ED.]

DIED, at San Leandro, California, on the 10th of 8th month, 1879, ELLA R. DRIVER, only remaining daughter of Thomas and Helen Driver, aged 18 years and days. This dear youth was led through the different stages of consumption of which she died, to experience to her great joy, in an unusual degree, the mighty power of Divine grace to save to the uttermost, and transport her affections from all that is earthly into those that are heavenly; so that she, with Paul, desired to depart and be with Christ, which no doubt is to be "far better;" leaving her friends in the blessed assurance of her acceptance into those mansions of bliss through Jesus Christ our Lord and only Saviour.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut Street.

THE FRIEND.

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Communications to be addressed to
JOSEPH WALTON,
NO. 150 NORTH NINTH STREET.

Subscriptions and Payments received by
JOHN S. STOKES,
T NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

For "The Friend."

Gospel Ministry—Revelation.

(Continued from page 25.)

Again, thou claimest no authority for preach-
g the gospel by means of a call thereto from
od; hence friend T—— how wilt thou man-
e to escape the censure placed upon some
emerly who professed to be ministers of the
ord, and to speak in his name, where He
clared that he had never sent them? It is
y faith that there can be no true Gospel
nister, except those who are called of God:
is it not as the apostle said that no man
keth this honor unto himself, but he that
called of God as was Aaron. Heb. v. 4. For
were called all the ministers of Christ in
rly times; nor does it appear that there can
saints except they are called to be such.
m. i. 1, 6, 7; 1st Cor. i. 1, 2, &c., through-
t the whole Bible. But alas thou hast at-
npted a way for escape from reprehension,
doing not a little injustice to thy only rule
faith and practice; for when I referred thee
the call of the Saviour and to his promises
his ministers, that he would be to them
outh and wisdom, and that he would give
them the Spirit of Truth that should guide
em into all Truth, thy reply was, that those
omises were made to the apostles, and ended
th the apostles! Thus attempting to maim
strike off from the Holy Scriptures with
y own hands a great part of their principal
d efficient excellencies; not only as to the
lling and true anointing of a Gospel min-
er, but also as relates to the blessed means
pointed of the Lord to enable all men to be
ristians; for as without Him and his imme-
ate help by his Spirit we can do nothing:
as said one of his apostles, "The anointing
hich ye have received of Him abideth in you,
d ye need not that any man teach you but
this same anointing teacheth you of all
ings," &c. 1st John ii. 27.

I do not recollect that any were called upon
any rightful authority in Scripture times
prove their profession of immediate Reve-
tion, or gifts of the Spirit, by the working
miracles; but I do recollect what the test
as in the days of the ancient prophets, viz:
their prophecies were proved to be true, by
e fulfilment of what they foretold, they
ould be accounted true prophets. And so
ith us in the present time; for it is not a
range thing for ministers, in the exercise of
their gifts, in the "true light" to see and to speak of hidden things and things to come; which preaching stands subject to the same test as above alluded to, as I presume it did in the early Christian Church; but as then, so in the church under our name, there are different gifts by the same Spirit; some are led more to exhortation, and some to doctrine, and others to the states and conditions of those present. But all must be communicated in love and meekness and in the savor of life; and the hearers are authorized to judge agreeably to the usage of the primitive times, "Let the prophets (or ministers) speak two or three, and let the others judge."—1st Cor. xiv. 29.

Thus far my friend have I briefly noticed the calling and spiritual qualifications of a Gospel minister; which subject was the main topic of our conversation; but I would take the liberty of subjoining a few considerations on the subject of the internal manifestations of the light of Christ, or the Spirit of God upon the hearts of all men, showing unto them the evil of their ways, and inviting and drawing them unto God and to acts of righteousness;—often called the Grace of God, represented as a principle, because it teacheth men the denial of ungodliness and worldly lusts, and to live in a righteous and godly manner. This light and spirit, then, is a Heavenly gift distinct from man's natural conscience, for the natural conscience may become an evil one, through a wrong tradition, or through an abuse of it, for it is susceptible of being acted upon by evil as well as good, even by the many voices in the world; and all these may be included in two classes, the evil and the good.

And I presume that it is believed by all good men, that there is an evil spirit, and that this evil spirit can act immediately upon the conscience or mind of man, by way of tempting or leading him to evil, and enticing him to disregard the law of God, and that for the purpose of destroying him. And it is also as rationally and as fully believed, inasmuch as God who made him, gave him all the perceptions which at the first he possessed, that He can act immediately by his own spirit, on the conscience or mind of man, by way of leading him to good, in order to save him. And it will also be admitted that God's power is greater than the power of the Devil, and that his love is very great toward man. Who, then, that has the least understanding of his attributes, will believe Him to have given up and abandoned all internal and immediate visitations and government of the heart of his creature man, into the possession and hands of his enemy? For, if the enemy have the sole undisturbed possession of his heart, he can easily entice him to evil, even to disbelieve the Scriptures, and to disbelieve in God, as well as in all the means that God has provided for his deliverance from his enemy's hands. And when this enemy is in man's heart, it is full of darkness, because he is the prince of darkness, and therefore he cannot see whither he goeth, nor what he doeth. But when God is in his heart, he is full of light, because God is light, and in Him is no darkness at all: so that now, having this light in him, he seeth things as they are, whether *in* him, or around him in the world. But if God come not in, through men's resistance, by taking sides with the enemy, then the enemy's victory would be easily obtained, and that man, if he continue to resist his Maker, cannot be saved!

And if the enemy can so far succeed, through his own suggestions and through the suggestions of men of influence, as to make men wholly to disbelieve and disregard the witness for God in their hearts, he will effectually succeed in establishing his rule and reign in the heart of man, where the sceptre of God ought to prevail, and He to have the dominion there.

These arguments are not only corroborated by a vast amount of Scripture testimony, but by the experience of good men. And there is probably not a rational man, but will acknowledge, if he speak the truth, that he has been reproved for sin by something within him; and this, beyond all Christian disputation is the Spirit of God, which the Saviour has told us does reprove the world of sin.—What a grievous thing it is—what an incalculable evil in the world, for the leaders of the people to try to persuade them that this Reprover is but a mere natural conscience, or light of nature, or the result of tradition; the effect of which is to dishonor and disparage the gift of God; for inasmuch as it is a manifestation of God's displeasure against evil and the author of it, it is the same that will, through the obedience of faith, teach them of all which is good, and what is their duty to do, and will give them strength to do it, and to become the children of God, by receiving him who is the Light and Saviour of the world, "*the Way, the Truth and the Life*," for to as many as receive him, as such, to them He gave power to become the children of God.

(To be concluded.)

Dominie H. was one of the old-time circuit riders, whose rough exterior and somewhat non society ways, often obscured his real goodness of heart. One day he was caught in a shower in Illinois, and going to a rude cabin near by, he knocked at the door. A sharp-looking old dame answered his summons. He asked for shelter. "I don't know you," she replied, suspiciously. "Remember the Scriptures," said the dominie, "'Be not forgetful to entertain strangers, for thereby some have entertained angels unawares.'" "You needn't say that," quickly returned the other; "no angel would come down here with a big quid of tobacco in his mouth!" She shut the door in his face, leaving the good man to the mercy of the rain and his own reflections.

Travelling in the Desert of Sinai.

A dragoman, a waiter, a cook, sixteen Bedawin and sixteen camels loaded with baggage, chicken and turkey coops, water-barrels, tents, bedding, all sorts of provisions, and a cooking apparatus, form the caravan for four passengers. The journey lasts thirty days from Suez to Gaza or Hebron, *via* Sinai and Nakhl, and costs each passenger a little over two pounds ($10) per day. Some go only to Mount Sinai and back again to Suez, which takes three weeks. Others take the route to Akabah, Petra, and the Dead Sea, which is more interesting, but requires from forty to forty-five days, and an extra backsheesh of ten pounds per person for permission of the Bedawin to pass through Petra. We could not take this route because of war among the Bedawin tribes, and thus missed the pleasure of seeing the Gulf of Akabah, the wonderful rock-hewn city of Petra, and ascending Mount Hor, where Aaron died.

The camel is an awkward, ugly, unclean, stupid, and ill-tempered animal, and looks like personified misery and discontent. But it is truly "the ship of the desert," and admirably adapted for its use on the boundless ocean of sand from the Nile to the Euphrates. It has needed no repair since the days of Abraham, and could not be improved by any invention in navigation. No horse or donkey would answer the purpose. The camel has the reputation of patient endurance and passive submission, which some, however, deny, or regard as mere stupidity. It carries the heaviest burdens on its single or double hump, which is its natural pack-saddle. Its very name means burden-bearer. It can travel five (some say nine or even fifteen) days in scorching heat without water, and resort to its inside tank or cistern, which, at the sacrifice of its own life, has saved the life of many a traveller. It lives on barley, dry beans, and chopped straw while in camp, and on the prickly thistles and thorns of the wilderness, which, much to the annoyance of the rider, it snatches from the wayside and leisurely chews as a positive luxury. It supplies its master with milk, fuel, sandals, and garments; and having done its duty, it leaves its bleached skeleton in the arid waste as a landmark to future travellers. With peculiar gurgling growls or sighs of protest, unlike the sounds of any other animal, the camel goes down on its knees in four distinct motions, till it lies on its belly; growling it receives its burden; growling it gets up by several jerks, first on the hind-legs, then on the front-legs, so that the rider is violently pitched forward and then as violently jerked backward, and must hold fast to the saddle or be thrown down on the sand. Once started, the beast moves with long strides on its soft, spongy feet, steadily and noiselessly forward as under a painful sense of duty, but without the least interest in the rider. A primitive wooden frame serves as a saddle, and the mattress or pillow on which we sleep at night is thrown over it as a seat. The swinging motion high in the air is disagreeable and makes us a little seasick, but we gradually get used to it. To break the monotony and the fatigue we change our position, now riding as on horseback, now crossing the legs like the Arabs, now sitting on one side and then on the other. I parted with the "Djemel" at Gaza not without a certain admiration and respect, and yet I was glad to exchange it for the noble, spirited, and dashing horse. The Bible mentions the camel only incidentally, though in a way that implies its great usefulness; while the horse is described with glowing colors and honored with eloquent eulogy (Job xxxix. 19–25.)

The programme of travel is the same for thirty or forty days. Before sunrise the camels begin to growl and the Bedawin to quarrel about the baggage. We get up; offer our prayers, eat our breakfast, consisting of coffee, bread and butter, and omelette or boiled eggs, while the tents are taken down, and the camels loaded amid much noise and clamor; we take a morning walk or at once mount our beast. At noon we stop for lunch and enjoy an hour's rest, lying under the shadow of a rock or the umbrella, or like Elijah under a juniper bush, or a tree of shittim-wood—of which the ark was built. If there is no natural shelter within reach, the dragoman spreads a small tent to protect us against the scorching heat. Then another ride of two or three hours till in the distance we see the white tents which have been erected by the Bedawin in charge of the baggage camels, two for the four passengers, one for the dragoman and cook. It is a delightful sight, after a weary ride of seven or eight hours over a distance of twenty-five miles of sand and rock.

Then begins the enjoyable part of the day. We throw ourselves down upon the iron bedstead, for it is the only place where we can stretch our limbs and rest our backs. In about half an hour the bell rings for dinner, and it tastes as good as on any *table d'hôte* in Europe. Hunger is the best cook. We get soup, two courses of meat, eggs, potatoes, rice and beans, nuts, and an ever-welcome orange for dessert, with a cup of tea. But the bread becomes stale, the water insipid, the orange dry, and the chickens and eggs give out as we approach the end of the journey. After dinner we fill up our journal, study the map, read the Bible and guide book, and then go to bed. The Bedawin with the camels lie a few yards from us encamped on the ground around a fire and watch our tents. They smoke and chat and quarrel till all fall asleep under the bright stars.

A journey through the wilderness is no pleasure trip. It costs more for discomforts than we pay for comforts in civilized lands. The romance of camp-life among the wild Bedawin lies in anticipation and reminiscence, rather than actual experience. The intense heat, the vile insects, the growling of camels, the barbarous habits of the Arabs, the occasional sand-storms, and the many inevitable inconveniences, take away the rainbow color from the poetry. The journey is a weariness to the flesh from beginning to end, and ought not to be attempted except by persons of vigorous constitution.

And yet it impresses itself more deeply on the memory than most parts of an Eastern journey. It is instructive to the geologist, the botanist, the archæologist, and the Biblical student. It is a great satisfaction to pass over the route of the Israelites on their way to the land of promise, and to ascend the mount from which God made his greatest revelation before the coming of Christ. It brings the early Bible history nearer and makes it clearer to us. It imparts a life and reality to the books of Exodus, Leviticus, Numbers, and Deuteronomy, which they never had before. It enables us to understand and appreciate the trials and sufferings, the murmurings and ingratitude of the Israelites, an the greatness, the patience and endurance Moses. Many objections of modern skepti against the truthfulness of the Pentateuc are at once removed by a knowledge of th geography and the mode of life among th present Arabs. The frequent Scripture all sions to the refreshing fountains of the Deser the palm-tree, the shadow of a rock, the ma na, receive new force. No man can encam at 'Ayûn-Mûsa, Wady Ghurundel, and Wad Taiyibeh, without reading with a peculi sensation even the simple words, "And the came to Elim, where were twelve wells water and threescore and ten palm-trees; ar they encamped there by the waters." E xv. 27.

And what is Christian life, after all, but repetition on a higher key of the story Israel: a deliverance from the bondage of s and death, and a passage through the dese and over the Jordan to our heavenly home rest and peace.—*Schaff's Through Bible Lan*

For "The Friend"

"Train up a child in the way he should go."

I was interested and instructed by the co versation of an honest old German, now the 75th year of his age, who came to th country about 50 years ago. He spoke of h business difficulties, and the little profit was able to draw from his employment, owi to sharp competition, and the unscrupulo use of poor material and inferior workma ship in others with whom he had to compet But the good old man dwelt with much sati faction on the honest and worthy charact of his children; who were making a reput ble living, and would not see him suffer f want, if the time should ever come in whi he needed their assistance.

This good character of his offspring was result that might be expected from the ca ful and prudent training they received wh young. At that critical period of their liv he had exercised a vigilant oversight. Th were not permitted to remain out in the eve ings later than 9 o'clock, and were expect to report how the time had been spent, d ing their absence from the home circle.

One incident he related which exemplif the good effect of his wife's assistance in tra ing up the children in the way they sho go. She had sent one of the boys, wher little child, to a grocery store on an erra and on his return she observed that he ha lump of sugar. To the question, as to h it came into his possession, he replied t the woman at the grocery store gave it him. She took the boy with her and at o went to the store, and learned that the su had not been given him, but that he taken it without asking, and then told a about it. For this double crime he severly chastised; and the lesson thus tau him was effectually learned, and he was ne known again to transgress the rules of h esty.

On another occasion, one of their boys, was working in a jeweller's establishm was asked by a neighboring woman to bi her from the shop a little rouge to polish article of jewelry belonging to her. mother heard the request, and at once phatically forbid her son from bringing *thing* from the shop for any body.

Now that these boys have become mid aged men, they continue to walk in the

honesty in which they were brought up. I mpathised with the old man in his honest joicing over the character of his children; d thought his experience might convey en-uragement to others on whom similar re-onsibilities in the care of the young are now stiug. J.

"For The Friend"

tracts from the Diary and Letters of Ebenezer Worth.

(Continued from page 26.)

Tunessassa, 2d mo. ———.

*o Robert Scottin.**

Dear Friend,—It is with a degree of plea-ire that I feel disposed to make an attempt answer thy acceptable letter. I have often ought of thee since thou left Tunessassa, d when on my visit to Chester county last inter, I thought there was no person, ex-pting my near relations, that I felt a much ronger desire to see. After I left thee at os. Battey's and returned to Tunessassa, I t times felt lonesome and thought if I had obert to consult and spend my evenings ith, it would afford me much satisfaction; t the same time I think I could not have esired thee to have been out of thy proper lace on my account. Dear friend, I thiuk I ave at times been favored to feel it a very nportant thing to know our proper places, nd to be in them; it is there we can serve ur Divine Master most acceptably, and ex-erience the precious reward of peace, which hope has been thy experience since thy re-urn to thy friends, and may be the happy xperience of us all. We have had a trying ime, part of this last summer, contending with hat distressing evil, intemperance. There ere a number that made some use of ardent pirits who had been previously, for any thing know, entirely temperate. * * * I some-imes felt an inclination to put the law in orce against such as sold the article to the ndians, but when I felt more composed, and ny mind more favored, it did not feel as if it vas required of me, but rather to look unto Him who had power to preserve from this dreadful evil, and to labor with those who nade use of ardent spirits. I also talked with those who retailed the article, of the sinful-ness of the business in which they were en-gaged. Our trouble in regard to intemper-ance I think has in a degree abated; may the praise be to Him who in his mercy continues to look down with pity on his poor, helpless, dependent creature, man. * * * Moses Pierce's wife (of Cornplanter's reservation) was buried on First-day the 10th, the disease was supposed to be consumption; she ap-peared to make a good end. I understood she said she felt ready and willing to die, and longed to be with her Divine Master. It has been said that Charles Obail was prejudiced against education on account of Henry's turn-ing out so badly and making such poor use of his [school learning.] In conversation with Charles a few days ago, he expressed himself, as it was interpreted to me, in this way, "he was willing their children should be educated so that they might grow up to be useful;" he also said that he thought their religion and customs would soon be done away, and that he hoped their children might be good Chris-tians. He has shown quite an interest in the support of the school, and when I have been there, he has frequently come and sat awhile in the school. E. Pierce is the teacher, he seems to take quite an interest in the school, and in the subject of education amongst the Indians generally. I understand he spoke in one of their large meetings at Cold Spring on that subject; he keeps pretty good order in his school, and the children appear to be im-proving. The school at Cold Spring has been better attended. The Indians in this neigh-borhood are not making as much improvement as I could desire. Owen Blacksnake told me to day he wanted to keep near to the white people in the way of improvement. The In-dians generally are getting along pretty com-fortably as to provisions. I have sometimes thought the improvement on the upper end of the reservation exceeded that on any other. * * * visited this reservation with a minute from his Monthly Meeting, expressing a concern he felt to aid in the improvement of the condition of the natives. * * * I think Monthly Meetings should weigh such subjects well before they move much more in them. * * * *

In sincere love I remain thy friend,

EBENEZER WORTH.

(To be continued.)

* An esteemed minister of the Society of Friends, who, with his friend Jos. Elkinton, had resided some time among the Indians at and near Tunessassa.

For "The Friend."

I am tired of hearing so much said about progression and higher life, putting the Scrip-tures before the Spirit, and long prayers in-structing the Lord what to do. Now, if we as a church are wiser and better than early Friends, or even our forefathers, where are the fruits? I am now over eighty years of age, and can well remember that fifty and sixty years ago Friends took their children to meet-ing in the middle of the week. That was before this new-fangled notion got among us that every converted person will make it manifest by a public confession, by singing or prayer; and before we encouraged the young folks to say in our meetings "they love Jesus." Now what shall we say to these things? It won't do to get discouraged, for that won't bring peace. I try to bear all this and more, for I love to go to meeting, and believe divine worship to be the most solemn act our minds can be engaged in.

JOSEPH COOK.

Moderate Drinking.—I wish to relate one little incident to illustrate my point. At a meeting in a large town in Pennsylvania, at the close of a lecture, a gentleman rose and was announced as Judge So-and-so—Judge of the Quarter Sessions. He said: "Ladies and gentlemen, before the audience is dismissed I wish to say a few words in defence of my-self and the class I represent. Now it is very hard to have it publicly stated that I set a bad example. Now I am a moderate drinker; everybody knows me. I take it at home, I take it abroad. I am a moderate drinker—a respectable moderate drinker. Whoever saw me the worse for drink? If young men fol-lowed my example they would be as I am, respectable and respected. I challenge the country to say whether my example is a bad one. Let young men follow my example and they will be as I am." A man in the audience cried out, "Give it to him, old man, give it to him. Put a header on him." Some one said, "Put the man out," and a gentle-man said, "No, let the man remain: he is the only son of the Judge—his only son tried to follow his example, and there is the result. He is so drunk that he would disturb a re-spectable meeting." And I tell you, every man from the beginning who has become a drunkard has become so by trying to be a moderate drinker and failing.—*John B. Gough.*

For "The Friend."

Summer Pencillings.

The Religious Training of Children.—There is scarcely a truth more real and self-evident than that parents and teachers

"Are bound to cast the minds of youth
Betimes into the mould of heavenly truth,
That *taught of God* they may indeed be wise,
Nor, ignorantly wandering, miss the skies."

The Society of Friends has ever considered it a primary duty in parents to direct the minds of their children to the saving grace of the Lord Jesus within them, as their infalli-ble instructor and guide into all truth. This, they are assured will, as given way to, effec-tually preserve from the false allurements and contaminating influences that are in the world, teach them all things as it is duly heeded, and lead into the straight and narrow way unto everlasting life. And it is in proportion as parents themselves come to believe in, and to rely upon the light, spirit and power of Christ Jesus revealed in the heart as the primary rule of faith and practice, that they can be instrumental in directing their precious and very responsible charge thereto, as to a Teacher not to be set in a corner; as our Emmanuel, God *with* us; as the Word nigh in the heart; as the light of life; as "the true Light, which lighteth every man that cometh into the world."

To have this fundamental doctrine truly recognized, seems to be the only way to keep things in due subordination or in their right places. The Holy Scriptures themselves, help-ful, invaluable, and precious beyond all price as they unquestionably are, are regarded, as their own records teach, as of secondary au-thority, and as directing to Christ of whom they so abundantly testify; "that the man of God may be perfect" through coming to Him, yea, thoroughly furnished for every good word and work. The exercise of the ministry too, designed to be promotive of the same end, should aim to direct people to the Saviour and Bishop of their souls, that, through His day-spring and anointing power from on high, they may be led out of darkness into his mar-vellous light, and from the dominion of Satan to that of God.

Is it not after this manner that parents should endeavor to train up their children in the fear of the Lord, which is the beginning of wisdom; and in his new covenant of light and life unto usefulness in the occupancy of the talents committed? As fathers and mo-thers are themselves thus engaged to hallow the Lord in their own hearts, and to have them dedicated in love and allegiance to Him, they will proportionally experience the in-dispensable need to

"exert a prudent care,
To feed their children's minds with proper fare."

They will not only seek after and to teach with a better wisdom than their own; not only watch over and restrain, as short-coming Eli failed to do; not only by a consistent godly life and conversation seek to win them to the truth as it is in Jesus; but they will oft be engaged lovingly to commit the entrusted lambs, with earnest pleading hearts, to that

tender Shepherd's care whose heritage children are; and who, under a less perfect covenant, commanded to teach the children to observe to do his law, saying: "For it is not *a vain thing* for you; because *it is your life*," &c.

It is in this way only, we apprehend, that the responsible duties inseparable from the parental relation can be duly discharged. And oh! that such might seek often to get to the watch-towers, there to "hearken diligently with much heed" for the still small voice of the Lord omnipotent, concerning the religious training of their dear children. Then might we hope that the hearts of the fathers would be more turned to the children, and the hearts of the children to their fathers; and, with the blessing of heaven, the joyful promise be fulfiled: "That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."

A Child's Prayer Answered.—In 1842, I knew a poor family, the mother of whom taught her boy of about five years old to pray. At one time they were out of food and knew not where to get any, as there were no near neighbors, and the child found his mother weeping over their situation, fearing they would starve. With the utmost simplicity and confidence he said: "Why no, mother, we will not starve. I have been praying to the Lord to send us food, and I know He will. Now don't cry, mother, we'll get food somehow, for the Lord will send it." The little boy was more confident than his mother that the Lord would help them, and sure enough, the next day some friends living 14 miles away, who knew nothing of their present distress, made them a visit with a large wagon load of substantial provisions which they gave them, as they knew they were rather poor, and those things might not come amiss. I knew that boy and some of his relatives quite well, and in 1874, was told by his uncle, that he grew up to be a good and worthy Christian man, and at one time was at the head of a school in a western State. His sisters, of whom there were several, were all well married and settled in life. Why should not such a child's prayer be answered as well as the prayer of older persons? It is the Omnipotent God who appointed prayer as a means of grace, who observes the needy, trusting ones who call on Him for help, through the merits of his Son our Saviour, and prayers are being answered in thousands of instances every day, of which the world hears or cares nothing.—*B. M. Genung in Chris. Standard.*

The Danger of Yielding to Sin.—When Captain Cook went on his survey round the world, there was attached to the expedition, in the capacity of naturalist, a learned Swede named Solander; and when a party from the ships landed in Patagonia, Dr. Solander accompanied them. It was in the depth of winter, and a cold south wind, accompanied with driving snow, surprised the explorers at a distance from their encampment. Dr. Solander called the party round him. "I have had some experience of this," said he, "in my own country, and you have had none; attend to my advice, for upon it depends your lives. We must resolutely set our faces to get back to the encampment; we must do this without stopping, for the danger lies in falling asleep. I warn you that the men, as their blood grows cold, will ask to be allowed to rest; do not permit them for one moment: urge them, urge them with blows, urge them with the bayonet if necessary. The wish to stop is the first symptom of the blood refusing to circulate; to yield to it is death."

The party moved on. The wind blew, and the snow fell, and the frost cut them through and through; but stout English hearts held on still. There was no prayer for rest; there was no wish to stop, or, if there was, it was suppressed and kept under by a firm strong will, until at last, to the surprise of all, the Swedish doctor himself asked for a halt; only for five minutes, he said, and they would all get on so much better after it. The lieutenant in command of the party paused a moment, but he recollected the doctor's own earnest admonitions. "No," said he; "urge him on, drive him on, beat him if necessary; do not let him stop for one moment, or he dies." The doctor expostulated; but the men had their orders, and acted upon them. He stormed, but British discipline was far beyond the reach of his anger. Swedish temper is somewhat of the shortest, and the doctor, grasping his pole, laid about him stoutly, beating this man, pushing at another, kicking a third. Still the men drove him on, till at last, his blood being got into circulation by his own exertions and the energy of his friends, he awoke to a sense of his danger, and lived to thank his companions for the rough but salutary remedy, and to confess that he owed his life to the steadiness of British discipline and the hearty thwacks of British oak. How aptly illustrative is this of the insidiousness of sin, and of the need of the soul to be kept alive to its terrible danger!—*Newland.*

Selected.

DREAMING AT FOURSCORE.

She sits in the gathering twilight
In her well-worn rocking-chair,
With the snow of life's long winter
In the meshes of her hair.
She dreams of the little children
Who left her long ago,
And listens for their footsteps
With the longing, mothers know.

She hears them coming, coming!
And her heart is all elate
At the patter of little footsteps
Down by the garden gate.
The clatter of children's voices
Comes merrily to her ears,
And she cries in her quivering treble,
"You are late my little dears!"

And then, they are here beside her
As she had them long ago—
Susie, and Ben, and Mary,
And Ruthie, and little Joe.
And her heart throbs high with rapture
As each fond kiss is given,
And the night is filled with music,
Sweet as her dreams of heaven.

Such wonderful things they tell her!
A nest in the apple-tree;
And the robin gave them a scolding
For climbing up to see!
A wee white lamb in the pasture—
A wild rose on the hill—
And such a great ripe strawberry
As Joe found by the mill!

She listens to all their prattle,
Her heart abrim with rest.
She's queen in a little kingdom,
Each child a royal guest.
Queen? 'Tis an empty title!
More than a queen is she;
Mother of young immortals,
Who gather at her knee.

She brings their welcome supper,
And they sit down at her feet
Tired, and hungry, and happy,
And she laughs to see them eat.
Then she smooths the yellow tangles.
With a mother's patient hand,
While she tells some wonderful story
Of the children's fairy-land.

Then a quiet comes about her,
Solemn, and still, and deep,
And she says in her dreamy fancies,
"The children are fast asleep."
Yes, fast asleep, poor mother,
In their beds so low and green;
Daisies and clover blossom
Each face and the sky between.

Christian Union.

Selected.

A LITTLE WHILE.

What is this that He saith?
"It is but a little while,"
And trouble and pain and death
Shall vanish before His smile.

"A little while," and the load
Shall drop at the pilgrim's feet,
Where the steep and thorny road
Doth merge in the golden street.

But what is this that He saith?
"A little while," and the day
Of the servant that laboreth
Shall be done forever and aye.

O the truth that is yet untold!
O the songs that are yet unsung!
O the sufferings manifold,
And the sorrows that have no tongue!

O the helpless hands held out,
And the wayward feet that stray
In the desolate paths of doubt,
And the sinner's downward way!

For a silence soon will fall
On the lips that burn for speech,
And the needy and poor that call,
Will forever be out of reach.

"For the work that ye must do,
Before the coming of death,
There remaineth, O faithful few,
But a little while, He saith."

Providence and Potatoes.—It is a blesse thing to trust in the good providence of Go but those who trust the most implicitly als work the most faithfully. God giveth th increase; but Paul must not leave off plan ing, nor Apollos watering, on that account they can do all this, and then have plent left to trust in God for.

The man who trusts in God to do what th Lord has *told him to do himself*, will find th there is some misunderstanding about matte somewhere. Faith and works should ever g together, and he who does his best is quite trustful as he who is less faithful over th few things committed to him.

It is related that the celebrated Wels preacher—Christmas Evans, was once di cussing the potato question with his thrift diligent wife, and perhaps in a playful, b still in a characteristic way, said to her:—

"Catharine you never mind the potatoe put your trust in Providence and all will well."

"I tell you what we'll do, Christmas," r plied Catharine; "you go and sit down the top of Moelly Gest, waiting for Prov dence, and I'll *go and hoe the potatoes;* a we shall see to which of us *Providence w come first!*"

Noah, Abraham, Moses, Gideon, Davi Elisha, Daniel, Paul, Peter, Matthew, Jame John, and others whom the Lord chose, hon ed, and blessed, were very busy, active me

d were, in most instances, called to the rk of God when busily engaged in secular rsuits;—keeping sheep, threshing wheat, owing the fields, guiding the State, receiv- g taxes, catching fish, mending nets, and h like active and useful occupations. From e midst of these labors they were called to iver nations, lead armies, utter prophecies, d save men.

We should have to look long before we uld find an elegant "gentleman of leisure" the staff of the Captain of our Salvation. ul, to be sure, was an educated man, but was also a tent-maker, and was full of rest- s energy, persecuting the saints even to range cities, when the Lord called him to work.

Pray much, but work with all your might. 'rust in the Lord and *do good;* so shalt ou dwell in the land, and verily *thou shalt fed.*"—*The Church Union.*

Religious Items, &c.

Roman Catholic idea of human priesthood.—the recent consecration of a Roman Catho- Bishop at Hartford, Connecticut, a sermon s preached by one of the bishops, which ted that the clergy were superior to the ople Christians, and were workers of mira- s, feeding thousands with celestial food;—at the priest occupies a middle place be- een God and man. This is quite at variance th the language of the Apostle Peter, who ys to the members of the church "scattered ough Pontus, Galatia, Cappadocia, Asia d Bithynia," "Ye also as lively stones, are ilt up a spiritual house, a holy *priesthood,* offer up spiritual sacrifices, acceptable to d by Jesus Christ." Again he addresses em as "a chosen generation, a royal *priest- od,*" &c. In the Christian church there is priest to mediate between God and man t the Saviour himself, whom Paul describes "a merciful and faithful high priest in ngs pertaining to God, to make reconcilia- n for the sins of the people."

Jewish Convention.—A convention of repre- ntative Jews from various parts of the world to meet shortly in Paris, to consider the erests of their race. Committees are to re- rt on different subjects—one, on the schools, d agencies for the care of their youth in lestine; another, on the promotion of He- ew literature; others, on the condition of eir people in Russia, Turkey, Morocco and ina.

The Christian Advocate remarks respecting s convention:—"Thus this people retain eir distinct existence through all these weary nerations, without having any land which ey can call their own."

An Instantaneous Judgment.—The *Primitive ristian* publishes the following incident fur- hed by one of its correspondents—B. C. omaw—

The following was related to me by a very l man, an eye witness to the scene, whose racity I have no reason to doubt:

'In the year 1822 at Amherst Court House, ., the case of Rains against Mitchell, for paid wages, was tried, and a fellow by the me of Jordan Rhodes was one of the wit- sses. Mitchell was a carpenter, and Rains d done some work for him in a subordinate pacity, for which he could get no pay. Suit ing brought, Mitchell hired Rhodes, who s a clever but unprincipled character, to ear that he had witnessed the payment of the money. Barely had the last word escaped his lips when he fell unconscious to the floor; the application of restoratives revived him, but he could never speak a word; to the day of his death he was dumb, and, in writing, acknowledged the calamity as a judgment sent upon him for his presumptuous and infamous act of perjury."

Bible in Mexico.—It is reported from Mexico that the Catholic Church authorities have sanctioned the printing and distribution in that country of the New Testament in Spanish. A Mexico correspondent of *The Methodist,* writing of this, says it is looked upon as one of the most remarkable things that has occurred in that country for years, and that it will no doubt open the way to get the Bible without notes into the hands of the people. There seems to be no essential difference between this translation and the one used by Protestants. There are entire chapters without a single note; and on many of the passages especially relied upon by Rome to uphold her teachings, there are only a few brief words. Some persons say that the funds raised by the sale of the books go to build a convent in London.

Chinese Methodists.—On the 3rd of 8th mo. a new chapel was opened at Oakland, California, by the Methodist Episcopal Chinese located there. The congregation had been increasing in size till it became necessary to build a larger place for worship. Some assistance was rendered by Americans, but more than one half of the expense was paid by the Chinese themselves. Several of their native preachers were present on the occasion.

Natural History, Science, &c.

A Burning Coal Vein.—A fire in a colliery is by no means an uncommon occurrence in this or any other coal region; but in most cases the flames are soon drowned out, the water removed, and mining continued as before. It is only on rare occasions that the flames make such headway (before being discovered) that they cannot be extinguished in a few weeks by the introduction of water and steam. One of the most interesting and extensive fires ever known in this country has been raging in a colliery in Schuylkill county for nearly forty-five years. Thousands of dollars have been spent in vain endeavors to extinguish the fire, but at last the idea was abandoned, and since the beginning of the war nothing has been done to subdue the conflagration, which rages without interruption. The history of this mine is very interesting, and, strange to say, although hundreds of travellers visit the coal fields of this and adjoining counties every year, hardly any of them hear of this great curiosity. The vein that is burning is called the "Jugular," and the surface crop was first worked in 1833 by Lewis E. Dougherty, at a place called Coal Castle, one and a half miles west of what is now known as Mount Laffee. The coal taken out was of excellent quality and the mine very productive. Where a drift is worked above water level it is the custom to keep a huge grate filled with burning coal just inside the mouth, to keep the water in the gutters from freezing. Such a grate was in operation in the upper drift of Dougherty's mine in the winter of 1835. One Saturday night the grate was filled with an unusually large quantity of coal, and the miners went to their homes. On the following Monday morning, when the mine was visited, it was found to be filled with flames. It is supposed that the fire in the grate became communicated to the timbers, and, moving along the upper drift, was, by means of an air-hole, carried into the lower drift. At any rate, the coal in both drifts was on fire when the men came to work, and two of the miners recklessly went in to save their tools and never returned. Efforts were made to extinguish the fire, but after working with that object in view for several weeks, Dougherty at last gave up all hopes, and abandoning the place, opened another colliery about half a mile west of it. During the winter of 1856-57, John McGinnis, a well-known resident of Pottsville, heard of the large body of coal that lay near the abandoned mine, and concluded that some of it could be got out without reaching the fire. With that in view he put in a slope on the east side of the vein and below the water level. The work, however, progressed slowly, and owing to the heavy masses of rock encountered was very expensive. He was finally rewarded by striking the "Jugular" vein at a point where there was a deposit of coal so thick that two or three miners could keep the breaker going, and, although it was worked for months, they never succeeded in getting through it. The coal proved to be first-class, and four hundred yards of gangway had been driven when the miners began to complain of excessive heat, and then McGinnis knew they were approaching the fire in the mine Dougherty had abandoned. This was about a year after the slope had been started, and McGinnis saw that it would be necessary to open an air-hole. This work began at once, but after driving twenty or thirty yards the heat became so intense that the workmen were almost suffocated, and many of them refused to continue. By paying double wages, however, a number of men were found willing to work in the air-hole: but some idea of the intense heat may be had when it is stated that the men worked perfectly naked, and were relieved every ten minutes. After the air-hole had been opened about fifty yards the heat became unbearable, and the men fainted when exposed to it a minute or two. Seeing that it was impossible to complete the air-hole, work in it was given up, and at a fortunate time, for it was afterwards discovered that if the hole had been carried up a few yards further, it would have struck the water on the upper level and drowned every one in the mine. About this time the miners noticed that when a shot was fired, and the coal came rolling down in huge masses, it was so warm that it could not be comfortably handled. Every day the miners expected to see the fire break out, and at last, on coming to work one morning they found the gangway filled with smoke and flames. As this was expected to happen sooner or later, preparations had been made to extinguish the fire, and the mine was soon filled with water. This treatment had the desired effect, and when the water was pumped out work was resumed. From this time forward it was almost a continual fight with fire, and no less than eight times was the colliery filled with water and pumped dry again. The ninth time the colliery was filled with water, the machinery got out of order and the pump refused to work. As McGinnis had sunk all his capital and could not raise enough money to purchase new machinery, the mine was abandoned in the winter of 1859. The fire

continued to burn until the barriers between the mine were consumed and the timbers in McGinnis' mine gradually rotted away, and finally the slope caved in. From that time until now the fire has continued without interruption, and the coal has been consumed for a half mile in every direction. The ground has caved in in many places, leaving great chasms that vary from fifty to one hundred feet in depth. Travel over the burnt district is exceedingly dangerous to any one not familiar with the country, for in many places great holes are only covered by a shell of burned earth three or four feet thick. McGinnis states that even as familiar as he is with the locality, he came very near losing his life there a few years ago by falling through the crust. He was crossing a portion of the burnt field when he felt the earth giving way under his feet, and on starting to run for firmer ground he sunk up to his armpits in dry ashes and burned earth. Fortunately he managed, with the assistance of a friend, to extricate himself and reach solid ground without injury. Inhabitants of the region never attempt to cross over the burning vein at night. The only external evidence of the great conflagration that is going on underneath the ground at that point, is the total absence of vegetable life. Stones on the surface of the ground are so hot that they cannot be held, and snow is melted as fast as it falls. During rainy weather the surrounding country is enveloped in dense clouds of fog that rise from the overheated earth. The fire has now burned across the top rock and into a dirt vein of soft coal, where it may last for many years.—*Pottsville Miners' Journal.*

Travelling Rocks.—A strange scene, for example, which came within my observation last year, completely puzzled me at the time and has done so ever since. I was in Nova Scotia in the fall, when one day my Indian told me that in a lake close by all the rocks were moving out of the water, a circumstance which I thought not a little strange. However, I went to look at the unheard-of spectacle, and, sure enough, there were the rocks apparently all moving out of the water on to dry land. The lake is of considerable extent, but shallow and full of great masses of rock. Many of these masses appear to have travelled right out of the lake, and are now high and dry, some fifteen yards above the margin of the water. They have plowed deep and regularly defined channels for themselves. You may see them of all sizes, from blocks of, say, roughly speaking, six or eight feet in diameter, down to stones which a man could lift. Moreover, you find them in various stages of progress, some a hundred yards or more from shore, and apparently just beginning to move; others half-way to their destination, and others again, as I have said, high and dry above the water. In all cases there is a distinct groove or furrow which the rock has clearly ploughed for itself. I noticed one particularly good specimen, an enormous block which lay some yards above high-water mark. The earth and stones were heaped up in front of it to a height of three or four feet. There was a deep furrow, the exact breadth of the block, leading down directly from it into the lake, and extending till it was hidden from my sight by the depth of the water. Loose stones and pebbles were piled up on each side of this groove in a regular, clearly defined line. I thought at first that from some cause or other the smaller stones, pebbles and sand had been dragged down from above, and consequently had piled themselves up in front of all the large rocks too heavy to be removed, and had left a vacant space or furrow behind the rocks. But if that had been the case the drift of moving material would of course have joined together again in the space of a few yards behind the fixed rocks. On the contrary, these grooves or furrows remained the same width throughout their entire length, and have, I think, undoubtedly been caused by the rock forcing its way up through the loose shingle and stones which compose the bed of the lake. What power has set these rocks in motion it is difficult to decide. The action of ice is the only thing that might explain it; but how ice could exert itself in that special manner, and why, if ice is the cause of it, it does not manifest that tendency in every lake in every part of the world, I do not pretend to comprehend.

My attention having been once directed to this, I noticed it in various other lakes. Unfortunately my Indian only mentioned it to me a day or two before I left the woods. I had no time, therefore, to make any investigation into the subject. Possibly some of my readers may be able to account for this, to me, extraordinary phenomenon. —*Lord Dunraven in Nineteenth Century.*

The Academy of the Natural Sciences.—At a recent meeting of the Academy of Natural Sciences, Dr. Leidy called attention to a broken rose diamond set in a sleeve button. While the wearer was recently sitting in the sun, the diamond exploded with sufficient force to drive one fragment into his hand and another into his forehead. On examination the explosion was thought to be due to the expansion of a volatile liquid contained in a cavity on one of the cleavage planes of the stone.

The artificial culture of ostriches has become an important industry at the Cape of Good Hope, the value of the annual yield of feathers being estimated at $2,500,000. It has been suggested that the business might profitably be introduced into the United States, and in response to the question, "Could ostriches be raised in the United States?" the Secretary of the Smithsonian Institute says there is not much doubt that the whole western slope of the Pacific south of San Francisco, as also portions of Arizona, and probably even Texas, would serve for the cultivation of the ostrich.

The other day I had an attack of neuralgia in the face; it was as if fingers of fire were feeling for every nerve, and it was so agonizing at times that I grasped the side of my face with clenched hands and cried out. A gentleman said to me, "Would you take a table-spoonful of brandy if you knew it would relieve you of that pain?" I was not long in saying, "No." You may call that extra fanaticism, but I would not take a spoonful of brandy to save my life. If I were to take a glass of brandy to ease me of pain, it would injure my influence for good; and a man who willingly does that which will injure his influence for good among his fellow-men, I hold, commits a sin.—*J. B. Gough.*

"Well, madame," said John Newton to one who was complaining of the imperfections of others, "if there were a perfect Church on earth, it would cease being so the moment you and I entered it." And that remark still has a pertinent application for those who, we fear, will not apply it.

THE FRIEND.

NINTH MONTH 13, 1879.

We have received the following commu cation, referring to the case of the Friend w felt restrained from complying with the quest to offer vocal prayer by the bedside of sick woman, as mentioned on page 15 of o journal.

"For The Friend.

On page 485 of the Journal of George F is the following incident:

"We visited Friends and were visited them at Cossel; where, amongst others, ca a woman and brought her daughter for to see how well she was, putting me in min that when I was there before, she had broug her to me, much troubled with the king's ev and had then *desired me to pray for her; whi I did*, and she mended upon it; praised be t Lord."

I write this for the eye of the person w was the subject of last week's Editorial "The Friend." And though not wishing call forth unfelt expression, to be instant season and pray without ceasing are scriptu injunctions, and the prayer of the righteo avails much.

William Penn wrote of George Fox th "the most awful, living, reverent frame I ev felt or beheld was his, in prayer." Let us deavor to be equal to all the occasions of li if we are not 'tis our fault, and not His, "w would have his sons and servants like hi self."

"On some fond breast the parting soul relies,
Some pious drops the closing eye requires."

A

8th mo. 24th, 1879.

On this we desire to remark, that wh George Fox and all true Friends have ev believed in the efficacy of that prayer whi proceeds from the promptings of the Spirit the heart, they have borne uniform testimo against all vocal expression in the form prayer which did not originate from t source. Robert Barclay does not hesitate stigmatize such offerings as "will-worshi and "idolatry." The appropriateness of t last term will be more obvious if we consi the meaning of the word, which is literally the worship of images. When we attempt offer prayer without the heart being righ influenced thereto, we do not really wors the Father, who can be worshipped only spirit and in truth.

In the case referred to, George Fox no do felt the Divine requirement to offer prayer the restoration to health of the sick girl he would not have ventured unbidden to proach the King Immortal, of whose maje he had such an "awful, living, reverent" se as William Penn expresses. This is eviden by another passage in his journal, where relates that in a meeting at Mansfield, on the professors came to him and desired t he would pray, "but," he says, "I could pray in man's will."

John Richardson says that when he wa the Bermudas, at the house of Judge Staff the judge sent a message desiring he w come and pray for him, before he went a To which John replied, "Tell the judge, if he will suffer us to come into his room, sit down and wait upon the Lord, as our ner is in such a case as this, if it please

rd to move us by his Holy Spirit to pray, may; but if not, let not the judge take it iss, for we are willing to be at the Lord's posing in all things." This deeply experi-ed minister did not presume to utter words thout a sense of the Divine requiring; but he waited on the Lord, the same good irit that raised desires for his soul's welfare the mind of the judge, enabled his servant intercede on his behalf. For he says, "The rd was pleased in his love and by his ghty power to break in upon us, and also n my mouth in his gift of grace and of t and fervent aven and and salva- his family, t all every the know- The judge n it was to

o one who , he did not rofessors of rayer in his s, he says: rayer is his ; and that it understand- ature, but in rst breathes owards Him; wn pleasure, hen He shall breathe; and s the time of

orrespondent tion—"Pray ne offering of ords without Divine life and authority ac-mpanying, for such words are not true ayer; nor would he have considered it the ity of Jeremiah to approach the Almighty ith petitions for a rebellious people, after ceiving the express command, "Pray not ou for this people, neither lift up cry nor ayer for them, neither make intercession me: for I will not hear thee." Jer. vii. 16. The exhortation of the Apostle Peter—vatch unto prayer," throws some light on aul's advice to "pray without ceasing;" and ken in connection with the beloved John's sertion that, "if we ask anything according his will, He heareth us;" we believe it plies, that we should live in that watchful ate of mind in which our attention is turned the Light of Christ inwardly revealed, ith desires to know the Divine will, and to eceive strength from the Lord to obey it. ere we shall be instructed what to pray for, d shall become fruitful in the field of offering.

This text has been sometimes misapplied, as to sanction formal petitions at stated mes, such as regularly saying "*Grace*" at ble, and vocal prayer (so called) on all oc-sions of a family gathering for reading the criptures and waiting on the Lord. Such erformances are often seen to be exceedingly at and lifeless by those whose ears are in easure anointed to try words as the mouth steth meat. We well remember the instruc-on conveyed on this subject by the remarks f an aged Friend, who had for many years een enlisted in the Lord's service. In a rge meeting for discipline, where the queries nd their answers were being considered, some younger men had urged the need of family prayer in strong language, and without calling attention to the indispensable requisite, that the mind should on every occasion be freshly anointed for the service. The aged Friend arose and related his own experience when a lad of fifteen years of age. He was at that time in a tender, watchful condition; and when he was conscious at any time of having missed his way, he was accustomed to retire in secret, and pray to his Heavenly Father for forgiveness and the restoration of peace of mind. These prayers were always the silent breathings of his soul to God, and were heard and answered by Him who seeth in secret, and who knew the sincerity and fervency of his heart. On one such occasion, the thought presented, "Why do I not pray aloud, as they do in meeting?" He had never felt this to be required of him, but thought he would now comply with the suggestion. But on attempting to utter words, which were not called for by the Lord, the spirit of prayer left him, and all became dry and lifeless. As he mused in wonder on the change of feeling, the instruction was sealed on his youthful mind, that, though vocal prayer might be called for under some circumstances, especially in meetings for the sake of those who were present, yet words were not necessary for intercourse between the soul and its Creator.

Robert Barclay in treating on this subject says, that prayer is twofold, *inward* and *outward*. "Inward prayer is that secret turning of the mind toward God whereby being secretly touched and awakened by the light of Christ in the conscience, and so bowed down under the sense of its iniquities, unworthiness and misery, it looks up to God, and joining with the secret shinings of the seed of God, it breathes towards Him, and is constantly breathing forth some secret desires and aspirations towards Him. It is in this sense that we are so frequently in Scripture commanded to pray continually, which cannot be understood of *outward* prayer, because it were impossible that men should be always upon their knees, expressing words of prayer; and this would hinder them from the exercise of those duties no less positively commanded. Outward prayer is, when as the spirit, being thus in the exercise of inward retirement, and feeling the breathing of the Spirit of God to arise powerfully in the soul, receives strength and liberty by a superadded motion and influence of the Spirit to bring forth either audible sighs, groans, or words, and that either in public assemblies, or in private, or at meat," &c.

He adds that "such as are diligent and watchful in their minds, and much retired in the exercise of this *inward* prayer, are more capable to be frequent in the use of the *outward*, because this holy influence doth more constantly attend them." And he further gives this caution, which it would be well for all of us to lay to heart, "We question not but many, through neglect of this inward watchfulness and retiredness of mind, miss many precious opportunities to pray, and thereby are guilty in the sight of God, yet would they sin if they should set about the act until they first felt the influence."

AGENT APPOINTED.

Since publishing the names of Agents for "The Friend" in last week's issue, Allen Furnas, of Danville, Hendricks Co., Ind., has been added to the list.

NOTICE.

Agents and other Friends, sending us the name of *New Subscribers*, are particularly requested to mention this fact in their communications, with full mailing directions.

Subscribers removing and requesting a change of their Post Office address, will please mention their *old* as well as their *new* location.

SUMMARY OF EVENTS.

United States.—An order for fifty two-horse cars, for use in South London, England, was recently completed by a New York firm. They are now building for the same market a number of one-horse cars, which will be known in London as coupés. American cars are preferred in England for their superior strength and lightness.

The great majority of the sugar and molasses hogsheads which are emptied of their contents in this city, says the *Boston Commercial*, find their way back to the West Indies. The hogsheads are purchased from the refiners by an enterprising firm who take them apart, clean the staves, and bundle them into shooks, and export them, together with their heads, to Cuba. This firm have one yard in South Boston, in which they thus prepare 2000 hogsheads per week for export.

The consumption of wood in the United States is enormous. Railway sleepers alone require 150,000 acres of the best timber every year. The annual expenditure for railway buildings, repairs, and cars, is $38,500,000. The locomotives in the United States consume $56,000,000 worth of the article. Wood industry amounts to $500,000,000, in which there are 40,000 artisans.

Fifty-two vessels belonging to, or bound to or from American ports, were wrecked during the last month. The value of the vessels, exclusive of cargoes, is estimated at $685,000.

The steamship Labrador, which arrived at New York on the 3d inst. from Europe, brought $1,000,000 in gold bars, and $300,000 in 20 franc gold pieces.

The total receipts of the Patent Office, during the year ending 7th mo. 30th, were $703,146, and the expenditures $548,641.

Eight horses were sent from Chester county, Pa., to England last week. These animals were selected with special reference to size and style, speed being a minor consideration—none are less than sixteen hands high.

The receipts of wheat for the last month at this port, were 4,577,000 bushels—nearly double the amount received during the same month last year. The receipts of all grains at the four principal Atlantic ports, for the week ending the 26th ult., were 7,201,818 bushels; and the receipts since the first of the year are 153,933,064 bushels.

At the recent election in San Francisco, the Working men appear to have elected their candidates for Mayor, Sheriff, Auditor, District Attorney, Tax Collector, Public Administrator and Surveyor.

The number of deaths from yellow fever, during the last week in Memphis, was 43, making a total to this time of 272. Three new cases were reported in New Orleans on the 6th inst.

The mortality in this city the past week, was 345, an increase of 31 over the previous week, and 37 over the same period last year.

Markets, &c.—Government Bonds, sixes, 1881, 104¾; 5's, 102½; 4½ per cents, 104⅝; 4's, 1907, 101¾.

Cotton.—Sales of middlings at 12⅝ a 13 cts. per lb. for uplands and New Orleans.

Petroleum—Crude, 5 cts. in bbls., and refined, 7 a 7½ cts. per gallon. Linseed oil, 63 cts. for Calcutta, and 61 cts. for American. Lard oil, 46 a 46½ cts. Crude sperm, 75 cts.; bleached winter, 92 a 95 cts. per gallon.

Flour.—Minnesota extra, $5 a $5.75; Ohio, $5.25 a $5.60; patent, $6 a $7. Rye flour, $3.25 a $3.37½. Bran, $13.25 per ton.

Grain.—Wheat in fair demand—Penna. and southern red and amber, $1.10 a $1.11; white, $1.11 a $1.11½. Rye, 53 a 54 cts. Corn, 45 a 48 cts. Oats, 33 a 34 cts. for mixed, and 36 cts. for white.

Hay and Straw.—Prime timothy, 70 a 85 cts. per 100 pounds; mixed, 60 a 70 cts.; straw, 70 a 80 cts. per 100 pounds.

Beef cattle.—The market was inactive, and prices were lower—Extra, 5½ a 5¾ cts.; medium, 4 a 4½ cts.; common, 3 a 3¾ cts. Cows, $20 a $35 per head. Calves, 4 a 5¾ cts. per pound. Sheep, 3¾ a 4¼ cts. per pound, as to quality. Lambs, 4½ a 5¾ cts. per pound.

Foreign.—The British trade returns for the seven

continued to burn until the barriers between the mine were consumed and the timbers in McGinnis' mine gradually rotted away, and finally the slope caved in. From that time until now the fire has continued without interruption, and the coal has been consumed for a half mile in every direction. The ground has caved in in many places, leaving great chasms that vary from fifty to one hundred feet in depth. Travel over the burnt district is exceedingly dangerous to any one not familiar with the country, for in many places great holes are only covered by a shell of burned earth three or four feet thick. McGinnis states that even as familiar as he is with the locality, he came very near losing his life there a few years ago by falling through the crust. He was crossing a portion of the burnt field when he felt the earth giving way under his feet, and on starting to run for firmer ground he sunk up to his armpits in dry ashes and burned earth. Fortunately he managed, with the assistance of a friend, to extricate himself and reach solid ground without injury. Inhabitants of the region never attempt to cross over the burning vein at night. The only external evidence of the great conflagration that is going on underneath the ground at that point, is the total absence of vegetable life. Stones on the surface of the ground are so hot that they cannot be held, and snow is melted as fast as it falls. During rainy weather the surrounding country is enveloped in dense clouds of fog that rise from the overheated earth. The fire has now burned across the top rock and into a dirt vein of soft coal, where it may last for many years.—*Pottsville Miners' Journal.*

Travelling Rocks.—A strange scene, for example, which came within my observation last year, completely puzzled me at the time and has done so ever since. I was in Nova Scotia in the fall, when one day my Indian told me that in a lake close by all the rocks were moving out of the water, a circumstance which I thought not a little strange. However, I went to look at the unheard-of spectacle, and, sure enough, there were the rocks apparently all moving out of the water on to dry land. The lake is of considerable extent, but shallow and full of great masses of rock. Many of these masses appear to have travelled right out of the lake, and are now high and dry, some fifteen yards above the margin of the water. They have plowed deep and regularly defined channels for themselves. You may see them of all sizes, from blocks of, say, roughly speaking, six or eight feet in diameter, down to stones which a man could lift. Moreover, you find them in various stages of progress, some a hundred yards or more from shore, and apparently just beginning to move; others half-way to their destination, and others again, as I have said, high and dry above the water. In all cases there is a distinct groove or furrow which the rock has clearly ploughed for itself. I noticed one particularly good specimen, an enormous block which lay some yards above high-water mark. The earth and stones were heaped up in front of it to a height of three or four feet. There was a deep furrow, the exact breadth of the block, leading down directly from it into the lake, and extending till it was hidden from my sight by the depth of the water. Loose stones and pebbles were piled up on each side of this groove in a regular, clearly defined line. I thought at first that from some cause or other the smaller stones, pebbles and sand had been dragged down from above, and consequently had piled themselves up in front of all the large rocks too heavy to be removed, and had left a vacant space or furrow behind the rocks. But if that had been the case the drift of moving material would of course have joined together again in the space of a few yards behind the fixed rocks. On the contrary, these grooves or furrows remained the same width throughout their entire length, and have, I think, undoubtedly been caused by the rock forcing its way up through the loose shingle and stones which compose the bed of the lake. What power has set these rocks in motion it is difficult to decide. The action of ice is the only thing that might explain it; but how ice could exert itself in that special manner, and why, if ice is the cause of it, it does not manifest that tendency in every lake in every part of the world, I do not pretend to comprehend.

My attention having been once directed to this, I noticed it in various other lakes. Unfortunately my Indian only mentioned it to me a day or two before I left the woods. I had no time, therefore, to make any investigation into the subject. Possibly some of my readers may be able to account for this, to me, extraordinary phenomenon. — *Lord Dunraven in Nineteenth Century.*

The Academy of the Natural Sciences.—At a recent meeting of the Academy of Natural Sciences, Dr. Leidy called attention to a broken rose diamond set in a sleeve button. While the wearer was recently sitting in the sun, the diamond exploded with sufficient force to drive one fragment into his hand and another into his forehead. On examination the explosion was thought to be due to the expansion of a volatile liquid contained in a cavity on one of the cleavage planes of the stone.

The artificial culture of ostriches has become an important industry at the Cape of Good Hope, the value of the annual yield of feathers being estimated at $2,500,000. It has been suggested that the business might profitably be introduced into the United States, and in response to the question, "Could ostriches be raised in the United States?" the Secretary of the Smithsonian Institute says there is not much doubt that the whole western slope of the Pacific south of San Francisco, as also portions of Arizona, and probably even Texas, would serve for the cultivation of the ostrich.

The other day I had an attack of neuralgia in the face; it was as if fingers of fire were feeling for every nerve, and it was so agonizing at times that I grasped the side of my face with clenched hands and cried out. A gentleman said to me, "Would you take a table-spoonful of brandy if you knew it would relieve you of that pain?" I was not long in saying, "No." You may call that extra fanaticism, but I would not take a spoonful of brandy to save my life. If I were to take a glass of brandy to ease me of pain, it would injure my influence for good; and a man who willingly does that which will injure his influence for good among his fellow-men, I hold, commits a sin.—*J. B. Gough.*

"Well, madame," said John Newton to one who was complaining of the imperfections of others, "if there were a perfect Church on earth, it would cease being so the moment you and I entered it." And that remark still has a pertinent application for those who, we fear, will not apply it.

THE FRIEND.

NINTH MONTH 13, 1879.

We have received the following commun cation, referring to the case of the Friend wh felt restrained from complying with the r quest to offer vocal prayer by the bedside of sick woman, as mentioned on page 15 of ou journal.

"For The Friend.

On page 485 of the Journal of George Fo is the followi

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On this we desire to remark, that wh George Fox and all true Friends have ev believed in the efficacy of that prayer whi proceeds from the promptings of the Spirit the heart, they have borne uniform testimo against all vocal expression in the form prayer which did not originate from th source. Robert Barclay does not hesitate stigmatize such offerings as "will-worshi and "idolatry." The appropriateness of th last term will be more obvious if we consid the meaning of the word, which is literally the worship of images. When we attempt offer prayer without the heart being righ influenced thereto, we do not really worsl the Father, who can be worshipped only spirit and in truth.

In the case referred to, George Fox no do felt the Divine requirement to offer prayer the restoration to health of the sick girl, he would not have ventured unbidden to proach the King Immortal, of whose maje he had such an "awful, living, reverent" se as William Penn expresses. This is eviden by another passage in his journal, where relates that in a meeting at Mansfield, one the professors came to him and desired t he would pray, "but," he says, "I could pray in man's will."

John Richardson says that when he wa the Bermudas, at the house of Judge Staff the judge sent a message desiring he w come and pray for him, before he went a To which John replied, "Tell the judge, if he will suffer us to come into his room, sit down and wait upon the Lord, as our n ner is in such a case as this, if it please

ord to move us by his Holy Spirit to pray, may; but if not, let not the judge take it iss, for we are willing to be at the Lord's posing in all things." This deeply expericed minister did not presume to utter words thout a sense of the Divine requiring; but he waited on the Lord, the same good irit that raised desires for his soul's welfare the mind of the judge, enabled his servant intercede on his behalf. For he says, "The ord was pleased in his love and by his ighty power to break in upon us, and also en my mouth in his gift of grace and of pplication, *in which gift*, ardent and fervent ies went up to the Lord of heaven and rth that He would send health and salvaon to the judge, and also to all his family, d to all people far and near, that all every here might repent and come to the knowlge of the truth and be saved. The judge ept aloud, and a mighty visitation it was to s family."

Isaac Penington wrote a letter to one who d not understand why it was that he did not nform to the practice of other professors of ligion in his day, of offering prayer in his mily at stated times. In this, he says: The Lord hath shown me that prayer is his ft to the child which He begets; and that it ands not in the will or time or understandg or affectionate part of the creature, but in is own begetting, which He first breathes pon, and then it breathes again towards Him; d that He worketh this at his own pleasure, d no time can be set Him when He shall reathe, or when He shall not breathe; and at when He breathes, then is the time of rayer."

We do not suppose that our correspondent nderstands the Scripture injunction—"Pray ithout ceasing"—to justify the offering of ords without Divine life and authority acompanying, for such words are not true rayer; nor would he have considered it the uty of Jeremiah to approach the Almighty ith petitions for a rebellious people, after eceiving the express command, "Pray not ou for this people, neither lift up cry nor rayer for them, neither make intercession o me: for I will not hear thee." Jer. vii. 16.

The exhortation of the Apostle Peter—watch unto prayer," throws some light on 'aul's advice to "pray without ceasing;" and aken in connection with the beloved John's ssertion that, "if we ask anything according o his will, He heareth us;" we believe it mplies, that we should live in that watchful tate of mind in which our attention is turned o the Light of Christ inwardly revealed, vith desires to know the Divine will, and to eceive strength from the Lord to obey it. Here we shall be instructed what to pray for, nd shall become fruitful in the field of offering.

This text has been sometimes misapplied, o as to sanction formal petitions at stated imes, such as regularly saying "*Grace*" at able, and vocal prayer (so called) on all ocasions of a family gathering for reading the Scriptures and waiting on the Lord. Such performances are often seen to be exceedingly lat and lifeless by those whose ears are in neasure anointed to try words as the mouth asteth meat. We well remember the instruction conveyed on this subject by the remarks of an aged Friend, who had for many years been enlisted in the Lord's service. In a arge meeting for discipline, where the queries and their answers were being considered, some younger men had urged the need of family prayer in strong language, and without calling attention to the indispensable requisite, that the mind should on every occasion be freshly anointed for the service. The aged Friend arose and related his own experience when a lad of fifteen years of age. He was at that time in a tender, watchful condition; and when he was conscious at any time of having missed his way, he was accustomed to retire in secret, and pray to his Heavenly Father for forgiveness and the restoration of peace of mind. These prayers were always the silent breathings of his soul to God, and were heard and answered by Him who seeth in secret, and who knew the sincerity and ferveney of his heart. On one such occasion, the thought presented, "Why do I not pray aloud, as they do in meeting?" He had never felt this to be required of him, but thought he would now comply with the suggestion. But on attempting to utter words, which were not called for by the Lord, the spirit of prayer left him, and all became dry and lifeless. As he mused in wonder on the change of feeling, the instruction was sealed on his youthful mind, that, though vocal prayer might be called for under some circumstances, especially in meetings for the sake of those who were present, yet words were not necessary for intercourse between the soul and its Creator.

Robert Barclay in treating on this subject says, that prayer is twofold, *inward* and *outward*. "Inward prayer is that secret turning of the mind toward God whereby being secretly touched and awakened by the light of Christ in the conscience, and so bowed down under the sense of its iniquities, unworthiness and misery, it looks up to God, and joining with the secret shinings of the seed of God, it breathes towards Him, and is constantly breathing forth some secret desires and aspirations towards Him. It is in this sense that we are so frequently in Scripture commanded to pray continually, which cannot be understood of *outward* prayer, because it were impossible that men should be always upon their knees, expressing words of prayer; and this would hinder them from the exercise of those duties no less positively commanded. Outward prayer is, when as the spirit, being thus in the exercise of inward retirement, and feeling the breathing of the Spirit of God to arise powerfully in the soul, receives strength and liberty by a superadded motion and influence of the Spirit to bring forth either audible sighs, groans, or words, and that either in public assemblies, or in private, or at meat," &c.

He adds that "such as are diligent and watchful in their minds, and much retired in the exercise of this *inward* prayer, are more capable to be frequent in the use of the *outward*, because this holy influence doth more constantly attend them." And he further gives this caution, which it would be well for all of us to lay to heart, "We question not but many, through neglect of this inward watchfulness and retiredness of mind, miss many precious opportunities to pray, and thereby are guilty in the sight of God, yet would they sin if they should set about the act until they first felt the influence."

AGENT APPOINTED.

Since publishing the names of Agents for "The Friend" in last week's issue, Allen Furnas, of Danville, Hendricks Co., Ind., has been added to the list.

NOTICE.

Agents and other Friends, sending us the name of *New Subscribers*, are particularly requested to mention this fact in their communications, with full mailing directions.

Subscribers removing and requesting a change of their Post Office address, will please mention their *old* as well as their *new* location.

SUMMARY OF EVENTS.

United States.—An order for fifty two-horse cars, for use in South London, England, was recently completed by a New York firm. They are now building for the same market a number of one-horse cars, which will be known in London as coupés. American cars are preferred in England for their superior strength and lightness.

The great majority of the sugar and molasses hogsheads which are emptied of their contents in this city, says the *Boston Commercial*, find their way back to the West Indies. The hogsheads are purchased from the refiners by an enterprising firm who take them apart, clean the staves, and bundle them into shooks, and export them, together with their heads, to Cuba. This firm have one yard in South Boston, in which they thus prepare 2000 hogsheads per week for export.

The consumption of wood in the United States is enormous. Railway sleepers alone require 150,000 acres of the best timber every year. The annual expenditure for railway buildings, repairs, and cars, is $38,500,000. The locomotives in the United States consume $56,000,000 worth of the article. Wood industry amounts to $500,000,000, in which there are 40,000 artisans.

Fifty-two vessels belonging to, or bound to or from American ports, were wrecked during the last month. The value of the vessels, exclusive of cargoes, is estimated at $685,000.

The steamship Labrador, which arrived at New York on the 3d inst. from Europe, brought $1,000,000 in gold bars, and $300,000 in 20 franc gold pieces.

The total receipts of the Patent Office, during the year ending 7th mo. 30th, were $703,146, and the expenditures $548,641.

Eight horses were sent from Chester county, Pa., to England last week. These animals were selected with special reference to size and style, speed being a minor consideration—none are less than sixteen hands high.

The receipts of wheat for the last month at this port, were 4,577,000 bushels—nearly double the amount received during the same month last year. The receipts of all grains at the four principal Atlantic ports, for the week ending the 26th ult., were 7,201,818 bushels; and the receipts since the first of the year are 153,933,064 bushels.

At the recent election in San Francisco, the Working men appear to have elected their candidates for Mayor, Sheriff, Auditor, District Attorney, Tax Collector, Public Administrator and Surveyor.

The number of deaths from yellow fever, during the last week in Memphis, was 43, making a total to this time of 272. Three new cases were reported in New Orleans on the 6th inst.

The mortality in this city the past week, was 345, an increase of 31 over the previous week, and 37 over the same period last year.

Markets, &c.—Government Bonds, sixes, 1881, 104¾; 5's, 102½; 4½ per cents, 104⅝; 4's, 1907, 101¾.

Cotton.—Sales of middlings at 12⅝ a 13 cts. per lb. for uplands and New Orleans.

Petroleum—Crude, 5 cts. in bbls., and refined, 7 a 7½ cts. per gallon. Linseed oil, 63 cts. for Calcutta, and 61 cts. for American. Lard oil, 46 a 46½ cts. Crude sperm, 75 cts.; bleached winter, 92 a 95 cts. per gallon.

Flour.—Minnesota extra, $5 a $5.75; Ohio, $5.25 a $5.60; patent, $6 a $7. Rye flour, $3.25 a $3.37½. Bran, $13.25 per ton.

Grain.—Wheat in fair demand—Penna. and southern red and amber, $1.10 a $1.11; white, $1.11 a $1.11½. Rye, 53 a 54 cts. Corn, 45 a 48 cts. Oats, 33 a 34 cts. for mixed, and 36 cts. for white.

Hay and Straw.—Prime timothy, 70 a 85 cts. per 100 pounds; mixed, 60 a 70 cts.; straw, 70 a 80 cts. per 100 pounds.

Beef cattle.—The market was inactive, and prices were lower—Extra, 5½ a 5¾ cts.; medium, 4 a 4½ cts.; common, 3 a 3¾ cts. Cows, $20 a $35 per head. Calves, 4 a 5¾ cts. per pound. Sheep, 3¾ a 4¼ cts. per pound, as to quality. Lambs, 4½ a 5¾ cts. per pound.

Foreign.—The British trade returns for the seven

months ending 7th mo. 31st, show the declared value of British and Irish produce exported to the United States during that period, was £6,748,296, equal to $33,741,-480. For the corresponding period of 1874, the total was £11,678,098, showing a decrease of more than 40 per cent.

A paper recently published in Germany showing the different rates of velocity of railway trains, states the swiftest runs are in England, the highest of which average 50 miles an hour. In Belgium, some trains average nearly 42 miles. The express from Paris to Bordeaux, averages 39½ miles. The Austrian express speed is from 40 to 48 miles. On the Moscow and St. Petersburg line, one travels at nearly 27 miles per hour; the same speed is observed in Switzerland on some of the lines, but on others one must be content with a slower pace; there are no through trains in Switzerland.

The Vienna *Free Press* states, there were in Europe at the close of 1877, 58,446 post-offices, with 223,517 persons employed; this making an average of one postal establishment for every 6,134 inhabitants. These post-offices are most thickly planted in Switzerland, next, Great Britain and Ireland. In Russia there is one post-office to every 5,768, and in Turkey one to every 1,106 square miles. There were 5,682,000,000 letters, papers, &c., sent by post in Europe during the year. In Great Britain and Ireland the total was 1,483,-075,000, or at the rate of 34.7 letters, and 9.4 newspapers for each inhabitant. In Switzerland, each inhabitant on an average sent 23.7 letters, 18.8 papers in the year; Germany, 16.8 letters, 10.1 papers; Holland, 16.8 letters, 7.0 papers; Belgium, 14.1 letters and 14.6 papers; France, 12.7 letters, 5.6 papers; Denmark, 12.5 letters, 12.3 papers; Russia, 1.2 letters, 0.9 papers; Turkey, 0.2 letters, 0.1 paper.

From the Maritime Statistics of the Kingdom of Norway, it appears that in 1878 the mercantile fleet of that country, the second largest in the world, numbered 8.064, of 1,493,041 tons burden. Of these 4,777 vessels belonged to the cities and the larger shipping and fishing places, while 3,287 were owned by country districts. The explanation of this is, that in Norway ship-building is the most common if not the only form of money investment. Instead of putting their money in banks, the inhabitants of a village or parish, put together their savings and build or buy a ship. Though there is money enough in Norway, all the Norwegian railways have been built by loans raised in foreign markets, for a Norwegian peasant considers it below his dignity to own railway shares, while his reputation is increased by being owner of shares in ships.

At the recent meeting of the Suez Canal Company, some important statistics of its working were given. It appears the receipts of the company, and the tonnage of ships passing through the canal, showed in 1878, for the first time since its opening, a threatening diminution. Five-sixths of the whole tonnage is British. The diminution of traffic is unequally distributed: English has fallen off 2½ per cent.; German nearly 45 per cent.; Danish 53; and Egyptian 47 per cent. The trade under the French, Spanish, Portuguese and American flags has slightly increased.

The national debt of the Russian empire, bearing interest, is becoming enormous. To Holland it owes 84,507,000 fl.; to England £113,760,000, and to France 565,231,000 F. In the Seventh month, the sum of its paper money, not bearing interest, amounted to 716,-512,125 roubles, to which must be added 415,650,000 paper roubles created during the war.

Arrangements for the expedition into Central Asia to investigate the practicability of diverting the Amu Daria, and causing it to flow into the Caspian Sea, have been completed. The expedition has been divided into three detachments, of which two will be sent to Krasnovodsk and Khiva, and the third will examine the river and delta. The latter has started, the departure of the others has been postponed in consequence of the disturbed condition of the Turcoman Steppes.

A telegram from Professor Nordenskjold, the Swedish arctic explorer, dated on the 3rd inst. at Yokohama, says: "All are well. The Viga is in excellent condition. Have had no sickness."

General Grant and family sailed from Yokohama on the 3rd inst. for San Francisco.

The return of the customs of Japan for Fifth month, give the value of merchandise imported into the country at $2,506,000; exports amounted to $2,097,000. Imports of specie $518,000; exports $1,911,357. The export duties for the month were $117,419.

Information from Afghanistan states, the British Embassy has been attacked by several Afghan regiments. The Ameer writes that he was completely surprised and that he is entirely beseiged. After the buildings of the Embassy had been fired, the survivors sallied out and fought till all were killed. The circumstance has caused much excitement throughout India.

The mails from Callao bring confirmation of the reports that the United States and Brazil have united in active mediation between the South American countries now at war. It is said the entire press of Chili has pronounced against any intervention.

The official return for 7th month, gives the total deaths from small-pox in Lima at 400, and in Callao, for the same month, 199. The deaths are largely in cases of unvaccinated children.

RECEIPTS.

Received from Nathaniel Barton, N. J., $2.10, vol. 53; from William B. Cooper, N. J., $2.10, vol. 53, and for Lydia Cooper, $2.10, vol. 53; from William H. Blackburn, Agent, O., $2.10, vol. 53, and for Wilson Hall, Pearson Hall, Charles P. Hall, Israel Cope, J. and W. Tullis, and Abel H. Blackburn, $2.10 each, vol. 53; from Mary H. Pennell, W. Philada., $2.10, vol. 53; from Charles Jones, Gtn., $2.10, vol. 53, and for Jane S. Comfort, $2.10, vol. 53; from Sarah Ann Cox, N. J., $2.10, vol. 53; from Allen Furnas, Agent, Ind., $2.10, vol. 53, and for John Bales, William T. Hadley, William C. Stanley, Joel W. Hodson, Eva Williamson, John Newman, and Jonathan Newman, $2 10 each, vol. 53; from William B. Oliver, Agent Mass., $2.10, vol. 53, and for Valentine Meader, $2.10, vol. 53; from Thomas Perry, R. I., for Elizabeth Perry, George Foster, John W. Foster, J. Barclay Foster, George C. Foster, and Mary F. Collins, R. I., and A. L. Larcambal, Mich., $2.10 each, vol. 53, and for Charles Perry, $2 10, to No. 11, vol. 54; from Isaiah M. Haworth, O., per Jordan Ballard, $2.10, vol. 53; from Eliza J. Barton, City, $2, vol. 53; from Charles L. Warner, Pa., $2.10, vol. 53, and for Thomas R. Warner, and Anna A. Warner, $2.10 each, vol. 53; from Edward Michener, Pa., $2.10, vol. 53; from Henry Nichols, Vt., $2.10, to No. 18, vol. 53; from George D. Smith, O., $2.10, vol. 53; from Ezra Barker, Ind., $1.43, to No. 52, vol. 53; from William Bishop, N. J., $2.10, vol. 53; from Thomas C. Hogue, Pa., $2.10, vol. 53, and for Hannah Gibbons, Jane Gibbons, and Anne Pim, $2.10 each, vol. 53; from David Darnell, N. J., $2.10, vol. 53; from Eliza Stock, O., $2.10, vol. 53; from Henry R. and Lydia Post, L. I., $2.10 each, vol. 53; from Joseph E. Hoopes, Pa., $2.10, vol. 53; from Job Hinshaw, Ind., $2.10, vol. 53; from James Dennis, R. I., $2.10, vol. 53; from Mary B. Young, Io., $2.10, vol. 53; from John Tyler, N. J., $2.10, vol. 53; from John M. Stratton, O., $2.10, vol. 53; from Samuel F. Balderston, City, $2, vol. 53; from E. W. South, M. D., N. J., $2.10, vol. 53; from Seneca Lincoln, Mass., $2.10, vol. 53; from Joseph Burgess, O., $4.20, to No. 52, vol. 52; from Richard Hall, Agent, England, 10s. 5d., vol. 53, and for Sarah Pearson, Susan Williams, Robert Biglands, Josiah Thompson, William Wigham, Alfred Smith, Thomas Williamson, William Walker, George M. Goundry, Joseph Hall, John Little, John H. Walker, Richard B. Brockbank, Martin Lidbetter, and Josiah Hall, 10s. 5d. each, vol. 53, and for Sarah S. Moss and Thomas Jackson, 10s. 5d. each, to No. 31, vol. 54; from Anna R. Fiske, Mass., $2.10, vol. 53; from Job Windle, Ind., $2.10, vol. 53; from Isaac Craft, Fkfd., $2.10, vol. 53; from Sarah Ann Matlack, Gtn., $2.10, vol. 53, and for Joseph Matlack, City, $2, vol. 53; from Jacob Maule, O., $2.10, vol. 53, and for Israel Sidwell, Esther F. Fogg, Joseph P. Lupton, and William B. Hall, $2.10 each, vol. 53; from John Aikins, Pa., $2.10, vol. 53, and for Levi Aikins, $2.10, vol. 53; from Rachel McClain, Pa., $2.10, to No. 13, vol. 54; from Asenath Raley, O., $2.10, vol. 53; from Martha B. Taylor, Pa., $2.10, vol. 53; from Deborah Hopkins, City, $2.10, vol. 53; from Deborah Woolman, City, $2, vol. 53; from Samuel Chadbourne, N. Y., $2.10, vol. 53; from George Blackburn, Agent, O., for Barzillai French, Mordecai Morlan, Richard B. Fawcett, Daniel Boulton, Aaron Stratton, Sarah L. Stanley, Phebe Ellyson, Robert Miller, and Sarah England, $2.10 each, vol. 53; from Guliann Hoyle, O., $2.10, vol. 53; from Esther L. Jackson, Pa., $2.10, vol. 53; from William Carpenter, Agent, N. J., $2.10, vol. 53, and for Achsah Reeve, Letitia Reeve, Ann D. Sinnickson, Richard M. Acton, and Josiah Wistar, $2.10 each, vol. 53, and for William C. Reeve, $2.10, to No. 14, vol. 54; from Charles Stokes, Agent, N. J., for Thomas Wilkins, Benjamin J. Wilkins, Levi Troth, Mary R. Ely, and Esther S. Prickett, $2.10 each, vol. 53; from Josiah Holmes, Jr., Mass., $2.10, vol. 53; from Sarah T. Warrington, N. J., $2.10, vol. 53; from Trueman Forsythe, Pa., $2.10, vol. 53.

Remittances received after Fourth-day morning, will not appear in the Receipts until the following week.

EVENING SCHOOLS FOR ADULT COLORE PERSONS.

Teachers will be wanted for these schools, to op 10th month 6th. Application may be made to
James Bromley, 641 Franklin St.
Ephraim Smith, 1110 Pine St.
Thomas Elkinton, 9 N. Front St.
Charles C. Cresson, 1132 Girard St

WESTTOWN BOARDING SCHOOL.

Our friends Benjamin W. and Rebecca G. Passmor having resigned their positions as Superintendent ar Matron of Westtown Boarding School, Friends wl may feel drawn to engage in the important and respo sible duties of superintending this Institution, are r quested to communicate with either of the undersigne The present Superintendents desire to be released i 4th month next, or earlier.

William P. Townsend, West Chester, Pa.
John S. Comfort, Fallsington, Bucks Co., Pa.
Charles J. Allen, 304 Arch St., Philadelphia.
Elizabeth R. Evans, 322 Union St. "
Anna V. Edge, Downingtown, Pa.
Deborah Rhoads, Haddonfield, N. J.

FRIENDS' SELECT SCHOOLS.

These schools, under the care of the three Month Meetings of Friends in this city, will re-open on Secon day, Ninth mo. 8th, 1879.

A limited number of children will now be admitt to these schools, not members of our religious Societ whose parents may desire to have them educated fr from the unnecessary but fashionable accomplis ments, too common in many schools at this day.

The attention of Friends residing in the city and i neighborhood is particularly invited to them. Th terms are moderate, and Friends belonging to Phil delphia Yearly Meeting, sending children to the schools, (also members), who may find the charg burdensome, can be fully relieved.

The principal schools will open for the next ter under the care of John H. Dillingham and Margar Lightfoot, as Principals, both successful teachers many years' experience. With these Friends in charg assisted by a complete corps of teachers, it is thoug these schools may safely be recommended as affordi opportunities for obtaining a liberal education in us ful branches of study, and in the Latin, Greek a French languages. Facilities for illustration are a forded by a valuable collection of philosophical a chemical apparatus, minerals, and Auzoux's models parts of the human system, &c.

Believing that advantage would arise from i creased facilities for the instruction of the small girls, arrangements have been completed for the ope ing with the fall term, of a primary department in t building on Seventh St., in which special attenti will be given to those children whose studies are of elementary character. The Primary Schools in Che St. and at Sixth and Noble Sts., will be continu under their former efficient management.

Further information may be obtained upon appli tion to the Treasurer of the Committee,

JAMES SMEDLEY, No. 415 Market St.

FRIENDS' ASYLUM FOR THE INSANE,

Near Frankford, (Twenty-third Ward,) Philadelphi

Physician and Superintendent—JOHN C. HALL, M

Applications for the Admission of Patients may made to the Superintendent, or to any of the Boar Managers.

MARRIED, at Friends' Meeting, Concord, Ohio, the 20th of 8th month, 1879, JOSEPH WILLIAMS Flushing, Ohio, to MARY ELIZA HOYLE, of Mart Ferry, Ohio.

DIED, the 18th of Tenth month, 1878, in Bridp Vermont, DANIEL NICHOLS, in the 79th year of age, a member of Peru Monthly Meeting of Frie N. Y.

——, at Cape May, N. J., Eighth month 20th, 18 CLAYTON N. WILLS, in the 40th year of his ag member of the Monthly Meeting of Friends of Ph delphia for the Western District.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut Street.

THE FRIEND.

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For "The Friend."

Gospel Ministry—Revelation.

(Concluded from page 33.)

The immediate knowledge or revelation of e will and law of God in the heart of man, as, by the prophet Jeremiah, chap. xxxi. rse 33, 34, called a Law and a Covenant. After those days saith the Lord I will put y law in their inward parts, and write it in eir hearts, and will be their God and they all be my people—for they shall all know e," &c. And the apostle, Rom. ii. 15, speak- g of the Gentiles, who he says, "show the ork of the law written in their hearts, their nsciences also bearing witness," &c. And ain, chap. vii. verse 22, "for I delight in the aw of God after the inward man." Further, om. viii. 2, "For the Law of the spirit of life Christ Jesus hath made me free from the w of sin and death."

Is not the law which Jeremiah spoke of, e same law that delivered Paul from the w of sin and death and set him free? Again not the law prophesied of by Jeremiah and rroborated by the apostle's testimony, as itnessed by himself, the same inward law God and work of his Holy Spirit in the art of man, called the baptism of the Holy host, that which alone can operate to the fecting of the new birth in man, without hich the Saviour declared that no man can e the Kingdom of Heaven?

And is not this the one Spirit which the postle said the true believers should be bap- zed by, into one body, and should be made drink of the one Spirit? And is not this e same one Spirit which the Saviour prom- ed his Church and people, that He should ide them into all truth, and that He should ach them all things? Is not this the same pirit which the Saviour spoke of when He id, "If ye then being evil know how to give ood gifts unto your children, how much more all *your* Heavenly Father give of the Holy pirit to them that ask Him." And is not this e one Spirit which the Saviour spoke of hen He said, "If any man thirst let him me unto me and drink," speaking not only man's partaking, but also of his prepara- on thereby to impart; when he subjoined, for he that believeth on me, out of his belly all flow rivers of living water." And this, ys the Evangelist, "spake He of the Spirit hich they that believe on Him should re- ceive." A blessed faith this! And is not this the same thing which the apostle spoke of when he said, "*The Grace of God that bringeth salvation* hath appeared to all men, teaching us, that denying ungodliness and the world's lusts, we should live soberly, righteously and godly in this present world." Or that which he referred to when he said, "God who commanded the light to shine out of darkness, hath shined *in our hearts* to give the light of the knowledge of the glory of God in the face of Jesus Christ." And did not the Evangelist John mean the same thing when he said of Christ, "In Him was *life* and the *life* was the light of men." And again, "That was the true light that lighteth every man that cometh into the world." And He was by another apostle called, "The Lord from Heaven, a quickening spirit." In this capacity it truly was that He followed the Israelites; and in the same capacity of a quickening spirit it was that He promised his Church that He would be with them to the end of the world. And is not the life of Christ spoken of by the apostle, Rom. v. 10, as *saving*, identical with his quickening spirit? And again, is it not the same which he saith hath shined in our hearts, giving unto us the *light* of the knowledge of the glory of God in the face (or appearance) of Jesus Christ? And was it not the same which the Saviour breathed on his disciples and said, receive ye the Holy Ghost? And was it not the effectual working of the same spirit which the apostle alluded to in his Epistle to Titus, iii. 5, "Not by works of righteousness which we have done but according to his mercy He saved us by the washing of regeneration and renewing of the Holy Ghost?"

And now in conclusion I would ask, whether men's hearts can be changed from evil to good —can be purged from their sinful and corrupt nature, sanctified and regenerated, without the light or spirit of Christ and of God, manifested, working and operating inwardly in their hearts? If any man think so, his *faith* is at variance from the faith of all those apostolic writers, to whose authority I appeal for the correctness of my own, as well as for the faith of the Society of Friends, clearly defined by Barclay, Penn, and others.

Thy friend, JOHN WILBUR.

P. S. As a testimony to the continuance of Divine Revelation, I would relate the circumstance of ten infidels, in or near Westchester Co., N. Y., who practised clubbing together to strengthen one another in Atheism. To one of their meetings, Daniel Haviland, a minister of our Society, with whom I was well acquainted, was constrained to go, and to warn them to repent of their wickedness, assuring them "that there verily is a God who judgeth in the earth." And by his mission was led to tell them that if they did not repent they would be made such an example of God's displeasure, as that scarce an individual of them should be permitted to die a natural death. But this message was not proved to be true, by any miracle wrought at the time, but by its subsequent fulfilment upon every one of them to the letter. See Cunningham on Revelation.

Again, David Sands, a minister whom I well knew, during his travels in Ireland, on a certain day felt a stop in his mind, and a strong impulse to hold a meeting that evening in a barn, near the place where he was, and it proved providential, for a certain man had selected that night for the execution of a premeditated purpose to take his own life; and soon after the meeting convened, he was for that end passing near the said barn, and seeing a light was led to step in, and very soon after, David Sands rose and declared that his mind was remarkably impressed with a belief that there was an individual present who was under a temptation to take his own life, and had now left his home for the purpose; and expressed the conviction, that he then had the instruments of death about him, but told him, if he would resist the temptation now, that Satan would never be suffered to tempt him any more.

After the meeting closed, a person came to David Sands and acknowledged the truth of his testimony, and that he was the man; and then on his way for the execution of his fatal design. And the account states that he was never so tempted afterwards, and was inexpressibly thankful for the interposition of a Divine Providence for his escape. See David Sands' Journal of travels in England and Ireland.

John Fletcher, a minister of the Church of England, entered the pulpit at his own place of worship at Madely, intending to preach a sermon which he had prepared. But his mind became confused—he could neither recollect his text nor any part of his discourse. In his distress and perplexity, he knew not what to do, and thought he should be obliged to leave the place, without addressing the congregation at all. Becoming somewhat composed, his mind was turned to the account in the 31 chapter of Daniel, of the three worthies who were cast into the fiery furnace. On this subject he commenced speaking, and received singular enlargement of heart and extraordinary assistance from his Divine Master. Believing there must be some peculiar cause for his being thus led and aided; he desired, if any of his congregation met with any thing particular, they would acquaint him with it.

During the ensuing week he received the following information: A female of the name of K——, the wife of a butcher in the neighborhood, was under deep and serious convictions. Her husband was exceedingly enraged at her becoming religious, and uttered many vindictive threats what he would do to her if she did not cease going to hear John Fletcher, or to any meeting for worship whatever. On her telling him she could not in conscience

refrain from going, he swore dreadfully, that if she went any more, he would cut her throat as soon as she came home. This drove her to look to her Heavenly Father for help, and to cry unto him that he would be with her in the trying hour. Being favored with some confidence in her Almighty helper, she concluded to continue faithful in the performance of her duty. The next meeting day, after many strnggles against the suggestions of Satan, and with the fears of her own heart, she came down stairs prepared to go to the place of worship. Her husband enquired if she was going thither; and on her replying in the affirmative, said, "I shall not as I intended cut your throat, but I will heat the oven and throw you into it, the moment you return home." This threat he enforced with many a bitter oath; but she was not to be deterred by the fear of personal violence; she went on her way with her heart humbled in prayer, endeavoring to seek strength from the only sure fountain. It was the day already described; and as J. Fletcher was speaking of the Hebrews whom Nebuchadnezzar cast into the fiery furnace, she felt every word applied to her heart, and as if all belonged to her. Strengthened and animated she felt the love of God flowing into her soul, and a willingness wrought in her to lay down her life for his sake. She hastened home, nothing doubting, but that some way would be opened for her deliverance, as had been for the three children; or that if burned to death that her immortal spirit would be gathered in mercy into eternal rest. On opening the door of her dwelling she found her husband's wrath abated, and he under a fresh visitation of divine love which had awakened in him a concern for the salvation of his soul. John Fletcher concludes his account of this occurrence with these words: "I now know why my sermon was taken from me, namely, that God might thus magnify his mercy."

"For The Friend"

Extracts from the Diary and Letters of Ebenezer Worth.

(Continued from page 35.)

Tunessassa, 2d mo. 12th, 1849.

To Joseph Elkinton.

Dear Friend,—I have thought it a little strange that I have not (heard) from the Committee since your meeting in the 12th month; at the same time I do not feel disposed to censure any one on that account. I know I have neglected writing to the Committee in the proper time, and have been afraid my last did not get to the city in time for your last meeting. My excuse for it is, that I have felt so weak and discouraged that it seemed as if I could not write. The cause of these feelings is best known to Him who knoweth all things, and who I hope will forgive, if it has been caused by evil acts, or omissions of duty. The thought of leaving this place, even to visit my friends, without Divine permission, has felt to me to be a serious matter. I have lately passed through some close trials and exercises, after which I have been favored to experience a good degree of peace, quietness and composure of mind accompanied with love to my Divine Master; now under these feelings I have tried to weigh the subject, and think it right for me to inform thee, my dear friend, and others of the Committee, that I feel liberty to return home in the Fourth month and attend the Yearly Meeting. As to my returning to this place I must now leave it, with a desire that I may be rightly directed and obedient to what my Divine Master is pleased to require. * * * Thou hast probably been informed that there is a party among the Senecas that are trying to establish what they call a republican government, and do away the office of chiefs—that party has sent on a delegation to Washington. The chiefs have also sent (a delegation). On Sixth-day evening last, there were a number of white men who live up Cold-spring creek (supposed to be from seventeen to twenty) came to the council-house where the Indians had been holding their new years' meeting, or dance. They had all left except a few who staid to watch the house; they had been informed these white men were coming on to injure them or their property. I understood the most of the Indians were in the bushes near the house when they came; not finding the Indians, they commenced to break the windows and doors, and attempted to set fire to the house. When the Indians saw them destroying their property they went to them. It is said the whites were armed with clubs and abused the Indians. Thomas Jacob was so badly hurt that his recovery is thought to be doubtful. The chiefs have sent to Lodi for their attorney to advise and assist them in enforcing the law against these men. The schools have been rather better attended this winter than they were in the fall.

I remain in sincere love thy friend,

EBENEZER WORTH.

Tunessassa, 9th mo. 13th, 1849.

Dear friend Joseph Elkinton,—I have once more, in unmerited mercy, been favored to reach Tunessassa in good health, after passing through some trials. Before we got to Auburn, N. Y., I felt unwell. Passing along, I saw in large letters upon a wall, "Beware of Pickpockets." The man who sat on the seat with me, said he thought there had been two attempts made to take his pocket-book in Albany, while he was waiting an opportunity to buy his tickets. I felt for mine, and to my surprise found it was gone. I had a little money of my own in my purse. When I got to Rochester my pain was such that I did not know whether I would be able to go any further. I thought I had strong symptoms of dysentery. Perhaps thou can form as correct an idea of my feelings by supposing thyself similarly circumstanced as by any description I can give thee; sick,—far from home, amongst strangers, and having but a dollar and a half in money. The agent told me when I got out of the car, they would stop two or three minutes; when I came to get in again, he said they had heard from the west that an accident had happened on the railroad, and that they would probably be detained there some time. I got a cup of warm coffee, and took some medicine I had with me, and put on my overcoat in order to keep myself warm. After seating myself, was brought to think seriously of my situation. The pain gradually abated, and before I got to Buffalo I got pretty well. The accident alluded to thou hast no doubt heard of; a collision of the eastern and western trains. After the pain had pretty much left me, and I looked back on the gloomy prospects which but a few hours before had been presented to me in relation to my health and circumstances, also the sufferings of these passengers in those cars alluded to, I felt more thankful and more comfortable in thinking how much was favored, than if nothing had happen Samuel Cary was very kind and let me ha a little money.

(To be continued.)

For "The Friend

"Thy Kingdom Come."

The practical fulfilment of the petiti "Thy kingdom come," so oft perhaps tak into the lips, can alone consist in giving c hearts wholly to the Saviour, or in letting h come into them to rule and to reign, and set up his kingdom there; whose undoubt right it is, having bought us with the price his own cruel sufferings, and ignominio death upon the cross. The adoption of su an appeal bears upon its face the Christia living desire for the overthrow of all our M ter's enemies, and for the establishment that kingdom within us which is not only everlasting kingdom, but is represented consist even here in righteousness, and pea and joy in the Holy Ghost. The prophe declaration, "The Lord is our king," see also of like import with that of the apost "Know ye not that your body is the tem of the Holy Ghost, which is in you, which have of God, and ye are not your own?" &

No doubt one of the great stumbling bloc to a practical belief in, and a full reception this kingdom of the dear Son and sent of G which is to be set up within man, lies in o unanointed eyes and unhumbled, unhallow hearts overlooking the simplicity and litt ness of it; which is declared, by its Divi Original himself, to be like "the least of seeds;" "like leaven which a woman took a hid in three measures of meal," &c. A ki dom that "cometh not with observation" with outward show; "Neither," as the sa authority adds, "shall they say, Lo here! lo there! for, behold, the kingdom of God *within you.*" Oh! the danger there is of ov looking the second manifestation of Emman in his spiritual appearance, as the Jews ov looked and rejected Him in his outward co ing, even unto betrayal and crucifixion.

The true Christian recognizes Christ as Master and Lord, to whom allegiance is pro by, and is in proportion to, his obedie Thus it is written, "One is your master, e Christ;" and, "His servants ye are whom obey;" and again, "He became the autho eternal salvation to *all them that obey hi* Such entire, willing, whole-hearted obedie —the fruit of unfeigned repentance, an faith which works by love to the purifyin the heart—little by little purges from the leaven, casts down imaginations with ev high thing that exalteth itself against knowledge of God, works out all hostile, bellious thoughts, and so gradually transfo by the renewing of the mind, and brings i childlike dependence and conformity to will, which is our sanctification.

This reception of the Saviour as our manuel, in his second coming or spiritual pearance in the temple of the heart, co tutes the preciousness and excellency of new covenant dispensation of light and wherein all are to be taught of God. A enant having the promise of the Anoin for our leader, and the Lamb to be our li A covenant in which all shall know the L through a manifestation of his Spirit b given to every man to profit withal. A enant established upon better promises;

aketh better things than that of Abel; and ich has Jesus for its mediator.

Notwithstanding the intercession, "Thy igdom come," has been enunciated nearly hteen hundred years, so slow has mankind m in recognizing or acknowledging it in) way of its coming—in the authority and wer of the Comforter or the Holy Ghost—at too few practically demonstrate by their es and conversation, and "closer walk with d," that they are true subjects of a living, seeing, ever-hallowed Father in heaven, ing baptized with his baptism, and resolved humility and contrition of soul, come what ay, to follow him whithersoever he may be ased to lead. But it is to this strong-hold obedience to Christ our Lawgiver, that our ention should be primarily directed. It is the truth as it is in Jesus that we must in-ridually come. It is a heart subjected to the ll of God, and taught by the monitions of ; Spirit of life and power within us that we ist experience, if we ever become living anches in a Living Vine unto a union with m in time and in eternity.

It is an exceeding mercy, that where the art is sincerely given up to serve the Lord life and glory, so far from being "an aus-re man," or "a God afar off," He proves mself, on the contrary, to be a loving, tender, d faithful High Priest, compassionately ached with the feeling of our infirmities; no, having ascended on high, "received fts for men;" yea, "that the Lord God might vell among them." Moreover, that they ight "be strengthened with might by his irit in the inner man; that Christ might vell in their hearts by faith; that they being oted and grounded in love, might be able comprehend with all saints, what is the eadth, and length, and depth, and height; id to know the love of Christ, which passeth owledge;" and even that they "might be led with all the fulness of God."

Oh! may none of us lightly esteem our high lling, or turn away from Him that speaketh om heaven. May none forsake their own ercies by forgetting the covenant, perhaps earlier days entered into, with the Lord of baoth, so as to make any graven image or keness which he hath forbidden, or any ague with the old inhabitants of the land. ay we in no wise neglect or refuse to seek interest in that kingdom which is promised all who reverently ask that it may come; eing engaged at the same time to submit eir hearts to the transforming power and oss of Jesus, which can alone lead safely to it. "Grieve not the Holy Spirit of God," ith the apostle, "whereby ye are sealed nto the day of redemption." It is only by king heed to the visitations and convictions f this Spirit, or to the reproofs of instruction hich are the way of life, that any can grow p in good liking before Him, or bring forth uit to his praise. The sun may shine, the round be often watered, servants and hand-aidens may industriously labor, yet if the ineyard of the heart be not, in the first place, ielded to the Heavenly Dresser so as to be-ome like the prepared ground in the parable, he good seed of the kingdom may in vain be oked to for increase.

On the contrary, as this little seed of the ingdom is permitted to grow up unto do-inion within us, as the door of the heart is pened to Him that knocketh thereat, we hall be enabled to increase in the increase that is of God, and strengthened availingly to plead "Thy kingdom come;" and thus knowing Jesus to sup with us, and we to hold sweet communion with Him, we shall more and more become engrafted into Him, the Living Vine, and hereby prepared for that eternal, incorruptible inheritance of peace and joy where the Lamb shall lead unto living fountains of water, and God shall wipe away all tears from the eyes.

"For The Friend."

William Cullen Bryant.

From an interesting series, entitled "American Authors," by Prof. David J. Hill, of Lewisburg University, we propose extracting some account of Wm. Cullen Bryant, hoping it may prove interesting to the readers of "The Friend," especially the younger portion.

"For nearly a century," says the author of his life, "he saw 'the flood of years' poured from the exhaustless urn of time by the mighty Hand, and watched the eddying movements of men and nations as they swept on in their courses, or sank forever beneath the tide."

"William Cullen Bryant was born on the 3d of November, 1794, at Cummington, Mass. He sprang from that vigorous and God-fearing Anglo-American race that has subdued the rugged soil of New England, and furnished the leaders of our intellectual life in larger proportion than any other. The first Bryant is said to have crossed the ocean in 'The Mayflower;' but the tradition is not authenticated by documentary proof. One Stephen Bryant is known to have settled at Plymouth, Mass., before 1640, where he married, and was afterward a town-officer. This was probably the 'Mayflower' colonist, and the first American ancestor of the poet.

"The great-grandson of Stephen Bryant inherited from his father the name of Peter and the profession of medicine. Having established himself in practice, in 1792 he married Sarah Snell, a descendant of John Alden, the secretary of Miles Standish; and removed to Cummington, where her father resided, under whose roof their seven children were born, William Cullen being the second."

The poet alludes to his mother in his poem, "A Lifetime," written when the scenes of childhood were recollections of a remote past. He pictures himself standing by the knee of his mother, and

"Reading of ancient peoples
And realms beyond the sea;

Of the cruel king of Egypt
Who made God's people slaves,
And perished with all his army,
Drowned in the Red-sea waves;

Of Deborah, who mustered
Her brethren long oppressed,
And routed the heathen army,
And gave her people rest;

And the sadder, gentler story,—
How Christ, the crucified,
With a prayer for those who slew him,
Forgave them as he died."

"The career of young Bryant seemed to have been fixed for him in the selection of his name. His father loved his profession and his boy, and thought to honor both by devoting his son to medicine. Four years before the poet's birth, a great medical authority at Edinburgh had died. Dr. Bryant had read and admired his able lectures on the healing art, and had learned to venerate the amiable qualities of his personal character, he therefore called his son after the Edinburgh professor, William Cullen.

"There was little promise of a long life in the frail child, but even reason to fear that it was needless to select a profession for him. His body was small, and seemed to lack vitality; while his head, and especially the cerebral regions, showed an abnormally rapid development. The parents became alarmed; but the good doctor adopted a course of treatment, which, at least, has the merit of having proved effectual. Not far from the house was a deep spring of cold water, and into this the protesting infant was immersed at an early hour every morning by Dr. Bryant's students. The philosophy of this hydropathic treatment probably is, that all the vitality of the child was aroused in his struggles to prevent the process!

"The Bryant homestead, owned at the day of his death by the poet, is situated in the grand hill-country of Western Massachusetts. The summits of the hills are still covered with dark, waving forests, and gray rocks gleam out here and there from their shadowed sides. Along the slopes well-tilled farm-lands stretch away to the rushing streams that have cut down deep into the narrow valleys between the hills.

'Thou wilt find nothing here
Of all that pained thee in the haunts of men,
And made thee loathe thy life.'

"From these hills and woods and streams the poet drank in that deep, pure love of Nature that breathes through his noblest lines. Here springs beneath the brown trailing skirts of Autumn 'The Fringed Gentian,'—

'Blossom bright with autumn dew,
And colored with the heaven's own blue,
That openest when the quiet light
Succeeds the keen and frosty night.'

Here too,

'When beechen buds begin to swell,
And woods the bluebird's warble know,
The yellow violet's modest bell
Peeps from the last year's leaves below.'

Here, not many rods from the homestead, flows 'The Rivulet,' whose 'warbling waters often drew' his 'little feet, when life was new,'—

'This little rill, that from the springs
Of yonder grove its current brings,
Plays on the slope a while, and then
Goes prattling into groves again.'

Beyond a meadow to the south of the old house is the 'Eutranee to a Wood,' over which the poet's eye read the inscription,—

'Stranger, if thou hast learned a truth which needs
No school of long experience,—that the world
Is full of guilt and misery,—and hast seen
Enough of all its sorrows, crimes, and cares
To tire thee of it, enter this wild wood,
And view the haunts of Nature.'

"To these healing scenes of childhood the poet throughout his life made frequent pilgrimages. Wearied with the strifes of men, and worn with the distractions of a toilsome profession, a return to these haunts of innocence was like turning back the hand on the dial-plate of life. Nature, like a fond mother, ever seemed to wait his coming, and to give him new heart for the struggles of the world. His joy is almost rapturous as he sings,—

'I stand upon my native hills again,
Broad, round, and green, that in the summer sky,
With garniture of waving grass and grain,
Orchards, and beechen forests, basking lie;
While deep the sinuous fens are scooped between,
Where brawl o'er shallow beds the streams unseen.'

"There seem to have been domestic reasons for the child's love of outdoor life and the consolations of Nature's freedom. His mother's father, Ebenezer Snell, retained many of the sterner Puritan qualities, and was a rigid disciplinarian. He inherited a magisterial severity from his good ancestors who burned witches, and whipped culprits, and carried his notions of government into the household, and was a terror to the entire family. Bryant has given an interesting picture of the position of children generally in the days of his childhood, and has drawn his illustrations from his own home. It will be best appreciated in his own language:—

"'The boys of the generation to which I belonged—that is to say, who were born in the last years of the last century or the earliest of this—were brought up under a system of discipline which put a far greater distance between parents and their children than now exists. The parents seemed to think this necessary in order to secure obedience. They were believers in the old maxim, that familiarity breeds contempt. My own parents lived in the house with my grandfather and grandmother on the mother's side. My grandfather was a disciplinarian of the stricter sort; and I can hardly find words to express the awe in which I stood of him,—an awe so great as almost to prevent any thing like affection on my part, although he was in the main kind, and certainly never thought of being severe beyond what was necessary to maintain a proper degree of order in the family.

"'The other boys in that part of the country, my school-mates and playfellows, were educated on the same system. Yet there were at that time some indications that this very severe discipline was beginning to relax. With my father and mother I was on much easier terms than with my grandfather. If a favor was to be asked of my grandfather, it was asked with fear and trembling; the request was postponed to the last moment, and then made with hesitation and blushes and a confused utterance.

"'One of the means of keeping the boys of that generation in order was a little bundle of birchen rods, bound together by a small cord, and generally suspended on a nail against the wall in the kitchen. This was esteemed as much a part of the necessary furniture as the crane that hung in the kitchen fireplace, or the shovel and tongs. It sometimes happened that the boy suffered a fate similar to that of the eagle in the fable, wounded by an arrow fledged with a feather from his own wing; in other words, the boy was made to gather the twigs intended for his own castigation.'"

(To be continued.)

A Serpent among the Books.—One day a gentleman in India went into his library and took down a book from the shelves. As he did so, he felt a slight pain in his finger, like the prick of a pin. He thought that a pin had been stuck by some careless person in the cover of the book. But soon his finger began to swell, then his arm, then his whole body, and in a few days he died. It was not a pin among the books, but a small and deadly serpent. There are many serpents among the books now-a-days; they nestle in the foliage of some of our most fascinating literature; they coil around the flowers whose perfume intoxicates the senses. People read, and are charmed by the plot of the story, by the skill with which the characters are sculptured or grouped, by the gorgeousness of the word-painting, and hardly feel the pin prick of the evil that is insinuated. But it stings and poisons. When the record of ruined souls is made up, on what multitudes will be inscribed, "Poisoned by serpents among the books!"

Selected.

MY BIRD.*

BY EMILY C. JUDSON.

Ere last year's moon had left the sky,
A birdling sought my Indian nest,
And folded, O, so lovingly!
Her tiny wings upon my breast.

From morn till evening's purple tinge
In winsome helplessness she lies;
Two rose leaves, with a silken fringe,
Shut softly on her starry eyes.

There's not in Ind a lovelier bird;
Broad earth owns not a happier nest;
O God, thou hast a fountain stirred,
Whose waters never more shall rest!

This beautiful, mysterious thing,
This seeming visitant from heaven,
This bird with the immortal wing,
To me—to me, thy hand has given.

The pulse first caught its tiny stroke,
The blood its crimson hue, from mine;
This life, which I have dared invoke,
Henceforth is parallel with thine.

A silent awe is in my room;
I tremble with delicious fear;
The future, with its light and gloom,
Time and eternity are here.

Doubts—hopes in eager tumult rise;
Hear, O my God! one earnest prayer:
Room for my bird in Paradise,
And give her angel-plumage there!

Selected.

"SPIRITUAL RAILWAY."

LINES WRITTEN BY AN INDIAN CHIEF.

The line to heaven by Christ was made,
On heavenly ties the rails are laid;
From earth to heaven the line extends,
To life eternal where it ends.

Repentance is the station then,
Where passengers are taken in,
No fee for them is there to pay,
For Jesus is himself the way.

The Bible then is engineer;†
It points the way to heaven so clear;
Through tunnels dark and dreary here.
It does the way to glory steer.

God's Love the fire, His Truth the steam,
Which drives the engine and the train;
All you who would to glory ride,
Must come to Christ, in Him abide.

In first, and second, and third class,
Repentance, faith and holiness,
You must the way to glory gain,
Or you with Christ can never reign.

Come then poor sinners, now's the time,
At any place along the line;
If you repent and turn from sin,
The train will stop and take you in.

* Written from Maulmain, India, on the birth of a daughter.

[† It would have been a better simile to have compared the Bible to a sign-post whose finger points heavenward. That which "steers" "the way to glory" is the Spirit of Christ, whose place and office no subordinate agency can supply.

The poem was sent to us by a western correspondent who met with it while visiting in the Indian Territory. —Ed.]

Selec

"WHAT! YOU ARE STEPPING WESTWAR

A salutation addressed to the poet Wordsworth his sister, while on their "Tour through Scotland.

"What! you are stepping westward?" Yea
'Twould be a wildish destiny
If we, who thus together roam
In a strange land, and far from home,
Were in this place the guests of chance;
Yet who would stop, or fear to advance,
Though home or shelter he had none,
With such a sky to lead him on?

The dewy ground was dark and cold,
Behind all gloomy to behold,
And stepping westward seem'd to be
A kind of heavenly destiny;
I liked the greeting, 'twas a sound
Of something without pace or bound,
And seem'd to give me spiritual right
To travel through that region bright.

The voice was soft; and she who spake
Was walking by her native Lake;
The salutation was to me
The very sound of courtesy;
Its power was felt, and while my eye
Was fixed upon the glowing sky,
The echo of the voice enwrought
A human sweetness with the thought
Of travelling through the world that lay
Before me in my endless way.

Wordswo

An example is set by the plainness and plicity of the funeral of Judge Packer ought to be generally followed. There been a growing tendency to pomp and circ stance in the observance of funeral rites is productive of no good. Had it not b for the expressed wish of the family, knew so well what would best have ple the unostentatious and simple-minded whom they all loved, the house would pr bly have been filled with flowers. T would have been every conceivable comb tion that the ingenuity of the florist c have suggested, until the solemn occa would have seemed more like a flower s than a funeral.

The Logic of a Holy Life.—Some years a young man, who gave clear evidence he was truly a subject of the regenera grace of God, was asked what had led to change in him, as he had been wild thoughtless. Was it any sermon or book had impressed him? He proudly answ "No!" "What was it, then? Did any speak to you specially on the subject o ligion?" The same response was given.

"Will you, then, state what first led y think of your soul's eternal welfare?" reply was:

"I live in the same boarding-house an at the same table with J. Y."

"Well, did he ever talk to you about soul?"

"No, never till I sought an interview him," was the reply. "But," he conti "there was a sweetness in his dispositi heavenly-mindedness, a holy aroma abou whole life and demeanor, that made on that he had a source of comfort and peac happiness to which I was a stranger. T was a daily beauty in his life that mad ugly. I became more and more dissat with myself every time I saw him; though, as I said, he never spoke to me o subject of personal religion till I myself so the interview, yet his whole life was a stant sermon to me."

For "The Friend."

"My money is my own, and I expect to spend it as I please,"—this is not the feeling or the language of the true, humble follower of the Lord Jesus—of the man who having been redeemed from self and self's bondage, realizes in the light of the blessed gospel that he is no longer his own, but is bought with a price; but it is the feeling and language of delusion, and alarms the godly when they hear it uttered by men responsible for their stewardship. It has its origin in that spirit of selfishness which would appropriate to itself God's every gift, raising self to an eminence that forgets or disdains to recognize the promptings of the great and good Giver in the use of what He has bestowed; and so subtle is the spirit of delusion, that even almsgiving may proceed from the desire to gratify self, and yet pass for righteousness. Where self reigns along with vague desires to do good with a superfluity of means, attempts will often be made to satisfy divine justice with giving; to return to God a "*quid pro quo*" for gifts received, forgetting Peter's rebuke in Acts viii. 20, to such as think the gift of God can be purchased with money.

In the spending of money either on ourselves or on others, the motive only will be regarded by the great Judge; and the motive will partake of the condition of the heart.—See Luke xxi. 3. With the pure in heart self is restrained when spending on self, and forgotten when spending on others.—See Matt. xxv. 38, 39.

When money becomes the chief object of a man's thoughts, it becomes also the root of much evil to him: his judgment regarding its true value and uses is apt to grow sadly perverted; and whichever way his mind tends, whether towards saving or spending, self soon assumes the first place in his consideration—the virtue of economy degenerates into penuriousness, and of giving into much un-wisdom; at one time determined to be rich, and at another thinking to purchase favor with God who has been neglected, the poor deceived traveller is hastened forward with an ever accelerating speed towards an eternity that has for him no comfortable assurance whatever.

Happy is that steward entrusted with more than enough, who can so far realize the keeping power of the most High as to escape those snares which so peculiarily beset the pathway of the rich—being equally redeemed from that spirit which would yet drive on adding house to house, and that which thinks to purchase pardon, favor and final salvation with money. 'There is none other name under heaven given among men, whereby we must be saved," than "the name of Jesus Christ of Nazareth," and "by their spirits ye shall know" who are in Him and who are not, but think "to climb up some other way."

Telling the Truth.—When John Wilson was a boy, he was remarkable for his strict adherence to the truth. At school his teacher described him as one who never told a lie. The following incident is related by a friend of his boyhood—Dr. Fairbairn:

"I remember in one of the intervals of our school-day, a band of us started up the burn for fishing and other diversions. Seduced by the summer sunlight (oh, how bright it was in those days!) we heeded not the lapse of time till the school-hour had passed. Then came a conference to determine what we should say for ourselves, and various proposals, savoring, I fear, of diplomacy, were made. But the discussion was cut short by John Wilson saying, in a tone unusually energetic for him, 'I tell you what—we will tell the truth!' and the truth he told—aye, and continued to tell it till his dying day."—*Life of John Wilson.*

The Appetite for Strong Drink.—A gentleman had got so far in drinking that he was known to drink a quart of brandy a day. He was a fine business man, and yet he was ruining himself in the estimation of those who knew him well. One day, when in the house, he said, "Wife, come and sit on my knee." She sat there, and then she said, "If my husband didn't drink, I would be the happiest woman in Canada." "Well, my dear," he replied, "I married you to make you happy, and I ought to, and if that will make you happy, I will never drink another drop as long as I live." Now, that man cut it off square, and kept his word for eight years, without any belief in Christianity. Walking down the street with him, a little while ago, he said, "Do you see that red-fronted drinking saloon? Well, I have been afraid of that for many years, and so I used to go down a street and go around it, but since I have got the grace of God in my heart, I go right by that saloon, and if I have the slightest desire I breathe an ejaculatory prayer, 'Lord, keep me for Christ's sake,' and I go by it safe."

When a man abstains from drink, and has an appetite which he controls in his own strength, he does it at daily risk, but when he puts forth all the energy God has given him, and trusts God for the result, he is safe.

The appetite for intoxicating drinks—what is it? What is that appetite? As near as I can define it, it is a mysterious something produced in certain systems by the use of intoxicating liquors, that will respond to the first drop of alcohol when it touches it. You cannot make a moderate drinker out of a drunkard. I don't care how many times he may join the Church. It has been tried over and over again. Total abstinence is necessary to save a man from drunkenness.

A gentleman said to me in New York, "I was a sad drunkard: I became a Christian. Well, I believed and boasted that the love of Jesus had taken away all appetite for the drink. Three weeks ago there was the Communion Service in Dr. Tyng's. I smelt the drink and wanted it. My fingers began to tingle. There was an itching, burning, dry sensation in my throat. I wanted it. I tried to pray. I tried to think that I had come there to show forth the 'Lord's death till He come.' It was no use. I gripped the seat. I ground my teeth. I sat in perfect agony. The wine approached me. I shuddered from head to foot. If I had taken it in my hand there would not have been a drop of it left. I know it, and I have been fighting that appetite for three weeks with all the power I had to fight anything."—*John B. Gough.*

What an Influence.—There are at least three millions of mothers in the United States. These mothers, aside from older children, have, it is supposed, between two and three hundred thousand infants in their charge. No influence, at present, can reach these infant minds but that of a mother. These minds may be moulded at the will or discretion of these mothers. If the army of mothers should combine to accomplish any given object, what may they not do? If every mother should imitate the example of Hannah of old, and consecrate her infant to the service of the Lord, what could withstand such a moral influence? And yet from these infants are to come our rulers, our judges, our ministers, and all the influence, either for good or evil, which is to sway the destinies of the nation!—*Selected.*

Religious Items, &c.

The Present Crisis in England.—C. H. Spurgeon, after speaking of the needless foreign wars, the commercial distress and the unusual and hurtful amount of rain under which England has been suffering, thus refers to the public prayers for the Divine blessing which were desired to be offered. "I desire to speak about prayers in the way of warning, lest men should place an unwise confidence in the formality of reading a form of prayer in the churches, or uttering extempore formalities in meeting-houses. Few men believe more thoroughly in the power of real prayer than I do, and I have tested and proved it in many remarkable ways so fully that I can have no doubts as to its efficacy, but heartily magnify the name of our prayer-hearing God. But still we must use our understandings, lest we be deceived, and come to expect what we shall not receive.

"I would call to your recollection the fact that, under certain circumstances, God does not answer prayer. Our text says, 'I will go and return to my place, *till they acknowledge their offence;*' and, if this be the case, there will be no answering of prayer till repentance is manifested. Sometimes the heavens are brass, even to good men, and their cries reverberate and come back into their own ears, not without a blessing to themselves, but still without any visible reply as to the people for whom their intercessions were offered.

"David, doubtless, prayed earnestly that he might escape from the chastisement of his sin when he numbered the people, but it could not be removed. He had the choice of three evils, but one of the three was inevitable. When God has come to this pass with a people, that He must and will smite them, prayer is their only resource, and even that may fail to avert the threatened stroke. A child may have so transgressed that his father may feel bound to punish him, and then he will not spare the rod because of his crying. I pray God that the rain may cease, but if it should be continued it will not be because the Lord cannot help us, or has ceased to answer prayer. Here is the secret of it all, and with trembling do I quote the words: 'Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. For your hands are defiled with blood.' (Is. lix. 1, 3.)

"Remember, too, that not only may God withdraw Himself in anger, but it may be his determination to punish a people out of a far-seeing design for their good. Perhaps, as a nation, we have had too much prosperity. Ease and plenty have begotten pride and luxury, and these may have weakened the

spirit of the nation. It may have become absolutely necessary for this favored nation, if it is to be still the stronghold of liberty and the fortress of gospel truth, that it should again endure those northern blasts of adversity which have aforetime strengthened it at heart. It will not be the first time that our land has suffered for her good."

A crowded meeting of Roman Catholics has been held in Paris (the Duke of Rochefoucald presiding) to protest against the substitution of lay for ecclesiastical teachers in the municipal elementary schools of Paris.

An interesting account comes from India of the convincement of a Brahman of the fourth or highest order. Gungahir is a native of Bhilwara, in the North-west Province. He married at an early age a woman to whom he was passionately attached. His wife died and left him inconsolable. He abandoned the world and became a wandering devotee or fakir, and resolved to reach the highest position in this order. The process of acquiring the title of fakir, is a very singular one:—1. For the first four months he abstained from salt. 2. For five months, in the native city of Poona, he endured the trial of swing in the smoke. 3. For the next six months he was concealed in a cave dug in the earth. He did not see the light of day, but sat in meditation, only emerging from his retreat at midnight to receive the food left for him. 4. The next six months he passed in communion with the river god (Gunga.) From 12 o'clock to 4 o'clock each night he stood in the Ganges, waist deep in water, to wash away his sins, and imitated the wakefulness of Brahm. 5. He next practised sitting in the presence of the dead every night for a year on the banks of the Ganges. The next rites—such as painting the body with ashes of the dead, remaining silent, &c.—were duly observed, and thereupon Gungahir received the coveted title of Swami. Thereafter he was worshipped as a deity. In the course of his wanderings he became possessed of a copy of the New Testament. He read and studied it diligently for eight months, and emerging from the jungle he sought out J. M. Douglas, a missionary. He told him that he was convinced of the truth of Christ's claims and the efficacy of prayer.

"*Forgive us our Trespasses.*"—The story is told of a certain nobleman of Alexandria, who complained bitterly to the bishop of that city of his enemies. While in the midst of his tale the bell sounded for prayers and bishop and nobleman dropped to their knees, the former leading in the Lord's prayer and the latter leaving for the time his story untold. When the bishop came to the petition, "Forgive us our trespasses," he stopped suddenly, leaving the other to go on alone. The nobleman attempted to continue, but, startled by the sound of his own unaccompanied voice, and recalled by his companion's silence to the significance of the petition, stammered, ceased praying, and rose from his knees, a hopeless man—until he afterward found hope in a better disposition toward his neighbor. It is an easy thing to say "Forgive us our trespasses" by rote; it is difficult, sometimes, to say it understandingly. If we stop at this petition, when we are repeating the Lord's prayer, until we have taken in the idea of it, how many of us will go on!—*Christian Union.*

Natural History, Science, &c.

Freezing Fish.—To equalize the supply of fine fish, several varieties of which are apt to be over abundant in summer and scarce in winter, the fish-dealers of New York have erected three large refrigerating houses wherein many tons of frozen fish are stored. When there is a greater supply of fish in the market than is likely to be sold during the day the wholesale fish-dealers select the best and remove them before daylight from the vessels to the freezing-houses, where each fish is cleaned and prepared for the refrigerator. The walls of the rooms are coated with zinc, a second or inner wall of the same metal separating each apartment. The spaces between the subdivisions are filled with ground ice and rock-salt, a mill being used for grinding the mixture together. In the hot weather it requires over 3000 pounds of ice and 14 bushels of salt daily to keep the freezing houses in proper order. The selected fish having been cleaned, are placed in freezing pans covered with ground ice and salt. When frozen stiff they are taken to the apartment of the special owner and there laid away in the cold till wanted.

The Corn-beetle in Russia.—The insect is of a deep-grey color, and bears a pair of gossamer-like, delicate rose wings under its horny wing-cases. It spends the autumn and winter in a larva state in the earth, acquiring wings towards the end of the Fifth month, when its career of destruction commences. First it attacks the steppe grasses, now just about to bloom, then the young rye on whose sweet milky grains it feeds till they become hard and dry, and then attacks the young wheat in its turn. This year the beetles have appeared in such prodigious swarms, from the centre of the Government of Charkow to the borders of the Black Sea and the Sea of Azof, that immense quantities of cereals, especially wheat, are either destroyed or threatened with destruction. Their career of destruction lasts about a month, but the mischief effected is so great, that the Russian Government has invested the Minister of the Interior with full powers to carry out the destruction of the insect by any means he may see fit to employ. With this view extraordinary meetings of agriculturists were called, large money premiums voted, prizes offered for the invention of catching or killing appliances, and last, an order was issued compelling every inhabitant of the infested districts whatever his rank or calling, to pay to the authorities a tribute of beetles in kind, under pain of heavy penalties. A pamphlet was issued gratuitously on the nature and habits of the insects; and records are kept of the numbers of them destroyed. Altogether many millions of roubles have been expended in South Russia in the attempted extirpation of the pest.

African Live Stock.—For some time past 250 or 300 truck loads of sheep and oxen have been sent up every week from Marseilles to Paris. The great majority of these come from Africa.

The Colorado Potato Beetle has been officially announced as found among the potato crops in Europe, near Rudolstadt.

The Cockchafer Plague in Schleswig-Holstein.—The annual visitation of these destructive insects appears to have been on a large scale the present year. About the 20th of 5th month they appeared in countless numbers. All the school-children and many of the adults of the districts attacked, sallied out to wag war against the invaders. Their operatio were in most cases conducted by shakir down the insects from the trees on whic they had settled, into sheets outstretched b low, and then destroying them. A small r ward of one-half penny per pound was offer in most districts for the "catch," and some the children made considerable sums in th manner. For instance, on one farm ne Lutzenberg, no less than 130 tons of the i sects were collected, all of which were pa for at the above-mentioned rate. The visit tion is not regarded as an altogether unmix evil, for the bodies of the slain enemy, form rich manure, and when dried upon malt kil are said to supply a most excellent food f poultry.

Sparrow Hawks.—For a number of mont a pair of sparrow-hawks have adopted as th hunting ground, the populous Corinthian ea tals of the east front of the general post off building in Washington, decidedly the busie and noisiest spot in the city. These bir ordinarily considered our wildest, as they a undoubtedly one of our most beautiful a graceful species, have evidently learned th the uproar below has no dangers for the and that the human forms around and bene them are after other prey. In truth, very f persons seem to notice them. They will swo after the skurrying sparrows within a f feet of a constant stream of foot-passeng and rattling vehicles, and between the stor of well-filled rooms of the department bui ing and the private offices opposite. Ve often the smaller birds take shelter in t crevices of the marble foliage which crow the columns, and the hawks follow them. is curious to watch the chase as it winds fr one refuge to another, now a-wing and n a foot, wile encountering wile, the keen p sistence of hunger and sport overcoming t hasty expedients of terror. And all the ti the drama of a larger life goes on side by s with it, unnoting.—*Atlantic Monthly.*

Song of the Lark.—Above our heads, alm invisible, poises a lark, singing his "prof strains of unpremeditated art." The tun speck is half a mile above us, yet every n and trill falls clear and sweetly on the The little vocal chords within his thro which constitute his lyre, are scarcely a th of an inch in length; yet their vibration the air with melody. On every side for h a mile his song is heard, and thus he fil sphere of air a mile in diameter with mu Music, and indeed all sound, is the effect duced upon our ears by vibrations or trem of a certain frequency. Hence every part of air in the mile-wide sphere is pulsating unison with the lark's small vocal chords. cubic foot of air at this time of year wei about four hundred grains, and the num of cubic feet which are taking up the s amount to tens of thousands of millions. we weigh that air the result is even more tounding, for we find our full-throated war has set quivering nearly two millions of t —*Sunday Magazine.*

The Snowy Owl.—The snowy owl is a mon winter visitant, near Chicago. It quents the haunts of rabbits and various n bers of the grouse tribe. On the borde Lake Ontario, in the great wooded mar these birds find thousands of rabbits roa at night time in the frozen tracts. The ner in which these owls are captured is

tle interest. During the day they take to e open lots adjoining the marshes, but in e night ravage the woods. They are seldom nown to leave the small area selected for eir depredations, unless driven away. In e day area they have but three or four aces on which they alight, and when they e disturbed are sure to fly to one or other these places, often moving in a circuit for ours. A high stake being placed in the cen- e of the open lot, and a small steel trap aced thereon, they will speedily take to the ake in preference to other resorts, and are nsequently caught. No bait is placed on e trap, the bird being caught by making nple use of the peculiarity of their habits. *W. H. Ballou.*

Meteoric Dust has been found in the snows Scandinavia and Finland, or those lying in e Arctic circle, hundreds of miles from any man habitation. Iron dust has been gath- ed in ice-holes in Greenland; and in matter ised from the bottom of deep oceans, mag- tic particles have been detected which must ve been deposited there recently, and must ve come from the air, and originally from e depths of space.

Meteoric matter is constantly falling upon e earth, and it awakens a strong feeling of terest. Humboldt says: "Accustomed to now non-telluric bodies solely by measure- ent, by calculation, and by the inferences of r reason, it is with a sense of wonder that touch, weigh, and submit to chemical alysis metallic and earthy masses apper- ining to the world without."

Of the system of meteors which come thin the range of the earth's orbit, there ust be millions which do not cross her track r one that does. Yet from calculations based the number of shooting-stars observed on clear evening, it is estimated that the earth counters as many as 400,000,000 in a single ear.

The Death-Watch and the Book-Worm.—e curious little insect called the *death-watch* a kind of beetle. Its larvae are extremely rtial to old furniture, in which they per- ate numerous round holes. In the larvae ate, they resemble small, white, soft worms, th six short minute feet. The head is rminated by two strong cutting pincers, th which these little insects scrape the ood into the finest sawdust. Other species the genus feed on flour, bread, wafers and her substances, in which they form grooves galleries. The sound called the death-tick made by the insect striking its mandibles on the wood. The number of distinct okes is generally from seven to eleven, and the insect be in a situation where it can be atched, it will be observed to nod its head it makes each stroke, the whole being done th great force and quickness. The sound eatly resembles a moderate tapping on a ble with the finger-nails; and, indeed, in l houses, where these insects are numerous, ey may be induced to make their noises at y time, by tapping on a table, the wood of hich contains them.

The little insect called the *book-worm*, be- ngs to the same genus as the *death-watch*, d in some cases it will bore through books th as much ease as the *death-watch* bores rough furniture. Kirby and Spence men- n an instance, where, in a public library but tle frequented, twenty-seven folio volumes ere perforated in a straight line by the same insect, in such a manner that, on passing a cord through the round hole made by it, these twenty-seven volumes could be raised at once. —*Leisure Hour.*

An Underground Lake.—The Tlemcen *Courier* (Algeria) describes a wonderful discovery re- cently made at the picturesque cascades of that place. Some miners had blasted an enormous rock near the cascades, and, on re- moval of the debris, found it had covered a large opening into a cave, the floor of which was covered with water. Constructing a rude raft, and providing themselve with can- dles, the workmen sailed along this under- ground river, which, at a distance of 60 metres was found to emerge into a large lake of limpid water. The roof of the cavern was very high and covered with stalactites, the brilliant colors of which sparkled under the light of the candles. Continuing their course, the workmen had at certain places to navi- gate their craft between the stalactites, which meeting stalagmites from the bed of the lake, formed enormous columns, which looked as if they had been made expressly to sustain the enormous arches. They thus reached the extremity of the lake, where they noticed a large channel extending toward the south, into which water quietly made its way. This is supposed to be a wide fissure which has baffled exploration hitherto at Sebdon, and which connects the cascades with that locality, and thus with the mysterious sources of the Taina. It is possible that here they have found an immense natural basin, supplied by powerful sources, and sending a part of its waters toward the lake, while the rest goes to Sebdon. The workmen estimated the dis- tance underground traversed by them at three kilometres, and the breadth of the lake at two. They brought out with them a quantity of fish, which swarmed around the raft, and which were found to be blind.

THE FRIEND.

NINTH MONTH 20, 1879.

Some of our readers will probably remem- ber that several articles appeared in our columns some months ago relative to a sepa- ration that occurred in Norwich Monthly Meeting, Canada. The last of these contained a statement of the proceedings of a committee of the Yearly Meeting appointed to consider the subject; and was furnished by Thomas Clark, who was a member of that committee. This statement has been said by some Canada Friends to be inaccurate, and a communica- tion was forwarded to us soon after, making the corrections that were thought needful. This communication reached Philadelphia dur- ing a prolonged absence of the person to whom it was addressed. After his return it seemed out of season, and was laid aside, through a desire to avoid all unnecessary controversy, and it was thought that possibly some further action might be taken at the next Canada Yearly Meeting on this subject. That meet- ing has now passed, and the Friends of Nor- wich, who were disowned in such a wholesale manner, still remain in their isolated position. As we are anxious that the records contained on our pages should be an accurate account of what we undertake to publish, we believe it right, though at this late date, to insert a few words from a letter received from one of the members of the Yearly Meeting's Com- mittee.

The communication of Thomas Clark was so worded as to convey the impression that the Yearly Meeting's Committee were united in their approval of the report to the Yearly Meeting. The letter referred to says: "He [Thomas Clark] is certainly mistaken in say- ing that no objection was made to his being directed to sign [the report]. He cannot deny that seven or eight objected to it, and that one Friend was trying to make some re- marks when the Committee arose."

The proceedings in Canada appear to us to be marked with a measure of the same parti- san spirit which was manifested years ago in New England, and which would not brook the public bearing of a testimony for the truth which John Wilbur and other Friends be- lieved was called for at their hands. Like causes produce like effects, and history repeats itself.

In New England, an attempt was made to compel a Monthly Meeting to disown one of its members whom it believed to be innocent of any breach of discipline. When the Month- ly Meeting declined to be coerced into taking such a step, the Quarterly Meeting endeavored to take away its rights and attach its mem- bers to another meeting. This was one of the prominent steps in causing a breach which has not yet been healed.

In Canada, Norwich Monthly Meeting de- clined to receive an application for member- ship from a person who was engaged in teach- ing music. In the discussions that accom- panied the consideration of this subject, so heated a feeling was produced, that the mem- bers favoring the reception of the application organized a separate Monthly Meeting in a manner which all the accounts that have reached us show to have been clearly at vari- ance with good order.

In both cases, we do not believe such things would have been done, if a heated and partisan spirit had not existed, which was determined to accomplish its object, even if that required a disregard of the rights of members and meetings, and a deadly blow at the harmony and good feeling which should prevail among those belonging to the same household of faith.

One cannot but mourn that there did not exist that coolness of temper, calmness of wisdom, self-restraint of spirit, and *unity in doctrine*, which would have enabled superior meetings to interpose effectually for the heal- ing of these difficulties. We emphasize *unity in doctrine*, because, where there is any con- siderable variance from the doctrines of Chris- tianity, as held by our Society from its begin- ning, we do not believe it possible for the harmony and efficiency of the church to be long maintained. Yet we are satisfied that even where a belief in the same doctrines exists in a meeting, there may arise disputes and dissensions which require the labor of the spiritually-minded to remove—even of those who are clothed with the meek, restor- ing love of the Gospel, and who bear in mind their own weakness, remembering the caution of the apostle, "Considering thyself, lest thou also be tempted."

We greatly desire to see more and more developed in our beloved Society, a dispo- sition to rally to first principles; a willingness in the individual members to live in a humble, self-denying obedience to the revelations of the light of Christ in their hearts; and an in-

creasing degree of that love which flows from a fellowship "with the Father and with His Son, Jesus Christ." It was a precious testimony borne to our people in former days, that from whatever part of the world Friends came, they all spake the same language in a spiritual sense.

SUMMARY OF EVENTS.

United States.—At a recent experiment with the electric light on the tower of the Grand Union Hotel at Saratoga, an open parabolic reflector, but no lenses being used, the light was turned towards a spot in Ballston Spa, seven and a half miles distant, where by previous arrangement, a number of persons were present to witness the experiment; so powerful was the light, and so accurate the focusing, that the designated spot was instantly illuminated, and fine print could be easily read. This is the longest distance at which illumination of equal degree has been accomplished.

The exports of wheat during the fiscal year ending 6th mo. 30th, 1879, were 122,353,936 bushels, valued at $130,701,079, and of flour 5,629,714 barrels, valued at $29,507,713. The total value of cotton exported in the same time was $162,304,250. The exports of provisions, exclusive of fish and of tallow, were $119,967,763, and of other breadstuffs than wheat and flour $48,346,265.

Nine regular Trans-Atlantic steamers sailed on the 13th inst. from New York, and the agents say there has never been such a demand for freight room. Over 350,000 bushels of grain, 4,600 barrels, and 19,000 sacks of flour, 3,800 bales of cotton, 40 bales of domestics, 125 bullocks, 100 tons and 1,600 quarters of fresh beef and 500 carcasses sheep, constituted prominent features of the exports.

A line of seven steamers, having an aggregate tonnage of 13,567 tons, is about to be established by merchants of Norfolk, Va., to run between Norfolk and Liverpool at intervals of ten days.

Preparations are being made in San Francisco to give General Grant a grand reception. The City of Tokio, on which he is crossing the ocean, is to be met outside the heads by a squadron of yachts and steamers, salutes fired, and the city decorated.

The St. Louis School Board, in resolving to employ none but colored teachers in the colored schools hereafter, have provided for fifty-six of these teachers. The attendance is said to have increased, and colored parents are taking greater interest in the schools. A change in the study and grading of these schools has been advocated in order to make it better adapted to the shorter school time of these children.

The National Board of Health, comparing the yellow fever epidemic of this with last year, finds that last week there were cases reported in only three cities and towns, as against fifteen last year. There were two cases and no deaths in New Orleans last week; in 1878, 1,528 cases and 530 deaths. In Memphis there were 145 cases and 44 deaths; corresponding week of last year 687 deaths.

The total tonnage of anthracite coal for the year up to the 6th inst., is 17,123,125 tons, an increase over previous year of 6,601,043 tons. Of bituminous for the year 2,372,568 tons. The total tonnage of all kinds of coal for the coal year, is 19,495,843 tons, to same date last year 12,738,727 tons.

The exports from Philadelphia for the 8th month amounted to $5,101,627. Of this total about one-sixth was exported in American vessels, and our chief customers were Great Britain, which took nearly $2,000,000; France, $1,173,000; Belgium, $916,000; and Portugal $350,000.

The total amount of gold received at New York from Europe during last week, was $8,800,000. Of this amount $6,600,000 was deposited in the United States assay office for recoinage. The amount of gold coin paid to bankers by the assay office was $4,558,000.

There were 543 deaths in New York city during the past week. In Philadelphia, 232.

Markets, &c.—U. S. sixes, 1881, 104⅞; do. do. 5's, 102⅝; 4½ per cents, 104¾; 4 per cents, 102.

Trade in most departments has been quite active during the past week, and prices of several of the leading articles were higher.

Cotton sold in lots at 12⅝ a 13 cts. per lb. for uplands and New Orleans.

Petroleum—Crude, in bbls., 5 cts. refined, 6⅜ a 7½ cts. per gallon.

Flour.—Minnesota extra, $5 for medium and $5.75 for fancy; Ohio, $5.25 a $6.60; patent, $6 a $7. Rye flour, $3.30 a $3.40. Bran, $13.25 per ton.

Grain.—Wheat was in good demand—Penna. and southern red and amber, $1.12; white, $1.13. Rye, new, 53 a 54 cts.; old, 60 a 61 cts. Corn, 47 a 50 cts. Oats, 33 a 34 cts. for white, and 30 a 32 cts. for mixed.

Seeds.—Cloverseed, 7 a 7½ cts. per pound. Flaxseed, $1.35 a $1.40, and Timothy, $2.10 a $2.20 per bushel.

Hay and Straw.—Prime timothy, 80 a 90 cts. per 100 pounds; mixed, 65 a 75 cts.; straw, 70 a 80 cts. per 100 pounds.

Beef cattle, extra, 5½ a 5¾ cts.; good, 4½ a 5¼ cts., and common, 3 a 3½ cts. Cows, $28 a $50 per head. Hogs, 5¼ a 5¾ cts. per lb. Sheep, 3⅝ a 5 cts., as to quality. Lambs, 4½ cts. for medium, and 6 cts. for extra.

Foreign.—*London.*—The *Times* in a leading editorial article says: "Nothing is known to confirm the rumors of a general uprising in Afghanistan. We are justified in believing that the condition of the country has become no worse since the first outbreak." The correspondent of the *Daily News*, at Lahore, reports that the mutineers are advancing on Jellalabad and Cabul, and that the Mohmunds are threatening General Roberts at Ali Kheyl, who has telegraphed for four more regiments.

A recent official return of the national debt of Great Britain puts the exact figures on the first of 4th month last at £778,078,840.

An explosion has occurred in the colliery pit of the Creeve Coal and Iron Company, at Leycett. Five persons are already known to have been killed.

All the directors of the West of England and South Wales District Bank, except one, have been committed for trial, for publishing false balance sheets.

A great tenants' rights meeting was held in Mallow, Ireland, on the 13th, at which 20,000 people were present. Resolutions were passed calling the attention of the Government to the distressed condition of Ireland, and suggesting the establishment of a system of State relief and a general abatement of rents.

A correspondent writes to the *Times* that King Mtesa, ruling near Victoria Nyanzi, Africa, has abolished slavery throughout his dominions. At least half a million of slaves were to be liberated on the 13th inst.

A detailed annual statement relative to the French harvest, says it has been very good in four departments, good in seven, fair in twenty-four, poor in forty, and bad in fifteen. This year's aggregate crop will be ninety million hectolitres, against ninety-five million last year. This will necessitate the importation of five or six million hectolitres.

RECEIPTS.

Received from Josiah W. Cloud, N. J., $2.10, vol. 53; from Henry W. Roberts, N. J., $2.10, vol. 53; from Mary D. Maris, Del., $2.10, vol. 53; from Edward Thorn, N. J., $2.10, vol. 53; from Jno. M. Saunders, N. J., $2.10, vol. 53; from Samuel B. Smith, O., $2.10, vol. 53; from Mary Ann Spencer, Del., $2.10, vol. 53, and for Elizabeth Stapler, Del., and William C. Malone, City, $2.10 each, vol. 53; from Levi Varney, Canada, $2, vol. 53, and for William Valentine and Sarah Lavens, $2 each, vol. 53; from Mary W. Corbit, Del., $2.10, vol. 53; from Frances S. Williams, City, $2, vol. 53; from John Wilson, Io., $2.10, vol. 53; from Mahlon Moon, Pa., $2.10, vol. 53, and for Charles Moon and William H. Moon, Pa., and William Tatnall, Del., $2.10, vol. 53; for Jonathan Cox, N. J., $2.10, vol. 53; from Samuel Williams, N. J., $2.10, vol. 53, and for Caleb Darnell, $2.10, vol. 53; from William C. Taber, Mass., $2.10, vol. 53; from Elisha Roberts, N. J., $2.10, vol. 53, and for David Roberts, Jr., $2.10, vol. 53; from James R. Kite, Agent, O., for Thomas Llewelyn, David Masters, Richard Penrose, Aaron Dewees, Joseph Masters, Jason Penrose, Jesse Dewees, William Harmer, Samuel King, Mary Wilson, William Picket, Robert Milhous, and Samuel Fawcett, $2.10 each, vol. 53; from Samuel Morris, Olney, Philada., $2.10, vol. 53; from David Evans, Pa., $2.10, vol. 53; from Richard H. Reeve, N. J., $2.10, vol. 53; from Nathaniel B. Brown, City, $2, vol. 53, and for Melicent Brown, $2, vol. 53; from Reuben Battin, Agent, Pa., $2.10, to No. 10, vol. 54, and for Jesse McCarty, $2.10, to No. 12, vol. 54, and for Joseph McCarty, John P. McCarty, Job McCarty, Abel McCarty, Theodore Hess, Charles F. Hess, John S. Brown, and George Schill, $2.10 each, vol. 53; from Samuel Hulme, Pa., $2.10, vol. 53; from Samuel E. Woolman, Pa., $2.10, vol. 53; from Oliver Miller, O., $2.10, vol. 53; from Jonathan G. Williams, N. J., $2.10, vol. 53; for Lucy Cope, Enos Smedley, and Norris J. Scott, Pa., $2.10 each, vol. 53, and for Samuel S. Jones, Gtn., $2.10, to No. 36, vol. 53; from Lydia Koll, O., $2.10, vol. 53; from Robert Knowles, Agent, N. Y., for Joseph Collins, $2.10, vol. 53, and for Sarah T. Boss, 25 cts., to No. 5, vol. 53; from Benjamin Sharpless, Pa., $2.10, vol. 53; from Martha S. Johnson, Ind., $2.10, vol. 53.

EVENING SCHOOLS FOR ADULT COLORE PERSONS.

Teachers will be wanted for these schools, to op 10th month 6th. Application may be made to

James Bromley, 641 Franklin St.
Ephraim Smith, 1110 Pine St.
Thomas Elkinton, 9 N. Front St.
Charles C. Cresson, 1132 Girard S

WESTTOWN BOARDING SCHOOL.

Our friends Benjamin W. and Rebecca G. Passmo having resigned their positions as Superintendent a Matron of Westtown Boarding School, Friends w may feel drawn to engage in the important and resp sible duties of superintending this Institution, are quested to communicate with either of the undersign The present Superintendents desire to be released 4th month next, or earlier.

William P. Townsend, West Chester, Pa.
John S. Comfort, Fallsington, Bucks Co., Pa
Charles J. Allen, 304 Arch St., Philadelphia
Elizabeth R. Evans, 322 Union St. "
Anna V. Edge, Downingtown, Pa.
Deborah Rhoads, Haddonfield, N. J.

FRIENDS' SELECT SCHOOLS.

These schools, under the care of the three Montl Meetings of Friends in this city, will re-open on Seco day, Ninth mo. 8th, 1879.

A limited number of children will now be admit to these schools, not members of our religious Socie whose parents may desire to have them educated fi from the unnecessary but fashionable accompli ments, too common in many schools at this day.

The attention of Friends residing in the city and neighborhood is particularly invited to them. T terms are moderate, and Friends belonging to Phi delphia Yearly Meeting, sending children to th schools, (also members), who may find the char burdensome, can be fully relieved.

The principal schools will open for the next ter under the care of John H. Dillingham and Marga Lightfoot, as Principals, both successful teachers many years' experience. With these Friends in char assisted by a complete corps of teachers, it is thou these schools may safely be recommended as afford opportunities for obtaining a liberal education in u ful branches of study, and in the Latin, Greek a French languages. Facilities for illustration are forded by a valuable collection of philosophical a chemical apparatus, minerals, and Auzoux's model parts of the human system, &c.

Believing that advantage would arise from creased facilities for the instruction of the sma girls, arrangements have been completed for the op ing with the fall term, of a primary department in building on Seventh St., in which special atten will be given to those children whose studies are o elementary character. The Primary Schools in Ch St. and at Sixth and Noble Sts., will be contin under their former efficient management.

Further information may be obtained upon appl tion to the Treasurer of the Committee,

James Smedley, No. 415 Market S

Died, at his residence, near Monrovia, Morgan Indiana, on the 19th of First month, 1879, Ph Johnson, a member and elder of West Union Mon Meeting, in the 75th year of his age.

——, on the 5th instant, at Camden, N. J., Jos H. Brooks, in the 71st year of his age. Being n sensible of the tendering influences of Divine lov was religiously inclined from very early life. H tended the meetings of Friends from a child, and jo our Society on the ground of convincement a twenty-one years ago. Having received the know of the truth as it is in Jesus Christ, in the love he was, we believe, in good degree favored to ex ence preservation therein to the end of his race. was often concerned to extend to others, in a pr way, the word of loving exhortation and affecti counsel. He was an example of Christian patienc resignation to the Divine will, during an illne eighteen months' duration; saying to a Friend days before his decease, that it had been a "comfo time to him," and now that it has pleased our Hea Father to remove him hence, we are consoled i belief that our loss is his gain for ever.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut Street.

THE FRIEND.

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JOHN S. STOKES,
.T NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

From "The British Friend."

rief Review of Reported Proceeding of London Yearly Meeting in its consideration of the report of the Deputation to visit Western Yearly Meeting.

It is with sorrow that we notice in *The ritish Friend* of 6th mo. 2, that in the report the Friends who were appointed to visit 'estern Yearly Meeting, as well as in their marks while said report was under conderation, that statements were made which e calculated to mislead the readers of that ournal as well as those who heard the rearks in the Yearly Meeting, and we believe at every candid Friend would be willing to ive such facts in the case as will enable em to form a correct and impartial judgent of our position.

First, we may say that on receiving informaon about one year ago, of the appointment this committee we were glad that one early Meeting appeared willing to hear and iderstand our case. How fully those anticiations were realized let the reader judge.

In what seems to be a synopsis of the reort it is stated that "in the afternoon they ent into their meeting." We have no knowlge that they intimated any desire to attend y of the sittings of our Yearly Meeting. hey asked an interview with the Friends ho retired; such an interview was granted they requested, and as the meeting or inrview was at their request it was considered under their control. They had ample and uninterrupted opportunity for labor as they ished. They pressed earnestly the interest d love of their Yearly Meeting, and their sire that we would re-unite with the other dy. They reminded us of the weakening d desolating effects of separations. They ould also have us to understand that they ere aware of the causes which had led to our urse of action. In this they followed closely e information given in London Yearly Meet g last year, as reported in *The British Friend*, hich we could not admit to be true.

Near the close of their remarks one of them formed us that they should expect to hear ry little, if any thing, in reply, As they ade a move to conclude their interview, one riend asked of them the privilege to speak few words. They assented, and he spoke ry briefly, showing his desire that those ho had as we believed made serious infraction on those principles and testimonies which have ever distinguished our Society, should return thereto; that thereby the broken bonds of union and Christian fellowship might be restored. Thus it seemed our interview was to be ended, with no opportunity for correction.

At this moment as they were rising to take their leave, a Friend arose and stated that it was quite evident judging from their remarks, that they were laboring under misapprehension as to our position and the causes which had led thereto; and asked if they would be willing to meet with us either collectively, or with a few who might be set apart for that purpose. To this they assented, and after the meeting requested that the interview might be with a few individuals.

The report states "the meeting then appointed a committee to have further conference with the deputation." No such committee was appointed by our Yearly Meeting, nor was any official notice taken in any way of their visit or labor amongst us. Subsequently a short statement was drawn up by a few individuals (of which the following is a copy) and being approved of by a number of Friends to whom it was read, four Friends were requested to present it to those to whom it was addressed, and give such further explanation and information as might seem right to convey to them a proper understanding of the case.

Soon after the close of our Yearly Meeting an interview was sought and obtained. The document was read to them and then given into their possession, and to each was presented a copy of a "Testimony for Truth," issued by our Meeting for Sufferings, and also a Testimony of a conference issued some time previous.

The following is a copy of the statement alluded to:—

To Joseph Bevan Braithwaite, Richard Littleboy, George Tatham, and J. J. Dymond.

Dear Friends,—Judging from the remarks you made during the interview which we granted you on the 14th inst., we are convinced that you do not rightly understand the causes which led to the unhappy relation now existing between the two Yearly Meetings, and that we have the additional evidence that your information relative to these subjects is not altogether correct, because the reasons given were not the facts in the case, as is shown by statements in public print, purporting to have been made in London Yearly Meeting by persons from this country occupying positions that would seem to entitle them to respect and confidence.

Therefore we cannot silently admit them to be true, nor scarcely approximating to the true cause which led us publicly to testify against those who compose the other organization; but we do certify that the real causes have been in progress for several years past, some of which are briefly set forth in a testimony issued by our Meeting for Sufferings last spring, to which we now refer you.

The departures there mentioned do involve some of the dearest fundamental doctrines of the Society, and they were persistently and continually pressed upon us and our children, not so much, as was intimated by you, from persons in the "zeal of immature experience," as they were by those in the very highest position in society, thus giving more authority to that which was felt to be fast destroying the confidence and regard of large numbers of our children, not only in the doctrines of the Society, but in the reality of the Christian religion. Hence we felt drawn in brotherly kindness to thus correct your misapprehension."

After the reading of this statement and a friendly presentation of some points, an attempt was made by one of our number to state in a brief and plain way what had come under his own observation relative to the case before us, giving some of the real causes which had led to our present situation. He had spoken but very little when one of the deputation laid his hand upon his shoulder and requested him to stop. We were astonished. Could it be possible after having prohibited, even before we asked it, any opportunity for correction at a meeting of their own appointment, that now, at an interview at our request and for that especial purpose, we should be again refused the opportunity of speaking freely as we had accorded to them. Such seemed to be the case. They seemed desirous to hear nothing of the kind, saying they could not go behind the instruction of their Yearly Meeting.

It is stated further, "whatever individual difference of opinion there might have been, the deputation could not ascertain that there was any difference of view in doctrine between these Friends who retired and the recognized principles of the body.

"It seemed more to be due to misgiving and mistrust of certain practices which had been used by individuals in revival and mission meetings, and which they believed the Yearly Meeting practically recognized."

This appears to be the only sentence in the report which indicates the cause of the separation.

We may not clearly understand what was intended to be conveyed by it. If by "certain practices" they mean those practices which involve a violation of the "recognized principles of the body" (which they give us credit of holding to) then we accept the term; and if by "individuals" they mean men and women who occupy the highest positions in society, who are appointed and reappointed, or liberated again and again for service, when it is well known that their service includes the practices alluded to, then we accept the word individuals, and *do* believe that the Yearly Meeting practically recognized them and their services; and, further, if with "re-

vival and mission meetings," they will include other meetings and exclude very few, we accept the whole sentence.

We believe that if those Friends had been willing to hear, there would have been disclosed to them the fact that there are many differences of view with regard to important doctrines, and we are at a loss to perceive how, without investigation, they could say, as G. Tatham remarked, "There was no point of doctrinal difference, but simply uneasiness at certain action taken."

R. Littleboy seems to indicate that one cause of our trouble is on account of the conduct of those recently united with us, and their inability to "enter into the ways of our organization, and represent our Society so fully as Friends who have been born and educated in our midst." It seems very strange to us that this sentiment should be so persistently pressed, after the information with which they were furnished. We cannot accept it, for we believe their conduct is mainly consistent with the teaching which caused them to unite in membership.

The report states, "opportunity being desired for visiting the families of the seceders, it seemed as though it might be granted, but finally it was not." We should not at all have felt at liberty to allude to this subject had it not been thus published. Such request was made on the occasion of the presentation of the document above copied.

We were aware that the confidence of our Friends towards the deputation was already greatly impaired, on account of their course at the public interview a few days previous, and they informing us that the object of their visit was to encourage us to re-unite with the other body, we did not believe that such visit was likely to result in any benefit, and so we felt easy to advise them.

We are not willing to surrender important principles and testimonies as a matter of expediency, but we would rejoice if all would return to a support and maintenance of them, that thereby the severed bonds of Christian brotherhood might be re-united.

We desire no controversy but believed that correction was due, and we trust we entertain nothing but a spirit of love, and desire for the spread of the Redeemer's Kingdom.

ELEAZER BALES,
ROBERT W. HODSON,
JOHN W. FURNACE,
ALBERT MAXWELL.

The Power of God.—A little before Joseph Baynes was seized with the increased illness from which he died, a concern came upon him to advise young men and women to wait for *the power of God*, which would work *a change in their hearts*, and *make them new creatures;* otherwise, said he, they will have a form of godliness, without the power; and such live in an unregenerate state; who produce the fruits of nature, but not of grace. Mark, said he, grace teaches to deny ungodliness, and the world's lusts; to live soberly, &c. But alas! too many of our youth, for want of taking the grace for their teacher, go into a false and undue liberty in their words and apparel, making *that of no conscience to them*, that *the power of Truth made conscience to us.* For by that power we were made willing to put off all superfluity in eating, drinking, and wearing apparel. Our words were few and savory, for the Lord's dread was before our eyes, and our peace with Him was precious to us, which we, *through obedience to the grace of God in our hearts*, enjoyed.—*From a Memoir of J. Baynes, Piety Promoted.*

"For The Friend."

Six Months in Ascension.

This is the title of a sprightly and instructive little volume written by the wife of David Gill, who accompanied her husband on a trip from England to this barren volcanic rock, whither he went to take astronomical observations of the planet Mars, with the view of determining the distance of the sun.

The principle on which the sun's distance is found, is the same as that by which a surveyor calculates the distance of a tree which is visible but inaccessible. He measures the length of a line on solid ground, and with his compass or theodolite takes the angular position of the tree from both ends of his line. The measurements thus made enable him to determine the distance of the tree.

Our author (woman-like) makes use of knitting needles to illustrate the method pursued by astronomers, and she uses her feminine instruments with considerable skill. She refers to a remarkable meteor seen in 1866, which to an observer at Aberdeen seemed to burst near a certain star in the south. An observer at Newcastle saw the same meteor burst to the north of him, and apparently near another star. She imagines an astronomer, with a map of England before him, placing one end of a knitting needle on the town of Aberdeen, and pointing the other end of it in the proper direction and altitude. Similarly he takes another knitting needle, places one end of it in Newcastle, and turns the other in the direction as seen from that town. The point where the needles cross each other must be the place of the bursting of the meteor, which in this case was found to be 40 miles vertically over the town of Dundee.

In the fall of 1877, the planet Mars approached unusually near to the earth, and it was to avail himself of this favorable opportunity of observing its position, that David Gill planned the expedition to Ascension. He proposed to observe the planet in the evening soon after it arose, and again towards morning shortly before its setting. The rotation of the earth between the time of the two observations would carry him 6,000 or 7,000 miles, and give him the same advantage that would be found in observations made at the same moment by observers stationed at the same distance from each other on the earth's surface.

The calculation of the distance of Mars from the earth, would enable him, by a well known astronomical law discovered by Kepler, to deduce that of the sun.

Through the aid of the Astronomical Society and other interested parties, the expedition was well provided with the delicate instruments necessary for taking accurate observations. Of these one of the most important was a splendid Heliometer loaned by Lord Lindsay. This valuable instrument met with a sad mishap, which our author thus describes:

"Before starting, very particular attention was required in regard to the Heliometer—the keystone on which the whole structure of the work rested. And here begins the story of its adventures and mischances.

"The instrument had never been used in so low a latitude as Ascension, and it was nec sary to test it carefully, in order to ascert whether it would perform its functions w under the untried circumstances.

"Considerable interest in the expediti having been shown by members of the Ro Astronomical Society, it was thought best erect the instrument in their rooms at B lington House, where the necessary tri could be made, and that the instrument mig afterwards be exhibited and explained at of the evening meetings. The Heliome was duly erected, and all had been brou nearly into the same condition of affairs would be required at Ascension. David w applying a level to an inclined piece of wo cut to the angle of the latitude of Ascensi and was directing the workmen to give a fi motion to the screw by which the inclinati of the axis is changed, when slip! the scr gave out, the overhanging weight of Heliometer and its counterpoises tore lower end of the cradle from his hand, a tilting upwards, the polar axis, counterpo weights and Heliometer-tube, in all seve cwt., came down crash, from a height of 7 8 feet, upon the floor.

"Imagine the astronomer's feelings as saw the Heliometer of all his hopes li upon its delicate eye-end; that eye-end driv through the floor and slowly torn off, as whole mass gradually turned round, smashi and crushing the more delicate rods, hand and other attachments to the tube, and fina squashing one of the copper caps which p tect the ends of the slides from dust.

"As the whole thing lay there on the flo within ten days of the time when it must packed for shipment, it seemed impossi that it could be restored fit for use. The parent ruin of so many hopes and plans w paralyzing, and for some minutes David w quite incapable of examining the amount damage done. By-and-by, however, as came to look into details, matters did prove to be so desperate as they had at fi sight appeared. The tearing and smashi and crushing of the eye-end, handles, &c., had the happy effect of breaking the fall; on removing the head, he was delighted find that the object-glass, the slide, the sca and in fact all the really vital parts of Heliometer proper were intact, and work as smoothly and beautifully as ever.

"The life was still there, and the shatte limbs were at once placed under the car able surgeons, who in six days made th whole as before. But what a time of strai was, and how tired we were before we start Yet all the while we never ceased to congr late ourselves on the misfortune having ta place when and where it did.

"The cause of it was simply that the vating screw was too short, and the ins ment being called a 'Universal Equator that is, adapted to all latitudes, this deficie could not have been anticipated. Had it been for this trial in Burlington House, in probability, a like accident would have pened at Ascension, the result of which w simply have meant the utter failure of the pedition.

"It was only at the last moment that were ready; but we *were* ready. The evil is past is not to come."

As none of the outward-bound English ships touched Ascension, D. Gill and his were under the necessity of taking passag

. Helena, and there waiting for a return eamer from the Cape of Good Hope, to nvey them to their destination.

During a week's sojourn at this place they sited Longwood, the residence of Napoleon uring his imprisonment on the island, and s tomb, of which she says: "It is a lovely ot that the great general chose for his last sting-place, close by the clear spring that sed so often to refresh him after his walk om Longwood, over a mile distant. We und the place under charge of a French rgeant, and almost over-trim in its exquisite eatness. A plain iron railing encloses a plot mossy grass, shaded by cypress, willow and her sombre trees, and an inner rail, round hich climb bright geraniums, protects the omb itself. An ancient-looking, leafless willow hangs over it, but this is not the original illow as I had fondly hoped. *That* has been ithlessly hacked to pieces long since by relicunters, and this lineal descendant, though etter protected, already looks tattered and orlorn, and will, no doubt, soon die the death f its predecessor. With a view to this fate ndeed, a younger willow has been planted lose by to take the place of honor when the resent tree falls."

(To be continued.)

For "The Friend."

The following dialogue between that once minent Friend, Thomas Story, and a Roman Catholic, in Ireland, written by himself, appeared to the writer calculated to inform such s are looking outwardly, as to what is the rue and right reception of Christ.

After a somewhat lengthy dispute concerning the outward body and blood, the Catholic hen said, "That Christ told the people that except ye eat the flesh and drink the blood of he Son of man, ye have no life in you; there nust then be some way of eating and drinking to make good that saying, which is also very plain in its own nature, the flesh and blood in a proper sense." To this Thomas said, that Christ did say so, and the people took Him to mean properly, and without a figure as ye now do, looking upon the impossibility as it really is in the sense they and you take it; but when they were all offended and gone, He turned to his disciples and explained it to them, for they seemed not rightly to understand Him, saying, will ye also leave me; to you it is given to understand the mysteries, but to them (the world) in parables. What then was the parable or mystery? It is the Spirit that quickens, the flesh profiteth nothing; and thus it is in your bibles as well as ours. Thomas further added, that if therefore the bread were really substantiated after the words were said, and were the true body and blood of Christ, and if they eat and drank the same flesh and blood, which then they beheld, it would profit them nothing. Then said he, 'tis true the flesh and blood by itself, without the spirit, does not profit, but when we eat the flesh and blood together we eat the Spirit also, and that quickens as we eat it. This was a deep fetch, and the last shift, which Thomas answered thus, viz: "This cannot be Christ's meaning, for here he does not only distinguish, but divide between the flesh and Spirit; it is the Spirit that quickens. Here is the whole work of quickening ascribed to the Spirit, and the same that quickens also continues life in him who is quickened; for from the Spirit came flesh, blood, bread, wine, and the whole universe, and all that in it is, and are all continued by the same spirit, the substance of all things; but the flesh profiteth nothing. Here it is set apart from the Spirit in the same sentence, and profiteth nothing to be eaten; and for the further interpretation of this, observe the words of Christ to Satan, 'Man shall not live by bread alone; but by every word that proceedeth out of the mouth of God;' the words which proceed out of the mouth of God are Spirit and Life, as said the Lord Christ, who is that Word, 'My words they are Spirit, and they are Life;' which Word the apostles knew by experience to make them alive and preserve them; and appears secondly by the answer of Peter at the same time: whither shall we go? Thou hast the words of Eternal Life. So that this quickening is not by this so gross and carnal eating and drinking here imagined, but by receiving of the Spirit through the words of Christ, abstracted and apart from that holy body, and all other corporeity or body; and for the further understanding of sayings of this nature, observe that where the disciples were showing Him the temple at Jerusalem, and the beauty of it, He said to them, 'Destroy this temple, and I will raise it up in three days.' The temple at Jerusalem was the object of their eyes and subject of their discourse, which gave them just occasion, as men, to suppose He meant that temple which they said was forty and six years in building, and could He raise it in three days? They admired at his saying; but yet in the sequel of things, they understood afterward, though not at the time, that He spoke of the temple of his body. Again, in like manner, where He saith, 'I am the Vine, ye are the branches,' &c. This may well explain that other saying, 'I will drink no more of the fruit of this vine, until I drink it new with you in my Father's kingdom,' which can mean no other than as his coming in the flesh consecrated the way, and was previous to the coming of the Spirit, so his drinking new wine in the kingdom of God, must intend that community of spirit intended in the words of the apostle afterwards concerning the whole church, 'We have all been made to drink into that one Spirit.' Christ's terms are, that we give up ourselves wholly, body, soul and spirit, that He may dwell in us as in the saints of old.

S. CHADBOURNE.

"For The Friend"

Extracts from the Diary and Letters of Ebenezer Worth.

(Continued from page 42.)

To Joseph Elkinton.

Tunessassa, 11th mo. 3d, ——.

Dear Friend,— * * * The appearance of things amongst us at the present is truly humbling. O! was there more of that living concern in our members to dig deep and lay their foundation upon that blessed immovable Rock, and a patient humble abiding there, in place of the dividing and scattering which has of latter years happened to us, there would be a drawing of others towards the precious doctrines and testimonies which our dear predecessors were remarkably favored in holding forth to the world, and supported in suffering for, and which I believe, will ever be held precious by the living members amongst us. May such, in this trying season, labor to get into the quiet, and there wait upon God for wisdom to direct, and for a renewal of their spiritual strength. Although it is trying at times, and humbling, to experience a sense of our own great weakness and inability of ourselves to think a good thought or to do an act that would promote the glory of our Heavenly Father, it has been my experience at times, and has been very profitable to me to know it; how comforting at such a time to feel that his grace is sufficient for us.

Our friend, Robert Scotton, has no doubt given thee an account of their visit to the natives; for my own part I can say their company was pleasant to me, but have feared they were in too much of a hurry—their own feelings can tell them best.

The chiefs have held councils at different times in order to unite in making an effort to get the whites moved off the Reservation. They held one some time ago, in which they came to the conclusion to have the most of the families removed. Benjamin Williams has, I think, five families living in houses of his about Cold Spring, and opposed the chiefs strongly. The chiefs that are most opposed to the whites living on the Reservation have been so trifled with by the judges and officers of the county, who appear to favor whites continuing on the Reservation, that they appear a good deal discouraged. They held a council on Sixth-day last, on the subject of removing the whites, and came to the conclusion to let them remain six months longer, and then have them removed; some of the chiefs were much tried with the conclusion, and I was exceedingly tried when I heard of it; I have always opposed their living on the Reservation.

At present I have but one school in operation, the one at Cold Spring, which is small, from 9 to 13 scholars. There are a few on this side of the river, that meet at Moses Snow's, where I call in the evening on my way from school, and give them lessons. * * * I continue to feel a deep interest in the welfare of our poor red brethren, for there are times when they feel like brethren to me.

There are such floods of obstruction thrown in the way of their improvement, by the whites, as to make it at times very discouraging, yet I am sometimes comforted in believing there is a power that can overrule the designs of the wicked one, and that we do not serve a hard Master. If we do what He requires of us, we shall be clear, and our reward sure. It feels to me at times, it is enough to know we have done our blessed Master's will; the riches and honors of this world are mere bubbles compared with it; O! the peace, the quietness of mind, and perfect enjoyment which it affords.

I feel comforted in believing the labors of Friends in this place have not been lost; some of the older ones have spoken to me of the benefit that it has been to them to take the advice that Friends gave them a long time ago.

In sincere love I remain thy friend,

EBENEZER WORTH.

There appears to be no record of the time when E. Worth formally relinquished his interesting charge at Tunessassa, other than a minute of the Indian Committee of 12th mo. 20th, 1849, which is as follows, viz: "Our esteemed friend, Ebenezer Worth, who has for several years been residing near the Allegheny Reservation, and usefully engaged in promoting the concern of the Yearly Meeting

and of this Committee for the gradual civilization and improvement of the Indians, believing that the time has come for his release from this service, and desiring that the minute granted him by Bradford Monthly Meeting, in the 4th month, 1843, may be returned, the committee think it right to state on his behalf, that they believe he has been rightly engaged in this concern, and that his labors have been very acceptable and satisfactory to us."

Solomon and Susan Lukens remained at Tunessassa in charge of the Indian concern until the autumn of 1852, when they were succeeded by John and Susanna L. Wood, of West Chester, Pa. In the fall of 1853, Susanna L. Wood was removed by death from the effects of typhoid fever, which was prevailing among the Indians; in reference to which our friend E. W. writes to his friend Jos. Elkinton, whose wife had also had the fever at Tunessassa, where she had gone to assist J. and S. L. Wood.

12th mo. 26th, 1853.

I received thy acceptable letter of the 23d; on Seventh-day evening, and was truly glad to hear that Mary was favored again to return to her family and friends so much restored to health. I esteem it a great favor, and hope it will not soon be forgotten by any of us; considering her age and delicate constitution, I thought her's a doubtful case. It is a source of great consolation and encouragement to feel that our Divine Master is omnipresent and can administer to all our wants, and with Him all things are possible. * * * Susan Wood's example has left a sweet savor behind her, which will do more to preserve her memory than all the marble that could be placed to her grave. I hope her being so soon removed from the field of Christian labor, will not serve as any discouragement to others whom the Master may be pleased to call to that service; but on the contrary, ought not that evidence which was felt of her Divine Master's presence with her at that solemn period, to comfort and support her, serve as an encouragement to others to go forth and serve Him in the place allotted to them.* I have felt much for J——, also for the Indians, but do not feel as if the time had come for me to go to Tunessassa. I hope when the right time comes (if it should be required of me) I may be favored to see it clearly and feel willing to go. * * *

In love I remain thy friend,

EBENEZER WORTH.

(To be continued.)

The luxury of luxuries is that of doing good.

* Of this dear friend and her interment, our late valued friend Thos. Evans, of Philadelphia, thus writes to Joseph Elkinton, who was at Tunessassa in attendance upon his sick wife: * * "The affecting event of dear Susan Wood's death, has made a deep impression on many of our minds, and cast a shade over the prospects for the future. * * We had previously heard of the solemn event, and though it greatly surprised me, yet a stillness spread over my mind, and all anxiety and questioning seemed taken away, and a quiet submission raised to Divine ordering, not at all doubting but it is in mercy and wisdom that she is called away from this scene of trial and suffering; and we may humbly hope is entered into the joy of her Lord. The funeral was a time of unusual solemnity; I think I never witnessed an occasion when the covering over the company was more so,—both at the house and ground. Samuel Bettle remarked afterward, that *his* feelings were peculiar; almost joyous; such was the sense of the happy state of the disembodied spirit, and that he could hardly help expressing it."

Selected.

THE ONLY PORTION.

"Whom have I in heaven but Thee? and there is none upon earth that I desire besides Thee!"—Psalm lxxiii. 25.

Lord of earth! thy bounteous hand
Well this glorious frame has planned;
Woods that wave, and hills that tower,
Ocean rolling in his power,—
All that strikes the gaze unsought,
All that charms the lonely thought;—
Friendship—gem, transcending price,
Love—a flower of Paradise.
Yet, amid this scene so fair,
Should I cease Thy smile to share,
What were all its joys to me?
"Whom have I in heaven but Thee?"

Lord of heaven! beyond my sight,
Rolls a world of purer light,—
There, in love's unclouded reign,
Parted hands shall join again;
Martyrs there, and prophets high,
Blaze, a glorious company,—
While immortal music rings
From unnumbered seraph strings.
O, that scene is passing fair—
Yet, shouldst Thou be absent there,
What were all its joys to me?
"Whom have I in heaven but Thee?"

Lord of earth and heaven! my breast
Seeks in Thee its only rest:
I was lost—thy accents mild,
Homeward lured thy wandering child;
I was blind—thy healing ray,
Charmed the long eclipse away,—
Source of every joy I know,
Solace of my every woe;
Yet should once Thy smile divine
Cease upon my soul to shine,
What were heaven or earth to me?—
"Whom have I in heaven but Thee?"

—*Songs in the Night.*

Selected.

LEARN A LITTLE EVERY DAY.

Little rills make wider streamlets,
Streamlets swell the river's flow;
Rivers join the mountain billows,
Onward, onward, as thy go!
Life is made of smallest fragments,
Shade and sunshine, work and play;
So may we, with greatest profit,
Learn a little every day.

Tiny seeds make plenteous harvests,
Drops of rain compose the showers;
Seconds make the flying minutes,
And the minutes make the hours!
Let us hasten, then, and catch them,
As they pass us on their way;
And with honest, true endeavor,
Learn a little every day.

Let us while we read or study,
Cull a flower from every page;
Here a line, and there a sentence,
'Gainst the lonely time of age!
At our work or by the wayside,
While we ponder, while we play,
Let us thus by constant effort
Learn a little every day.

Selected.

THE LILY OF THE VALLEY.

I thank my God, I feel that not alone
On mountain peaks His blessed sunshine glows,
And dews drop sweetness;—even here, for down
In meads, a lily grows.

I am His work, who made the evening star,
Wherefore I lift to Him my flow'rets bright;—
They die to-morrow, but to-day they are
Beautiful in His sight.

I look upon the hills, and sometimes dream
How they rejoice in morning's earliest light,
And how, serene, and strong, and still they seem
To guard us all the night.

'Tis said the heights are cold; it might be so;—
That winds are keener there, and winters drear;—
I know not how it is; I only know
My God has placed me here.

Here in this little nook of earth;—my own;—
And sent a sunbeam,—mine,—to cheer my heart,
He bids me bloom, perhaps for Him alone:—
Is there a better part?

I bloom,—stars shine;—we bloom and shine for Him
We give our best, grand world and humble flower;
The light through ages never growing dim;—
The fragrance of an hour!

So then He smiles, and takes with equal love
Our various gifts, nor knows or great or small;
But in His infiniteness sits above,
And comprehends us all.

"For The Friend."

William Cullen Bryant.

(Continued from page 44.)

"How soon young Bryant began to writ verses there is no means of knowing. He i said to have made a metrical paraphrase c the first chapter of the Book of Job when i his tenth year. His first literary labors wer more profitable than those of most youn writers; for his paraphrase brought him nine pence from his rigid but well-meaning grand father. This performance was followed b numerous efforts; among them an ode on a eclipse of the sun, and an elegy on the deat of a cousin.

"Although this precocity is unusual, it i by no means unparalleled. Pope wrote smoot verses at twelve, and Cowley at ten. Thoug Chatterton died a mere boy, his verses de ceived some of the crowned heads of litera ture. Tasso began writing at nine; and book of poems has recently been printed, com posed entirely by two little children.

"Bryant himself, in later years, did not re gard this early gift of versification as at a remarkable or promising. Speaking of Fitz Greene Halleck, he says, 'I do not find tha Halleck began to write verses prematurely Poetry, with most men, is one of the sins c their youth, and a great deal of it is writte before the authors can be justly said to hav reached years of discretion.'

"During his early years he was much in terested in botany, of which his father wa particularly fond. Together they ramble over the fields in pursuit of rare flowers, ana lyzing and preserving them with scientifi enthusiasm.

"When Bryant had reached his sixteent year, he was found to possess enough know ledge of Latin and Greek to admit him to th sophomore class in college. Accordingly, i the autumn of 1810, he was sent to William College, at Williamstown, Mass. At this in stitution he seems to have manifested litt that attracted attention, or foreshadowed distinguished career. He was known by h professors and classmates as a ready and in dustrious student, especially fond of the class languages and the best literature.

"While still a youth in college or at hom he composed the first sketch of the one poe by which he is best known, and doubtle always will be,—'Thanatopsis.' 'It was a Cummington, while wandering in the pr meval forests, over the floor of which we scattered the gigantic trunks of fallen tree mouldering for long years, and suggesting a indefinitely remote antiquity, and where silen rivulets crept along through the carpet c dead leaves, the spoil of thousands of sum mers, that the poem was composed. Th young poet had read the poems of Kirk White, which, edited by Southey, were pu lished about that time, and a small volume Southey's poems; and some lines of those a

rs had kindled his imagination, which, ng forth over the face of the globe, sought ›ring under one broad and comprehensive w the destinies of the human race in the sent life, and the perpetual rising and pass away of generation after generation who nourished by the fruits of the soil, and l a resting-place in its bosom.'

'The first draught of the poem lay among poet's papers for nearly five years before vas brought to light. At length, one day, ›r the author had left home, his father dis- ered the poem, and said to a lady who was d of poetry that he had found some of lliam's verses. The lady read them, and, she looked up from the paper, burst into rs, moved by the sad pathos of mortality pictured in the lad's solemn lines."

'he poem was sent to R. H. Dana, one of editors of the *North American Review*, › was so surprised at the genius displayed it, that he seriously questioned its being composition of an American. It was ›lished in 1817, when its author was 23 .rs old.

'Perhaps there is not in the history of rature a better illustration of the slow lution of a poem. As published in the eview," the blank verse is introduced by following stanzas, which may be quoted e, as they are omitted from later editions he poem:—

'Not that from life and all its woes
The hand of death shall set me free;
Not that this head shall then repose
In the low vale most peacefully.

Ah! when I touch Time's farthest brink,
A kinder solace must attend:
It chills my very soul to think
On that dread hour when life must end.

In vain the flattering verse may breathe
Of ease from pain, and rest from strife:
There is a sacred dread of death
Inwoven with the strings of life.

This bitter cup at first was given
When angry *Justice* frowned severe;
And 'tis the eternal doom of Heaven,
That man must view the grave with fear.'

'The remainder of the poem consists of y-nine lines, instead of eighty-one as in final version. The beautiful conclusion inning, 'So live, that when thy summons es,' was added later. Hardly a sentence ains unaltered. Crude forms of expres- n have been elaborated. Puerile concep- ns have been expunged. Noble images e been introduced. The flow of the verses s been rendered more musical. Instead of

'Take the wings
Of morning, and the Borean desert pierce;
Or lose thyself in the continuous woods
That veil Oregan, where he hears no sound
Save his own dashings,'—

now have,—

'Take the wings
Of morning; pierce the Barcan wilderness;
Or lose thyself in the continuous woods
Where rolls the Oregon, and hears no sound
Save his own dashings.'—

tead of

'Thousands more
Will share thy destiny. The tittering world
Dance to the grave. The busy brood of care
Plod on, and each one chases as before
His favorite phantom,'—

now read,—

'All that breathe
Will share thy destiny. The gay will laugh
When thou art gone; the solemn brood of care
Plod on, and each one as before will chase
His favorite phantom.'

"Though art has heightened the coloring, and smoothed the metre, the immortal part of the poem belongs to its earliest as well as to its latest form. It is safe to say that noth ing equal to it had previously been written on this side of the Atlantic."

Having studied law, and been admitted to the bar in 1815, he began the practice of his profession at Plainfield, Massachusetts. "It was during his residence in this place that he wrote the lines 'To a Waterfowl,'—the best known of his earlier poems after 'Thanatopsis.' 'Like the other productions of its author,' says a friend of Bryant's, 'its conception was natural. One evening he saw a wild-duck flying across a sky of marvellous beauty, and a picture of the Divine Providence was revealed to him. Southey's poem "Ebb-Tide" suggested the form of the stanza; and his genius wrought the elevated and tranquilizing verses, which were published in *The North American Review*.'

"In 1817, having found Plainfield too small an arena for his ambition, he removed to Great Barrington, a picturesque village situated among the noble hills of Berkshire, in the beautiful valley of the Housatonic."

While at Great Barrington, Bryant met and loved Fanny Fairchild, a person of good family and possessed of many womanly graces. "Though diffident in the expression of his love, it was not misplaced. For more than forty years the happy pair journeyed on together, mutually helpful and trustful. The poet has embalmed the memory of his wife's purity, devotion, and piety, in 'The Future Life' and 'The Life that Is;' and finally lamented her loss in the touching revery dated October, 1866.

"It was in this same year (1821) that Bryant was invited to deliver a poem before the Phi Beta Kappa Society of Harvard College at the commencement anniversary.

"The young lawyer appeared at Cambridge, in response to the invitation, with 'The Ages,' one of the longest and most elaborate poems that he ever wrote; 'the best poem of the kind,' says Richard H. Stoddard, 'that was ever recited before a college society, either in this country or in England,—grave, stately, thoughtful, presenting, in animated, picturesque stanzas, a compact summary of the history of mankind.' It has the honor of standing first in the complete editions of the poet's works, as the fittest prelude to all the poems of his life."

(To be continued.)

The Eleventh Commandment.—At the annual exhibition of the grammar schools of Boston, Edward Everett closed an admirable speech with the following anecdote:

"The celebrated Archbishop Usher was, in his early days, wrecked on the coast of Ireland, at a place where his person and character were alike unknown. Stripped of everything, he wandered to the house of the dignitary of the church, in search of shelter and relief, craving assistance as a brother clergyman. This dignitary struck with his squalid appearance after the wreck, distrusted his tale and doubted his character, and said that, so far from being a clergyman, he did not believe he could tell how many commandments there were. "I can at once satisfy you," said the Archbishop, "that I am not the ignorant impostor you take me for. There are eleven commandments." This answer confirmed the dignitary in his suspicion, and he replied with a sneer: "Indeed there are but ten commandments in my Bible; tell me the eleventh and I will relieve you." "Here it is," said the Archbishop; "A new commandment I give unto you, that you love one another."

A Few Serious Reflections.

The apostle advises (1 Tim. ii. 9), that women adorn themselves in modest apparel. Many of our members in the present day seem to think that they may follow the fashions of the world in their dress. It must be admitted that simplicity in attire is required of every true and watchful Christian believer. Though no marked singularity may be laid upon us, yet when our hearts and minds are redeemed from the love of the world, and its spirit, our outward appearance will not fail to show that we desire to be the self-denying followers of a crucified Redeemer, "who pleased not Himself."

May those who are in any way engaged in teaching, pause to consider what will probably be the effect on the minds of their scholars, if they are wearing the outward ornaments of gold, feathers, flowers, lace, beads, &c., instead of a becoming propriety and neatness, and the ornament of "the hidden man of the heart," which is "a meek and quiet spirit, which is in the sight of God of great price." And in visiting their cottages, may not the poor be led to observe that the cost of some of these superfluities might have ministered to their necessities. But above all, how can any be prepared to speak to others in a meeting for the worship of God, until they have yielded to His transforming power? He requires the whole burnt sacrifice—a forsaking of all for Christ's sake. Our Lord's words to Peter were, "When thou art converted, strengthen thy brethren."

The good and pious Leigh Richmond advises one of his daughters to study and observe great simplicity and plainness in dress.

May we all beware that we do not drift more into the world. The disciples of Christ are separate from the world, and how striking is his prayer for them, "I pray not that thou shouldest take them out of the world, but that thou should'st keep them from the evil."
—*The British Friend.*

Flattery Rewarded. — Frederick William, father of Frederick the Great of Prussia, painted—or fancied he painted—but his works were mere daubs. Such, however, was not the language of his courtiers when descanting on the merits of the royal Apelles.

On one occasion his majesty favored them with a sight of a new specimen.

"Suppose," said the king, "that some great painter—Rubens or Raphael, for instance—had painted this picture, do you think it would fetch a considerable price?"

"Sire," replied the Baron de Polnitz, who passed for the most practiced and most obsequious of his majesty's courtiers, "I assure you that a connoisseur could not offer less for such a picture than twenty-five thousand florins."

"Well, then, baron," cried the gratified monarch, "you shall receive a proof of my munificence. Take the picture for five thousand florins, which you shall pay me in ready money; and as I wish to render you a service, you have my permission to sell it again."

"Ah, sire!" returned the baron, who was

fairly caught in his own snare, "I can never consent to take advantage of your majesty's generosity."

"No reply," said the king; "I know that I make you a handsome present, by which you will gain fifteen thousand florins or more. But your zeal for my interest has been proved, and I owe you some recompense. Your love for the arts and your attachment to myself entitle you to a mark of my esteem."

It is a very blessed state to be found true waiters for, and witnesses of, the "second coming of Christ, which is without sin unto salvation;" for true happiness doth not consist in having seen one of the days of the Son of man; or in being witnesses of his first appearance, wherein he convinceth and reproveth for sin; but in waiting for and witnessing his second coming to cleanse, save, and redeem from sin: herein is the joy of God's salvation felt and enjoyed.

Christ's appearance is first to convince of sin; and this is a ministration of condemnation, which is glorious in its time; but there is a ministration which exceeds in glory, which all are to wait for, witness, and not sit down short of. This is the mark of the high calling, the high and heavenly state which they are called to, even to know the second coming of Christ without sin unto salvation, and a being presented to the Father without spot or wrinkle. This to possess and enjoy, is the end, sum and substance of all the dispensations of God toward mankind ever since the fall. This is the end of all good words and writings, and the end of Christ's first and second appearance.

All men have sinned and come short of the glory of God, therefore must know the ministration of judgment, and condemnation fulfilled in and upon them, before they can know the glory that is in it, and before they come to know the second ministration, which exceeds in glory.

This is the high and heavenly state that some were in when they could say, "truly our fellowship is with the Father and with the Son." This to witness is the feast of fat things prophesied of, and the broad rivers and streams which make glad the city of God, beyond what all the dainties of the earth can afford. This is the soul's delight, rest and happiness, praises to God forever.—*William Shewen.*

That Poor Couple.—One day during the spring of 1879, a lady member of my church awoke in the morning with her thoughts dwelling upon a poor couple who lived in the suburbs of our city. Do what she would these people were ever before her mind. While dressing and after dressing; at breakfast and after breakfast; alone in thought, or in conversation with her husband; moving about the house, or seated at her sewing; all the while the thought of these poor people would intrude itself. It was now a long time since she had seen them, and she knew of no urgent reason for her making an early call upon them. She might well have excused herself from so doing, for she was suffering from a cold which had confined her to her home for the greater part of two weeks. Besides, it was one of those blustering March days, so trying both to sick and well, and with an injunction from her husband "not to go out of the house" that day, she might have had excuse enough to stay at home. But "that poor couple" were staring her in the face wherever she went, and answering her unseen but felt call, she started out to see them. On reaching the house the knock at the door was answered by the poor woman herself, who on opening it, with expressions of gratitude, threw herself on the floor, and poured out her thanks to God for sending a timely deliverer. A look at the room revealed the greatest poverty. A few hard crusts of bread were all they had to relieve hunger, a few bits of coal were just dying out in the fire-place, and a handful more was being husbanded for the needs of a coming cold night. Want, gaunt want was seen everywhere. The husband, breathing out his prayer to God, had started out to find relief; and the echo of the woman's uncomplaining crying and praying still lingered within the room when the deliverer entered.

What a scene to behold! The needy one on her knees, thanking God, who had heard and answered her, although down at the feet of a human helper, looking beyond all surroundings into the very face of God, and thanking Him who hears the needy when they cry. The help was at hand; for faith had triumphed, and fire and food were quickly furnished. Who will say that prayer was not answered? The Lord heard. Hence the burdened mind, the uneasiness and the resolve of one of his own dear children, who for the unrest of the morning was more than compensated by the thanksgivings and benedictions which were poured out before noon.—*J. Y. M., in Presbyterian.*

Religious Items, &c.

Disturbing Religious Meetings.—The *Christian Advocate* contains a notice of several decisions under the laws of different States prohibiting the disturbance of religious meetings. In a case in Alabama, not long since, several persons were arrested for riding furiously near a meeting-house during worship, and using profane language. They afterward entered the house, and one of them laid down on a rickety bench that made a noise every time he moved. They were acquitted, on the ground that there was nothing *wilful* in their conduct. In a later case, in the same State, the defendant, after the service, but before the congregation had gone away, obtained leave to speak, and said: "I rise neither to preach, pray, or sing, but I want to talk to the Church. I have meditated, thought, and prayed to know what I ought to do. I demand my letter. I cannot live in the Church with liars, thieves, rogues, and murderers." Held guilty, not on account of his sentiments, but for such an expression of them.

In Indiana the plaintiff, a minor, attending a camp meeting, persisted, against the rules of assembly, in sitting among the women. Some of the brethren removed him and detained him in a tent for half an hour. He sued his captor for false imprisonment, but the court held the action would not lie, he having known of the rule and disobeyed it, and that the authorities had a right to enforce observance to their rules.

In an early case in New York (Wall *vs.* Lee, 34 N.Y., 141,) the defendant, a Catholic priest, had commented in a sermon upon a dance recently held in the vicinity of the church. While the collection was being taken the plaintiff rose in his pew and demanded an explanation, and the minister's source of formation. The defendant told him to down or go out, but he refused, and the fendant, with others, undertook to put h out. He sued them for assault and batte and it was held that the disturbance need be wilful, and that the priest had a right preserve order. The court also held that though the benediction might have been p nounced, yet the collection was a part of t religious exercises.

In Texas it has been held that cracki and eating pecan nuts during service is a d turbance of a religious meeting. The ind gence cost the defendants $25 each.

Infidel Movement.—The so-called "Libera of this country have called a convention Cincinnati to consider the formation of a n political party to further their objects. Th wish to remove from the laws of the count every recognition of God or religion, to all no teaching in the public schools of su matters, to abolish all regulations which ma a distinction between the First-day of t week and other days, and to rescind the leg lation which prohibits the transmission of decent matter through the mails. Their org advertises a number of infidel tracts, wh they appear to be zealously circulating.

Whatever temporary success may app to attend these efforts, we have no fears t the cause of true religion will ever be suffe to fall by its omnipotent Author; but sadn clothes the mind in reflecting on the deluc condition of many of these people.

Natural History, Science, &c.

Ropy and Coagulated Milk.—At the D ware Co. Institute of Science an article this subject was read. In very hot weat this condition of the milk is sometimes served very soon after milking. It is thoug to be caused by excessive heat and unsuita food, under the influence of which the sec tions are altered in character. L. B. Arn President of the American Dairymen's A ciation says: "I have found a small feed cornmeal in a heated term to produce all effects you describe, when the milk would normal without the meal. The milk w thus affected is but little changed and o delicate infants would be inconvenienced it. The greatest change is in the total albuminoids. They become largely increa and the per cent. of albumen is relativ much increased, and that of casein diminisl In the place of part of the fat glycerine pears, and for part of the sugar, glucose. other change in the composition has b discovered, but a change in the tendency curdle while sweet is increased in a mar degree. Such milk is apt to coagulate s taneously without becoming at all acid. coagulating agency in cream produced u an elevated temperature of the blood is unfrequently so great as to answer in place of rennet in converting milk into c and cheese of good quality, by the influ of cream alone. Milk and gastric juice w minutely studied have many points in c mon both in structure, function and mod development, each being composed of a vi fluid abounding in animal cells, develo alike in ultimate follicles by a process of ding and shedding. The remedy for and self-coagulating milk consists in r lating the amount of heat-producing f

l cooling the cows by shade and plenty of od water."

The *American Naturalist* quotes from Daines rrington, some interesting information con- ning the teaching of birds to sing. The ter says: "I have educated nestling linnets der the three best singing larks—the sky- k, woodlark, and titlark—every one of ich, instead of the linnet's song, adhered tirely to that of their respective instructors. linnet, which had been educated by a tit- k, was kept for three months with common nets in full song; but it adhered to the ark melody, borrowing no passage from linnets. It appears, therefore, that birds uire their songs as infants acquire a lan- ge—by instruction rather than by instinct nd that those of the same species sing e, for the same reason that children of one tionality speak alike, namely, that their tructors have a common tongue.

An English mechanical journal favors drill- triangular holes for blastings, instead of cular ones as by the ordinary method. To ct this the boring bar or jumper is partly ned on each side of its cutting alternately. difficulty is found in boring the holes to s shape, and they are found to be more ctive than round holes, the corners form- points at which the fracture of the ma- ial operated on appears to commence, the e of fracture usually forming a prolonga- n of the triangle.

Memory in a Bird.—When I returned from Pacific about two years ago, I brought ulphur-crested Cockatoo (*Cacatua galerita*) m Australia. Soon after my arrival in gland I had occasion to cut his wing, and is destroyed all his former friendly feelings wards me. On my removal from Black- ath to Dublin, I placed him for a few weeks the Zoological Society's Garden, Regent's rk. Being in London in May I brought n with me on my return to this city. I nt to the Gardens for him myself, and was erested and somewhat pleased to find on eaking to him, that he had apparently for- tten me. On my way, in a cab, to the hotel here I was staying, he was very friendly; t on my arrival there, as soon as I took off hat, it was evident that he recognized me, his old manner at once returned. On ar- al here he appeared to remember my chil- en, and resumed his former friendliness to- rds them, but he still regards me as his emy.—*S. J. Whitmer in Nature.*

The Waste of Natural Resources.—Our soils present the waste of an enormous period of ne, during which the decay of the rocks s slowly built them up, including the sub- l. It is not too much to say, that to form em anew would require a longer time than s elapsed since our oldest civilizations began exist. In most regions they represent the aste of great thicknesses of strata mingled th the remains of an inconceivable succes- n of organic generations. This commingled aste of organic forms and rocks makes the e of the land possible; the soil is the common servoir whence life comes, and to which it urns by death. There is no doubt that e course of civilization has led, and is still ding to a steady and increasing waste of this ecious heritage. Old lands, such as Persia, esopotamia, Greece, parts of Italy, &c., have d their production steadily lowered by e waning fertility of their once rich soils. nerica is using, or rather misusing, in a year, the treasures that a thousand years have been preparing. Parts of Europe, it is true, hold their fertility, or even gain something in richness; but it is at a great cost, and often at the expense of the resources of other lands, through importation of manures, or the use of manures made of the foreign soil products. Year by year, however, a vast amount of this store of possible life contained in our soils slips from our grasp into the depths of the sea. It has been suggested that we may recover it thence by means of marine animals and plants used as fertilizers; but though we may thus regain a part of the waste, the depths of the sea will permanently claim the largest share of the materials taken from our soil. The rapidity and destructiveness of this process can be appreciated only by those who have carefully watched its operations.

Except under cultivation our soils hardly waste at all. Until man seizes on them they constantly gain in depth and fertility. From the forest clad region the streams send water with little trace of sediment in it; from the cultivated valleys come waters yellow with a mass of wasted soil. Whoever will follow this subject in the fields of Europe and America will be convinced that a progressive lowering of fertility in the soils of the earth has attended, and must attend, the continued advance of man.

A similar waste attends the use of the more limited stores of metallic wealth of the earth. Of the readily attainable stock of coal, iron, &c., we have probably at this outset of our career consumed at least the one-hundredth part, and in the time to come we may not unreasonably conjecture that each century will demand even as much of this limited store. So that in metals, as in soils, man finds himself with a limited store, from which to supply a demand of which he cannot see the bounds.—*N. S. Shaler in Atlantic Monthly.*

The apostle Paul freely confessed that he had no sufficiency in himself to think a good thought.

THE FRIEND.

NINTH MONTH 27, 1879.

The ultimate object of all church organizations is the promotion of the Redeemer's kingdom in the hearts of those belonging to them, and of the world at large. If we retain this truth in remembrance, and conform our actions thereto, it will raise us above mere party spirit in our labors for the welfare of the religious Society of which we are members. In all our movements and efforts, this test will be practically applied—"Is this step taken to promote the honor of God, to spread his truth among men, and to perform that which the allwise Leader of his people appoints as my duty?"

Those members of the Society of Friends who really believe that its principles are nothing less than Primitive Christianity revived; that they are the doctrines taught to the world by our blessed Saviour and his apostles 1800 years ago; and that the Holy Spirit teaches the same unchangeable truths to those who reverently regard its instructions in these days; these Friends from conviction feel that in bringing these blessed truths to the notice of others, and pressing upon them the duty of faithful compliance with the self denying, cross-bearing life they require, they are actuated by a higher motive than blind attachment to any outward organization; they believe that they are promoting the best interests of the human race, and encouraging their fellow men to walk in that path which leads to everlasting blessedness.

But when those principles which we regard with veneration not only as true, but as of momentous importance to the eternal interests of mankind are slighted by others, or even rejected and contemned, how easy it is for poor human nature to allow a false zeal to be kindled, and to enter on their defence in a measure of that spirit which would regard opposers as personal assailants! The combative disposition natural to man is sometimes allowed to have sway, and we contend earnestly, as we think, for the faith, but not in that meekness of wisdom which belongs to the anointed servants of the Lord. We have no doubt that the Lord does often require of his servants to bear clear and decided testimony to those glorious truths which He has been pleased to open to their understandings; that his command to them is to cry aloud and spare not; that at times even sharp rebuke becomes a duty; and that our Great Captain does arm his faithful soldiers with keen weapons to be used in his cause; but these weapons, says the apostle, "are not carnal," they come from the Heavenly treasury, and are to be used in the fear and the power of their Divine Giver.

It is of the utmost importance to individuals and to churches, to experience that heavenly communion and fellowship with the Lord which is the mark of the Christian. There can be no true growth or preservation without thus partaking of the water of life. A body of people may retain the form of sound doctrine, and may even be zealous in its defence; but if the love of God waxes cold among them, if their affections become set on other things, and they depart from that close walking with the Spirit of Christ in their hearts, which is the safe dwelling-place of the Christian, their vitality as a religious body is gone, and they have ceased to be as a light to the world—their works no longer bring glory to God.

It is a serious thing to live. We may shut our eyes to the responsibilities that rest upon us, but we cannot avoid them. We believe that many in this day of unsettlement are deeply tried with the perplexing things that surround them. Our desire for all such is, that they may not lose their confidence in Him who is the Leader of his people, but that abiding under the shadow of the Almighty,—under the precious influence of his Spirit,—they may patiently wait and quietly hope for his salvation, moving only as He directs and opens the way. In his own time He will make their way plain before them. To such the prophetic promise is applicable: "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? Let him trust in the name of the Lord and stay upon his God."

In proportion as the members of any church or body of religious professors become living members of the true Vine, and continually partake of Divine nourishment from the Fountain of life, will that church experience the fulfilment of the prophecy, "In that day shall

the Lord of Hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people, and for a Spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate." The feeblest and most hidden member of the flock may in this way contribute to adorn and beautify our beloved Society; and it is only in this way that the talents and energies of the strongest and ablest can be made effective.

SUMMARY OF EVENTS.

United States.—The annual statement of the Board of Revision of Philadelphia, makes the value of Real and Personal estate of the city, subject to taxation, $536,667,834. The Commissioners have fixed the rate of tax for 1880, at 2 per cent., which is slightly lower than that for the present year.

President Hayes, in a recent speech at Detroit, quoted two of Dr. Franklin's homely proverbs, as applicable both to communities and individuals—"Never live beyond your means," and "Pay as you go." He reprobated the practice of creating public debts, as a great and growing evil, the tendency of which is to lead to dishonor and repudiation; and advocated the extinguishment of the national debt in 33 years.

The annual exportation of animals, oxen and bulls from the United States to Great Britain, has increased in value from $60,000, in 1875, to nearly $6,000,000 in 1878.

Ex-president Grant arrived at San Francisco on the evening of the 20th inst., and was received with many demonstrations of welcome.

A few weeks ago a wealthy man residing near Zanesville, Ohio, died and was buried in a suit of his own clothing. Some important papers belonging to his estate were missing and could not be found, although known to exist. After several weeks of ineffectual search in other places, the grave was opened, and the lost papers with others of value were found in a side pocket of his coat.

Information has been received of Indian troubles in New Mexico, caused by the predatory attacks of a small band of Indians, who are said to have killed some herders and run off with part of their stock. It is not supposed that the outbreak will be difficult to quell.

About 2,000 Massachusetts women have registered their names for voting at school elections. The number is smaller than the advocates of female suffrage had expected. Boston is the only city where the female vote will be large enough to have any effect on the result of the election.

A company has been organized for the construction of a new railroad to Atlantic City, to use the West Jersey Railroad as far as Newfield. The principal object appears to be to accommodate the manufacturing establishments now without railroad facilities. The stock has all been subscribed.

Markets, &c.—Government bonds, sixes, 1881, 105; fives, 102¾; 4½'s, 1891, 105; 4's, 1907, 101¼.

Cotton.—Sales of middlings are reported at 12 a 12⅜ cts. per lb.

Petroleum.—Crude 6 cts. in barrels; standard white 7 cts.

Flour.—Pennsylvania family at $5.25 to $5.75; Ohio, Illinois and St. Louis at $5.50 to $6.25; patent and high grades at $6.25 to $7.75. Rye flour, $3.80 to $4.

Grain.—Wheat, $1.23 to $1.25. Rye, 65 cts. Corn, 58 cts. Oats, 33 to 36 cts.

Foreign.—The attention of the English has been drawn to the loss of strength incurred by the British Empire by emigration to the United States and other countries not under British control. It is thought desirable to direct the attention of those intending to emigrate to Australia, Canada, New Zealand and other countries belonging to the British Crown.

Cetewayo, the fugitive Zulu king, has been captured by a party of cavalry. After his defeat at Ulendi, he fled with his wives and some companions, and the royal cattle. The rumor that these herds were being driven to the junction of the White and Black Umvolaski gave the British their first clue to his hiding place. They started in pursuit of him on the 13th of 8th month. On the morning of the 15th they arrived at the kraal where he had spent the night. His followers left him one by one. His Prime Minister, two of his sons and three of his brothers surrendered, with 650 head of his cattle. Almost every day arms and cattle were surrendered to the English. It is said that toward the end of his flight Cetewayo had no more than two or three followers who remained faithful to him. He was captured on the 28th of 8th month. He is to be sent as a prisoner to Capetown, and be detained there to await directions from England.

The rebellion in Tonquin is reported to be crushed. In accordance with a barbarous custom, orders had been issued at Pekin for the mutilation of three sons and a grandson of Yakoob Khan, because they were implicated, "although innocently," in the Kashgar rebellion.

Late advices from Afghanistan not only confirm the killing of the British residents at Herat by the mutinous regiments of the Ameer, but indicate that there may be further disturbances. Great preparations are being made by the rebels, and the advancing British troops may meet with serious resistance at Cabul.

At a meeting on the land question held at Tipperary, Ireland, 18,000 persons are said to have been present. Resolutions were passed calling for abatement of rents, and the establishment of a peasant-proprietary system.

The Emperor of Germany on a recent visit to Strasburg was very coldly received by many of the inhabitants.

A recent publication of the Signal Service gives an account of the great hurricane which swept over the Island of Reunion in the Indian Ocean in 3rd month last. The captain of the port, a trained meteorologist, forseeing the approach of this storm, urged the ships in port, 24 in number, to put to sea. They followed his directions, and all escaped but three, whose crews however were saved. On reaching the island, a storm-wave from the ocean rolled in on the land and thirty-five persons perished.

Africa seems to be on the eve of great changes. The different exploring expeditions, which have latterly made known so much of its before-hidden interior are likely to be followed by important movements of a commercial and political character. The English are gradually extending their sway from the Cape of Good Hope northward, till now a very large extent of country is subject to the British Crown. Unless their future policy should be governed by different principles from the past, we may look for an almost indefinite expansion of their South African empire. At Zanzibar on the east coast, they are about making the first survey of a road from that point to the great lakes of inner Africa. If this should enable them to open a legitimate traffic with those regions and check the abominable slave trade carried on by the Arabs of Zanzibar, it will be a great blessing to that country. France proposes to connect her Algiers provinces with her possessions in Senegal by a line of railway across the Desert of Sahara to Timbuctoo, and thence to St. Louis on the coast. A commission has been formed under the presidency of the Minister of Public Works to examine the feasibility of the plan. They are encouraged to hope for success by the report of an unofficial exploring party which went South from Algiers with a large caravan, and found more fertility and population than they expected.

The Russian advanced column of the expedition into Central Asia has been defeated by the Turcomans, and compelled to retreat.

The Spanish government has received a memorial from the Cuban slaveholders asking for a prompt solution of the slavery question. The memorial states that unless steps are speedily taken by the authorities, the planters must themselves set the slaves free to prevent their property from being burned.

EVENING SCHOOLS FOR ADULT COLORED PERSONS.

Teachers will be wanted for these schools, to open 10th month 6th. Application may be made to
James Bromley, 641 Franklin St.
Ephraim Smith, 1110 Pine St.
Thomas Elkinton, 9 N Front St.
Charles C. Cresson, 1132 Girard St.

WESTTOWN BOARDING SCHOOL.

Our friends Benjamin W. and Rebecca G. Passmore, having resigned their positions as Superintendent and Matron of Westtown Boarding School, Friends who may feel drawn to engage in the important and responsible duties of superintending this Institution, are requested to communicate with either of the undersigned. The present Superintendents desire to be released in 4th month next, or earlier.

William P. Townsend, West Chester, Pa.
John S. Comfort, Fallsington, Bucks Co., Pa.
Charles J. Allen, 304 Arch St., Philadelphia.
Elizabeth R. Evans, 322 Union St. "
Anna V. Edge, Downingtown, Pa.
Deborah Rhoads, Haddonfield, N. J.

RECEIPTS.

Received from Beulah E. Sharpless, Pa., $2, vol. from Samuel Betts, City, $2. vol. 53; from Hann Flanagan, City, $2, vol. 53; from Walker Moore, C $2.10, vol. 53; from Nathan Warrington, Agent, for George W. Mott, Evan Smith, Jonathan Brig John Hoge, Lemuel Brackin, Elwood Spencer, Jose Edgerton, and Thomas Blackburn, $2.10 each, vol. and for Albert Emmons and Jesse R. Garwood, $4 each, vols. 52 and 53; from Joseph D. Satterthwa and Isaac De Cou, N. J., $2.10 each, vol. 53, fr Abner Potter, Jr., R. I., $2.10, vol. 53; from Asen Edgerton, Io., $2.10, vol. 53; from Joseph Hall, Age Io., for Israel Heald, John Oliphant, James Fra Thomas Leech, Aaron Roberts, Thomas Penro Joseph Armstrong, Lindley Heald, Thomas He John Hirst, John Thomas and Sarah Ann Atkins $2.10 each, vol. 53, and for Ellen M. Whipple, $2. to No. 19, vol. 52; from Henry Wood, N. J. $2.10, 53; from Mary E. Branson, City, $2, vol. 53; fr Jonathan Friedland, N. J., $2.10, vol. 53; from Fr erick Maerkt, O., $2.10, vol. 53; from William Thor Willis, Kans., $2.10, vol. 53; from Sarah Chamb Del., per Thomas M. Harvey, Agent, $2.10, vol. from James R. Cooper, Pa., $2.10, vol. 53, and Charles Cooper, Lettice Thompson, and Thomas Hoopes, $2.10 each, vol. 53; from George Haines, and James W. Haines, N. J., $2.10 each, vol. 53; fr Elizabeth H. Eddy, Mass., $2.10, vol. 53; from Cha Ballinger, N. J., $2.10, vol. 53; from Huldah H. B will, City, $2, vol. 53; from Charles De Cou, N. $2.10, vol. 53; from Dr. George Martin, Pa., $2.10, 53; from Thomas F. Scattergood, Pa., $2.10, vol. and for Sarah S. Scattergood, $2.10, vol. 53, and A M. Woodward, $4.20, vols. 52 and 53; from George Wood and Earl Hallock, N. Y., per John C. Ma $2.10 each, vol. 53; from Joshua Brantingham, Ag O., for Mary Coppock, Nathan Whinery, Benjamin Coppock, and Joseph Winder, $2.10 each, vol. 53; fr Anna M. Warrington, Pa., $2.10, vol. 53, and for Cu H. Warrington, $2.10, vol. 53, and T. Francis W rington, $2.10, to No. 9, vol. 54; from Lloyd Balders Md., $2.10, vol. 53, and for William Balderston, N $2.10, vol. 53; from Joseph Rhoads, Pa., $2.10, vol. and for Price Z. Supplee, $2.10, vol. 53; from Geo Buzby, N. J., $2.10, vol. 53; from Hannah Burrou City, $2, vol. 53; from James Smedley, City, $2, 53, and for Edward G. Smedley, Pa., $2.10, vol. from James F. Reid, and James E. Maloney, Pa., $ each, vol. 53; from Mary A. Parker, Pa., $2.10, vol. from Thomas Satterthwaite, Pa., $2.10, vol. 53; Thomas Sharpless, City, $2, vol. 53; for Enoch Zelley, N. J., $2.10, vol. 53; from Miriam French, $2.10, vol. 53; from Joseph Cowgill, O., $2.10, vol. and for David Wallace, $2.10, vol. 53; from Elw Comfort, Mich., $2.10, vol. 53; from Francis De N. J., $2.10, to No. 14, vol. 54.

WESTTOWN BOARDING SCHOOL.

The Committee who have charge of this institut meet in Philadelphia on Sixth-day, Tenth month at 10 A. M.

The Committee on Admissions meet on the same at 9 A. M., and the Committee on Instruction at P. M.

The Visiting Committee meet at the school on Sec day evening, 9th mo. 29th. For the accommodatio this committee, conveyances will be in waiting at St Road Station on the arrival of trains which leave P adelphia at 2.30 and 4.40 P. M.

THE CORPORATION OF HAVERFORD CO LEGE.

A Stated Annual Meeting of "The Corporatio Haverford College" will be held at the Commi room of Arch St. Meeting-house, Philadelphia, Third-day, Tenth month 14th, 1879, at 3 o'clock P

Edward Bettle, Jr., *Secretar*

Died, suddenly, at his home in Iowa, First mo. 1879, Warner Atkinson, in the 80th year of his a member of Hickory Grove Monthly and Partic Meeting of Friends. This dear Friend was of a b ble and quiet disposition; yet much attached to doctrines held by our religious Society, and conce that they might be maintained on the ancient fou tion. By example and precept he bore a testin against extravagance in furniture or apparel, or any proper use of the means committed to our care. was a tender father and loving companion, and is th fore much missed by relatives and friends. They the consoling belief that, as he was faithful over a things, he has been made ruler over many.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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Communications to be addressed to
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NO. 150 NORTH NINTH STREET.

Subscriptions and Payments received by
JOHN S. STOKES,
T NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

For "The Friend"

Indians under the Care of Friends.

[Knowing the general interest felt by our aders in the Indians of this country, it ems desirable to record in our columns the bjoined table showing the condition of the bes placed by President Grant under the re of members of our Society, and the pro- ess made in civilization. It is taken from e Tenth Annual Report of the Associated ecutive Committee of Friends on Indian fairs. From the same source we extract the ditional information explaining the motives ich induced the Committee to resign all icial connection with the Indians under the re of the United States government.—Eds.]

Whilst the last report was being printed, e Commissioner of Indian Affairs removed ahlon H. Newlin from charge of the Agency Indians in Kansas, so that there remained t four Agencies under our supervision, viz: e Cheyenne and Arapahoe, the Osage, the c and Fox, and the Quapaw Agencies.

Upon inquiry it was found that Agent wlin, with some other Agents nominated Religious Bodies, had been removed wholly political reasons. The Secretary of the terior assured us that in removing Agent wlin, it escaped his recollection that he s one of the Agents named by us, or it uld not have been done without consulta- n with us. The management of the Agency Mahlon H. Newlin had been efficient and cessful.

This, and other explanations, made by the partment, gave the Committee hope that could still be useful to the Indians in co- erating with the Department. But in the urth Month last, an insubordinate clerk s returned by the Department to service the Sac and Fox Agency, which was in arge of Agent Levi Woodard, who declined receive him as an employee, believing him urious to the best welfare of the Agency. ar the same time, Agent H. W. Jones was noved from the Quapaw Agency, without ise assigned in the request for his successor, d it is believed, largely because he had dis- ssed an employee for gross and notorious morality, who after removal, was sent back the Agency by the Commissioner, at a gher salary, to fill another position. This s in contravention of the express assurance the Commissioner that Agents named by us should have the appointment of their own employees, with our approval. Members of a sub-committee had seen the Commissioner about these points, without being able to obtain any relief. He sustained his appointees, and seemed strongly prepossessed against the Agents.

At the meeting of the Associated Committee held in New York, a Committee was appointed to call upon the Commissioner and endeavor to secure a faithful conformity to the written agreement with President Hayes as to the dismissal of Agents, and also with the Commissioner's own assurance that our Agents could control the appointment of their own employees, except clerks. Otherwise our Agents could not be held responsible for the condition of the Indians at the Agencies.

This Committee had an interview with the Commissioner. He gave us to understand that he would do as he pleased about employees, notwithstanding his former assurance, and distinctly stated that he believed certain infamous charges against our people made by the before-mentioned employee at the Quapaw Agency.

Under the authority given by the Associated Committee, the sub-committee, after careful deliberation, and taking into consideration the whole course of the Indian Office during the period of nearly two years it has been under its present management, believed that no other course was left open but to resign the charge committed to us by the Government.

Repeated interviews with the President had shown that he was not prepared to oblige the Department to carry out the agreement made with us; therefore the Committee called upon President Hayes, Fifth Month 20th, 1879, and respectfully informed him that we could no longer be responsible for Agencies under the official control of Commissioner Hayt, and that we now resigned the charge committed to the Society represented by us. The President expressed his regret, and asked that the resignation be in writing.

It remains to be added, that in addition to the testimony before the Associated Committee at its last meeting, affidavits have been furnished to show that our Agents were clear of the charges made against two of them, and that the management of the Quapaw and Modoc school has been not only irreproachable, but excellent, while the character of the party making most of these charges has been amply proved to be one of the worst, although the trusted witness of the Commissioner of Indian Affairs.

The Citizen Pottawatomies have an interesting history. Gradually moved westward from Ohio, a part of the tribe accepted school education, became farmers, and were made citizens; their large funds in the Government hands were divided among them, and the usual result followed. They quickly lost their farms, squandered most of the money and with the residue, bought land in the Territory, asking permission to go thither and be Indians again. They are farmers, and able to support themselves. They have had a school opened at Government expense, the books and appliances being supplied by Friends.

Among the Cheyennes are about 600 Northern Cheyennes, brought down from Dakota in 1877, and 300 brought in 1878. The history of the desperate attempt of the Dull Knife Band of these Northern Cheyenees to return to their native country, is one of the saddest in Indian Annals. The Agent did his duty. The Indian Department was to blame only so far as that more abundant medicines and rations should have been supplied. The first wrong began in 1874. A military force explored the Black Hills region. Gold was found. A military order was issued against intruders upon the lands. The order was disregarded. The Indian Department sought to buy the lands. Congress would not give enough money. The Indians retaliated upon white intruders. The army came in, and after bloodshed, a treaty was made. Part of the Northern Cheyennes agreed to go South. Part always hesitated. Reaching the Territory, they sickened, as is always the case. Dull Knife's Band numbering about 300 men, women and children, decided to return. They were followed by a military force and attacked. They retaliated by killing forty white settlers. One part reached the Sioux; the rest were taken prisoners, but refused to return to the Indian Territory. An effort was made by the officer in command to reduce them to submission by cold and starvation, and in desperate efforts to escape, they were nearly all killed; the last group of them having been surrounded, and while huddled together in a hollow space to which they fled for safety, shot. God looks down and holds the Nation responsible for the greed of its citizens, and the blood of the natives which cries from the ground.

The Little Chief Band seemed for a time determined to run off North also, but have been pacified by a trip to Washington. With the above exception the affairs of the Agency have been most prosperous.

The Boarding School at the Agency has had 150 pupils. None of the pupils have advanced beyond the first four rules in arithmetic. But they have done admirably in work, which is more important. The boys have planted 145 acres in maize, sorghum and vegetables. The product of the garden of 20 acres, goes to the school. The boys have two-thirds of the corn, the remainder goes to the Government for teams and implements furnished. The girls do all kinds of housework. The scholars have a large herd of stock cattle owned and cared for by themselves.

The interest of the Indians in farming is increasing; 175 locations have been chosen, and from 2 to 100 acres ploughed. Forty of

these have been fenced, and are cultivated. The Indians put up 400 tons of hay, which was sold chiefly to the Government; and have cut 895 cords of wood, receiving for both, $2178.84. They have made repeated trips to Wichita to bring thence the Agency supplies, for which the Government pays them in wagons and harness. "Little Robe's" Band carry a tri-weekly U. S. Mail from the Agency to the western line of the Indian Territory, on the route for Fort Elliott, Texas, a distance of 165 miles. They have six stations for relays of horses, and receive $135 per month for the service; the mail runs with entire regularity, and is satisfactory to the Government.

The Indian police here and at the Osage Agency does admirably. The Cheyenne Indians tried a member of the tribe on a charge of murder, the Agent acting as magistrate. After careful examination, the defendant was acquitted, the Agent concurring.

In looking back over nine years of public service, no instance of intentional fraud by any of the Agents nominated by Friends, appears to have occurred. Charges of this kind, when investigated, have not been sustained. The Indians under our supervision have made much progress in many ways. The statistics appended are referred to for illustration.

The Progress of Civilization among the Indian Tribes in the West under the Care of Friends.

The following table contains the condensed statistics of the Indian tribes, committed by President Grant to the care of the Society of Friends, and covers the period from 1868 to 1878 (both inclusive.) The materials for the table have been collected from various sources, and carefully compared and corrected.

Years.	1868.	1878.
Population,	16,165	16,100
Children in school,	144	991
Average attendance,		745
Boarding Schools,	3	12
Day Schools,	1	3
Number who can read,		1,151
Acres cultivated by Indians,	3,946	20,419
Bushels of corn raised by Indians,	62,825	479,292
Potatoes, " "	2,560	14,680
Tons of hay cut by Indians,	1,360	6,661
Horses owned by Indians,	28,557	20,677
Cattle " "	1,092	14,847
Hogs " "	1,473	18,788
Houses occupied by Indians,	475	1,385
Births,		322
Deaths,		287

From "The British Friend."

Too great a distinction may be drawn between these meetings [for discipline] and those "for worship." We as Friends make no *essential* distinction here, since we teach that we are ever to be depending upon the Lord, and that there is no time or place in which his presence may not be known. Meetings *for business*, then, were not intended to differ in spirit from those for the worship of God—worship may be known everywhere, and therefore also in these; nay, more or less, it should be (as above shown), if they are to be good and profitable times. Like the meetings for worship they are held for God's glory, and for the spread of truth. It would be a grave error to think that, as worship has taken place in the first meeting, it is not needed in the second. Yet, by the different frame in which some appear, it would seem as though such an idea was insensibly entertained.

Thomas Chalkley had a deep concern that church meetings should not degenerate, as he no doubt saw them doing from the right standard. "When in your meetings get into a religious exercise and lively concern for God's glory, and your soul's peace and prosperity." (1724). Speaking once at Newgarden, he showed that those who meddled with our discipline in the will, nature, spirit, and wisdom of man only, could do but little service; and that *our discipline*, as also our worship and ministry, ought to be performed *in the wisdom and power of God, through the grace and spirit of Christ.* "Wherefore, dear Friends," he further says, "*keep close to the Spirit*, power, light, and divine life of Christ Jesus, in your Monthly and Quarterly Meetings for the govevrnment of the Church, *as well as* in your meetings for the worship of God."

For "The Friend."

In the piece published in the 4th number of "The Friend," with the heading "Line upon Line," the portion which follows the reference to the journal of Joseph Pike was not intended to be marked as a quotation, as though he had written it with reference to his day; but was meant to apply to the present times, and the quotation therein contained was in reference to those peculiar trials which our Society is now passing through. How encouraging and strong the language, "It is not the will of the Almighty that this people should ever cease to be a people." In connection with this I am inclined to copy a portion of the remarks of James Ussher, as mentioned in the preface to Sewel's history: "Look ye be not found in the outward court, but a worshipper in the temple before the altar; for Christ will measure all those that profess his name, and call themselves his people; and the outward worshippers he will leave out, to be trodden down by the Gentiles. The outward court is the formal Christian, whose religion lies in performing the outside duties of Christianity without having an inward life and power of faith and love, uniting them to Christ; and these God will leave to be trodden down and swept away by the Gentiles. But the worshippers within the temple and before the altar, are those who do indeed worship God in Spirit and in truth; whose souls are made his temples, and he is honored and adored in the most inward thoughts of their hearts; and they sacrifice their lusts and vile affections, yea, and their own wills to Him; and these God will hide in the hollow of his hand, and under the shadow of his wings."

So says the eminently gifted and pious Ussher; and may it not be queried, what other hope can we have for the renovation and restoration of the backslidden Protestant churches, than that Almighty goodness will, when the set time to favor Zion is come, "take unto Himself his great power and reign." The declaration is very positive that "The knowledge of the Lord shall cover the earth as the waters do the sea;" but let us remember the reply to those who said "Lord, wilt thou at this time restore again the kingdom to Israel?" "It is not for you to know the times or the seasons which the Father hath put in his own power." Rather let us strive to be "worshippers within the temple and before the altar," and to be of those "whose souls are made his temples, and He is honored and adored in the most inward thoughts of their hearts," and thereby be accounted worthy to partake of the glory which shall follow.

9th month, 1879.

" For The Friend

Extracts from the Diary and Letters of Ebenezer Wor

(Continued from page 52.)

Although E. W. officially relinquished l oversight of the Indians in the autumn 1849, he continued to feel a deep interest both their spiritual and temporal welfa He was appointed a member of the Committ for the civilization and improvement of t Indians, by the Yearly Meeting in 1850, a as a member of this committee he frequen visited the Allegheny Reservation. Duri such visits he not unfrequently communicat his views to his friend Joseph Elkinton, letter. From some of these it is proposed offer a few extracts:

6th mo. 5th, 185

Thou hast reason to think strange of not writing sooner. I was mercifully favor to get here in safety, and comforted in he ing the Indians had met with but a small l in their stock, and were suffering but lit themselves from the scarcity and high pr of provisions. * * * On the 17th I w informed Jos. Pierce and Moses Yellowblank were sick at Moses Snow's, one of the near Indian houses to this place. I went to them towards evening; Rachel (Whitsc went with me; before I went in I made quiry in relation to the disease: they thoug it was something like inflammation of lungs. Yellowblanket, they said, was brok out with something like measels or chick pox. Joseph had not spoken for twelve hou and did not appear sensible of what was pa ing around him. Having heard of the sm pox being down the river, and that these t men had been down with lumber, I felt afr the disease was small pox. I went in but not go near Yellowblanket; Rachel w nearer to him, looked at his face, and said thought it might be measels or chicken-p but not small pox. Before I went in I deavored to feel after the propriety of doing. Thought of how I was exposing self; from my feelings I was afraid to omi I felt concerned on account of the childre the school as well as myself. Thinking would be a serious matter if the small should spread among the Indians, and kn ing that a number had been exposed, thought best to send to Randolph for Parsons to come and see them. We sen the 18th, he got there on the 19th; Yellowblanket was a strongly marked of small pox, and that the other also had that he had congestion of the brain, and he thought he would die; gave directions Yellowblanket was to be treated, that he getting along pretty well. Several Ind who lived near, having seen the doctor ing came within a few hundred yards of house to hear what he called the dise We told them of their danger, advise who were not needed to take care of the to keep away from the house, and those attended on them not to go out amo others to expose them; that those who been exposed had better be vaccinated a and the children and others who had not vaccinated, should be vaccinated soon to vent the disease from spreading. I prom to bring victuals for the sick and those attended on them; they were to leave at a certain place, about 150 yards from house, where I took victuals, and they w come and take it away. They appear

od deal alarmed; I also felt distressed. ıree families who lived near, moved a quar- r to half a mile up the river that evening. ıe next morning when I went down with me (food), I saw smoke rising from the imney where the sick people were, called t no one answered or came in sight; went wn near the river and saw an Indian on att's Island; inquired if he knew where oses Snow was? he said he had gone off up e river; I was also informed that Yellow- ınket's wife had provided wood and water, ., for the night, and with his consent had t the evening before. I was much dis- essed and tried with such conduct. I fol- wed after Moses and met him and some ners; told them it would never do to run aud leave those sick men to die for want of oper care; that Moses and Yellowblanket's fe had been sufficiently exposed to take the sease if they would take it at all; that they uld not run away from it, that they were ly exposing others. Yellowblanket's wife urned before I got back, and Moses also t home; they did not afterwards desert em. I felt much for poor Moses and the oman. Jos. Pierce died; Moses and Jane ried him; we had a coffin made of pine ards, carried it near to the house and opened grave. It was a pretty serious time for a v days. I did not know what my own might be or how much it might spread ıong the Indians. Yellowblanket had been ccinated, and his case was a light one. ıere has not been any new case, and I hope ll not be. I have felt a secret hope it might work together for our good. James and s. Watt's house was burned down on the th, and all they had in it consumed. In dition to their beds and bedding, their best aring clothes, &c., they lost some corn and tatoes; James said there was $8 in money rned. Some of the Indians say they will ist them, as provisions are very high. ter Crouse told me they were going to ite on to Onondaga for some assistance m them (the Watt family are Onondagas.) old them I approved of what they pro- sed doing. They wished to know if we uld be willing to give something. I told em I would write to the Committee on the oject, and encouraged them to do all they ıld to help themselves; to get in logs and ve them sawed and put themselves up a od frame house, not to spend their time and ney in building shanties. James at first med cast down and discouraged, but he s since become more encouraged, and said would try to get some logs to the mill as on as they got done planting. I think the lians will assist them in cutting and get- g the logs to the mill. Perhaps it would t be improper for me to say, I do not know y way the committee or individuals could ist them better than to pay the expense of wing a few thousand feet of lumber and ying them some nails. This might encour- e them to persevere in putting up a good me house, and serve as an example to ners. I do not like this thing of begging make up every little loss, or in any way to courage habits of idleness, but where per- ıs have met with pretty heavy losses, a le assistance may serve as an encourage- nt to them. * * The sickness, assisting ne in the school, and helping on the farm, ve prevented me from getting out much ongst the Indians. I have embraced opportunities when presented of encouraging them to attend to their business, and get in as much seed as they could. They say they have got in about as much as usual. I think there is an improvement in some; they are as friendly and willing to hear advice as I have seen them for a long time. * * *

Sincerely thy friend,

EBENEZER WORTH.

(To be continued.)

"For The Friend."

Six Months in Ascension.

(Continued from page 51.)

The first view of Ascension is thus described: "A few scattered buildings lay among red-dish-brown cinders near the shore—a sugar-loaf hill of the same color rose up behind and bounded the view. We looked about in a sort of hopeless way for 'Green Mountain,' but it was nowhere to be seen, and we set it down as a fable—a mere myth. 'Nothing green,' we said, 'exists, or could exist here.' Stones, stones, everywhere stones, that have been tried in the fire and are now heaped about in dire confusion, or beaten into dust which we see dancing in pillars before the wind. Dust, sunshine, and cinders, and low yellow houses frizzling in it all!

"Is *that* Ascension?

"Well, not quite; its coast presented a livelier scene, though one that we would gladly have dispensed with. A black perpendicular wall of rock jutted out into the bay, and on either side of it a stretch of white glistening sand swept to north and south. It is on this rock that the 'Tartar Stairs" are cut, and here we must land. But how? For this morning beautiful waves are dashing and crashing and splashing against the landing-place, or rushing past it in sportive fury to break into feathery foam on the pretty beach, which looks like a dainty white ribbon trampled under foot of these mad sea-monsters.

"'The rollers are in!' 'What lovely waves!' 'What a hideous place!' were the ejaculatory remarks we heard drop from the ladies leaning over the ship's side. My heart grew heavy. But seeing H.M.SS. *Cygnet* and *Industry* in the harbor, I took courage, knowing that we should at least find refuge on board one of these vessels, and that we should not have to be carried on to Madeira,—a misfortune which has more than once happened to passengers roller-stayed at Ascension.

"There were besides several little heaving boats in the bay, and one could not but wonder at their audacity in playing so unconcernedly with the mighty giants that tossed them about, each in turn, as one after one rushed headlong to the shore. While watching this scene, we saw a gig put off from the *Cygnet*, and pull towards us. 'An offer of hospitality,' we thought, as we recognised the blue-jacketed oarsmen and their commander, whose acquaintance we had made at St. Helena.

"'Can we land?' was our greeting to Capt. Hammick, as he came on board. 'Well, the flags denoting "Double-rollers and Dangerous" are up on the pier-head, but the sea is going down, and I have permission for you to try it, if you don't mind wet feet.' We didn't; so it was decided that I and the heavy baggage should be sent on shore at once, while the chronometers and more precious goods I should wait for quieter times on board the *Industry*, where the captain, in the kindest manner, had prepared his cabin for us in anticipation of our not being able to land.

"I don't know how the heavy baggage liked it, but I certainly wished myself [with the] chronometers more than once, when I saw, rising up behind us, a long wall of threatening water, and before us, the steep, dark rock, wet with spray. This feeling increased when we were within a few yards of the shore, and I found that we must get out of the strong trustworthy-looking gig, manned by its stout crew of English sailors, and trust ourselves to a little rickety cockle-shell, which was at that moment being baled out by two ebony-colored boatmen. I thought, just then, they looked fiendish, and that I could see the baleful eye of a shark, certain of his prey, gleaming triumphantly through the green waves. But since then I have come to the conclusion that our boatmen were very benign, gentle-faced Africans, and my shark—a jelly-fish!

"'You may trust yourself with every confidence to these men,' Capt. Hammick said to me; 'they understand the rollers better than anybody else; they will not take you into danger, only you must be careful not to attempt landing until they give you the word.'

"For some minutes we kept dodging about, and once or twice were close under the steps; but we got no sign to stir, and were again and again driven back.

"At last, there came suddenly a perfectly calm moment, immediately after an unusually heavy roller had tossed our little boat over its head, and we were again sculled under the rock in the twinkling of an eye. A rope was let down from above; David at once laid hold of it, and at the word 'Now!' he jumped from the boat. I instantly followed his example, and thus gained a slippery footing on Ascension, with a somewhat palpitating heart and eyes smarting with salt spray."

To these rollers frequent references are made, and our author copies the following account of them given by another observer:

"One of the most interesting phenomena that the island affords is that of the rollers, in other words a heavy swell, producing a high surf on the leeward shore of the island, occurring without any apparent cause. All is tranquil in the distance, the sea breeze scarcely ruffles the surface of the water, when a high swelling wave is suddenly observed rolling towards the island. At first it appears to move slowly forward, till at length it breaks on the outer reefs. The swell then increases, wave urges on wave until it reaches the beach, where it bursts with tremendous fury. The rollers now set in and augment in violence until they attain a terrific and awful grandeur, affording a magnificent sight to the spectator, and one which I have witnessed with mingled emotions of terror and delight—a towering sea rolls forward on the island like a vast ridge of waters, threatening, as it were, to envelope it, pile on pile succeeds with resistless force, until, meeting with the rushing offset from the shore beneath, they rise like a wall and are dashed with impetuous fury on the long line of the coast, producing a stunning noise. Amid the tranquillity which prevails around, it is a matter of speculation to account for this commotion of the waters, as great as if the most awful tempest or the wildest hurricane had swept the bosom of the deep. It occurs in situations where no such swell would be expected, in sheltered bays, and where the wind never reaches the shore. The strong and well-built jetty of the town has once been washed away by the rollers,

which sometimes make a complete breach over it, although it is twenty feet above high water-mark."

(To be continued.)

A Pennsylvania Geyser.—The Kane Geyser Well is located in McKean County, Pa., four miles southeast of the "Summit Summer Resort," at Kane, Pa. This well was drilled for petroleum in the spring of 1878 to a total depth of 2000 feet. No oil was found in paying quantities, and the well was abandoned, since which time it has been throwing periodically—ten to fifteen minutes—a column of water and gas to a height varying from 100 to 150 feet. Charles A. Ashburner, assistant in charge of the survey of McKean County for the geological survey, has made study of the "Geyser Well," and has furnished the following facts: During the operations of drilling, a number of fresh "water veins" were encountered down to a depth of 364 feet. All of this water was shut off by a cast-iron casing 5⅝ inches in diameter, which was inserted in the six-inch hole to the requisite depth. Thus the hole was kept free from water during the after drilling. At a depth of 1415 feet a very heavy "gas vein" was struck. After the well was deserted from failure to find oil, the iron easing was withdrawn from the hole and the fresh water permitted to flow in on top of the gas. Here the conflict between nature's elements commenced, which has made this well one of the most interesting natural phenomena in Pennsylvania. The water flows into the well on top of the gas until the pressure of the confined gas becomes greater than the weight of the superincumbent water, when an expulsion takes place and a column of water and gas is thrown out of the well. This occurs at present every thirteen minutes, and the spouting continues one and a half minutes. On the evening of July 31st, A. W. Sheafer measured two columns which went to a height respectively 120 and 128 feet. Last Saturday night C. A. Ashburner measured four columns in succession and the water was thrown to the following heights: 108, 132 and 138 feet. During the time that the columns are thrown out of the well the gas is thoroughly mixed up with the water and is readily ignited. The sight after nightfall is grand beyond description. The antagonistic elements of water and fire are so promiscuously blended that each seems to be fighting for the mastery. At one moment the flame is almost entirely extinguished only to burst forth at the next instant with increased energy and greater brilliancy. In winter the columns become encased in ice and form a huge translucent chimney.—*Public Ledger.*

Source of True Unity.—9th mo. 1st, 1775. This evening my heart was filled with the love of God, under the influence whereof ardent desires were begotten in my soul, that the little handful of Friends hereaway might draw nearer and nearer, and bow in holy awfulness and reverential fear before the great Shepherd of Israel; undoubtedly believing, that were this enough the case, we should witness in a much greater degree, the unity of the Spirit in the bond of peace; which would cement us together in that divine harmony, wherein we should become as an army with banners, and as a royal diadem in the hand of our God. —*J. Scott.*

Selected.

WHAT THE SPARROW CHIRPS.

I am only a little sparrow,
A bird of low degree;
My life is of little value,
But the dear Lord careth for me.

He gave me a coat of feathers
It is very plain, I know,
With never a speck of crimson,
For it was not made for show.

But it keeps me warm in winter,
And it shields me from the rain;
Were it bordered with gold or purple,
Perhaps it would make me vain.

By and by when the spring-time cometh,
I will build me a little nest,
With many a chirp of pleasure,
In the spot I like the best.

And He will give me wisdom
To build it of leaves most brown;
Warm and soft it must be for my birdies,
And so I will line it with down.

I have no barn or storehouse,
I neither sow nor reap;
God gives me a sparrow's portion,
But never a seed to keep.

If my meal is sometimes scanty,
Close picking makes it sweet;
I have always enough to feed me,
And "life is more than meat."

I know there are many sparrows,
All over the world we are found,
But our Heavenly Father knoweth
When one of us falls to the ground.

Though small, we are never forgotten;
Though weak, we are never afraid;
For we know that the dear Lord keepeth
The life of the creatures He made.

I fly through the thickest forests,
I light on many a spray;
I have no chart nor compass,
But I never lose my way.

And I fold my wings at twilight,
Wherever I happen to be;
For the Father is always watching,
And no harm will come to me.

I am only a little sparrow,
A bird of low degree;
But I know the Father loves me.
Have you less faith than me?

Missionary Echo.

Selected.

UNDER THE SHADOW OF THE ALMIGHTY.

Under the shadow of his wings;
Oh sweetest rest!
Thou canst not find, my soul, an hiding-place
So safe as in thy Father's arms of grace;
He calls them blest
Who find the joy his promise brings.

There is no other resting place,
My soul, so dear;
The shadow of his wings is great and wide,
And yet so near it draws thee to his side,
So very near,
'Tis like a glimpse of his loved face.

Under the shadow of his wings;
Oh who may stay?
They who find rest within his secret place,
They who find joy but in his own rich grace,
And only they,
May know the joy the shadow brings.

For joy, not born of earthly things,
Fills all the place;
Come near, my soul, come closer, closer still,
See! thou art shielded now from every ill,—
Rest in God's grace,
Under the shadow of his wings.

If you imitate not the *life* of Christ, you cannot be saved by his death.—*Wm. Penn.*

" For The Frien

William Cullen Bryant.

(Continued from page 53.)

In 1832, he published a volume of poems, which were favorably received Great Britain, where Bryant has since b regarded by high authorities as the sweet of American singers, though not so wid read as several of his countrymen. "Othe said a critic of that day, "have sung the be ties of creation, and the greatness of God; no one ever observed external things m closely, or transferred his impressions to pa in more vivid colors."

A large part of the life of the poet's ti was spent in the daily routine of edito duties, and as a traveller in every part of globe. But "the most beautiful part of life is that quiet home-enjoyment of bo and nature that opened a perennial fount of youth in his mind and heart. A few ho in the office of *The Post* each day brou him in contact with the business of his p fession; but his cares were easily laid as when he took his departure from the scen labor.

"In 1845, before his second European to Bryant purchased an estate lying along He stead Harbor, on Long Island, far enou from the metropolis to be a secluded coun residence, yet not so far as to make access his business difficult. The building upo was an old-time square structure, built 1787 by a plain Quaker, and contained la old-fashioned rooms. In 1846, after his sec return from Europe, Bryant remodelled house to suit his own tastes, adding latti to the porches for clambering vines, building bay-windows for the sake of the la scape. Outbuildings of a picturesque fo and grouping were erected, and choice sh and fruit trees were planted in the grou The hamlet near by he named 'Roslyn.' the estate itself he called 'Cedarmere,' by this name it is now known.

"His library was choice, though large a private collection. It embraced stand authorities in every branch of general kn edge, and was especially rich in works theology and economic science. In p literature, particularly poetry, it was more complete. The ancient classics in best editions stood on the shelves, with masterpieces of French, German, Spa and Italian letters. In all these langu Bryant read much, and some of his tra tions show how well.

"Elegance, however, never took the p of comfort in the poet's household. large, well-ventilated rooms, and the grates, are suggestive of the same regar hygienic laws in the household economy was displayed in his own personal dress habits.

"After the marriage of his daught Parke Godwin, his family consisted o wife and his daughter Julia, who conti to brighten his home during his entir time.

"Although he also had a New York dence, and finally came into possession homestead at Cummington, the rural r at Roslyn was for the remainder of h his favorite home; and there he spent of the time, except during the mont winter. These were passed in the city. mere, however, will always be know Bryant's home. There he found the r

ent, and fellowship with Nature, that were s chief pleasures; there he kept the most luable of his books; there he continued to rite his poems to the last years of life.

"The coming of spring, when he might ave the crowded city and visit the country-de, was always a glad season for him. His y at its return finds expression more than ice, but especially in these lines to his ughter, entitled 'An Invitation to the ountry:'—

'Already, close by our summer dwelling,
The Easter sparrow repeats her song:
A merry warbler, she chides the blossoms,—
The idle blossoms that sleep so long.

The bluebird chants from the elm's long branches
A hymn to welcome the budding year;
The south wind wanders from field to forest,
And softly whispers, "The Spring is here!"

Come, daughter mine, from the gloomy city,
Before those lays from the elm have ceased:
The violet breathes by our door as sweetly
As in the air of her native East.
* * * * *
There is no glory in star or blossom
Till looked upon by a loving eye;
There is no fragrance in April breezes
Till breathed with joy as they wander by.

Come, Julia dear; for the sprouting willows,
The opening flowers, and the gleaming brooks,
And hollows, green in the sun, are waiting
Their dower of beauty from thy glad looks.'

The winter of 1858 was passed in Italy; d while there Bryant suffered a severe trial the protracted illness of his wife, whose e was threatened by a low fever. Her al restoration to health was celebrated in song of gladness and triumph, dated at astellamare, 5th mo. 1858, under the title The Life That Is:"—

Thou who so long hast pressed the couch of pain,
Oh, welcome, welcome back to life's free breath,—
life's free breath and day's sweet light again,
From the chill shadows of the gate of death!

r thou hadst reached the twilight found between
The world of spirits and this grosser sphere:
imly by thee the things of earth were seen,
And faintly fell earth's voices on thine ear.

nd now how gladly we behold, at last,
The wonted smile returning to thy brow!
he very wind's low whisper, breathing past
In the light leaves, is music to thee now.
* * * * *
vice wert thou given me: once in thy fair prime,
Fresh from the fields of youth, when first we met,
nd all the blossoms of that hopeful time
Clustered and glowed where'er thy steps were set.

nd now, in thy ripe autumn, once again
Given back to fervent prayers and yearnings strong,
rom the drear realm of sickness and of pain,
Where we had watched and feared and trembled long.

ow may we keep thee from the balmy air
And radiant walks of heaven a little space,
here He who went before thee to prepare
For his meek followers shall assign thy place."

Early in the summer Bryant and his family assed through the cities of Northern Italy to ngland, and in the 8th month returned to eir home at Roslyn, after an absence of ore than a year. The letters written to he *Post* during this period were collected in volume, and published in the following year nder the title of "Letters from Spain and her countries."

"In the summer of 1866 the great shadow Bryant's life fell upon him. His devoted ife, whose benign presence had for forty-ve years illuminated his home, whose pru-ence had laid the foundation of his fortune, hose piety had filled him with spiritual as-pirations, whose companionship had cheered him in foreign lands, was called to 'the radiant walks of heaven.' The bereaved poet could not think of her as absent; and when the calm, sweet sunshine fell upon the grassy mound where she was laid, he wrote,—

'May we not think that near us thou dost stand
With loving ministrations? for we know
Thy heart was never happy when thy hand
Was forced its tasks of mercy to forego.

Mayst thou not prompt with every coming day
The generous aim and act, and gently win
Our restless, wandering thoughts to turn away
From every treacherous path that ends in sin?'

"But the bright illusion could not satisfy his longing. A better faith drew his thoughts and desires to a higher sphere; and a little later he wrote the sweet sad verses, in the poem called 'A Lifetime,'—

'And well I know that a brightness
From his life has passed away,
And a smile from the green earth's beauty,
And a glory from the day.

But I behold above him,
In the far blue depths of air,
Dim battlements shining faintly,
And a throng of faces there;

See over crystal barrier
The airy figures bend
Like those who are watching and waiting
The coming of a friend.

And one there is among them,
With a star upon her brow,
In her life a lovely woman,
A sinless seraph now.

I know the sweet calm features,
The peerless smile I know;
And I stretch my arms with transport
From where I stand below.

And the quick tears drown my eyelids;
But the airy figures fade,
And the shining battlements darken,
And blend with the evening shade.

I am gazing into the twilight,
Where the dim-seen meadows lie;
And the wind of night is swaying
The trees with a heavy sigh.'

"Though crushed in spirit by the heavy blow, the venerable man indulged in no bitter misanthropy or childish lamentations. With a brave and resolute heart he strove to live the strong, manly life that he has held up to the world as an ideal in the last paragraph of 'Thanatopsis,'—

'Sustained and soothed by an unfaltering trust.'"

(To be continued.)

"*It is Written.*"—It is said the late Bishop Doane, of New Jersey, was strongly opposed to total abstinence, and his side-board was loaded with brandy, wine, &c. On one occasion, Perkins, of the Sons of Temperance, dined with the bishop, who, pouring out a glass of wine, desired him to drink with him.

"Can't do it, bishop. 'Wine is a mocker.'"

"Take a glass of brandy, then."

"Can't do it, bishop. 'Strong drink is raging.'"

By this time the bishop, becoming somewhat excited, remarked to Perkins, "You 'll pass the decanter to the gentleman next to you!"

"No, bishop, I can't do that. 'Woe unto him that putteth the bottle to his neighbor's lips.'"

"I wish I could mind God as my little dog minds me," said a little boy, looking thoughtfully at his shaggy friend; he always looks so pleased to mind, and I don't.

From "The London Friend."

Going into Mourning.

(To the Editor of *The Friend.*)

Dear Friend,—The Society of Friends was, I believe, the first religious body to enter its protest against the practice of "wearing finery" for the dead. It has been observed with regret by those who still act up to the belief of our early members that now, when the public are beginning to see more and more the uselessness and inconsistency of wearing mourning, our own Society is gradually falling into the very thing which the early Friends condemned as being not only unnecessary, but at variance with all right feelings at a time of death.

"He mourns the dead
Who lives as they desire;"

and the buying of new wearing apparel is not the best way of showing respect for a deceased relative or friend, but is too often the means of turning the thoughts of those who mourn from the right direction.

Some may think I have expressed myself too strongly; but, while respecting the opinions of those who differ, I have simply put the case before my fellow-readers as it appears to me. I sincerely hope that our Society will take up this question in earnest.

HENRY A. DELL.

Have we the appearance of Christians?—I asked a man who, when I last met him, ten years ago, was alive in religion, how he was getting along. Said he, in surprise, "Do you not see? I am getting along about as I look." His face had a bloated, sensual expression, that he well knew a Christian's does not have. Has your face the spiritual, healthy, fresh appearance of one whose appetites and passions are governed by reason and the word of God? Is your dress modest, your bearing humble, your aspect serious, your conversation chaste and kind? Or does the show of your countenance witness against you? Does it tell of late hours, of sensual indulgence? Does your breath stink with tobacco, and are you seen in public places, smoking and joking, and entering with evident zest into the enjoyment of worldly pleasures? Does your conversation spontaneously run off into discussions about horses, politics, and the popular amusements of the day? Are you conformed to the world in your dress, and do you seek display? If your general appearance and life is of the latter kind, we will inquire no farther. It is not necessary. If you were ever converted, you are evidently backslidden from God.—*B. T. Roberts.*

It is a blessed thing for a man to know within himself, and from a living experience to be able to say, as one of old did, "The Lord is my Shepherd, I shall not want." Such are witnesses of the truth of those sayings of Christ Jesus, "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my Father's hand." It is as this voice is heard, obeyed and followed, that a leading out of that state, where the wants are, is witnessed, into the green pastures, where the true and safe feeding is; where the lying down in the valley is; where none can make afraid; where the bread is sure and the water never fails. And this I testify, all that do not hear and

obey this heavenly voice of the true Shepherd, are goats and swine, and not sheep; let them profess what they will, they feed upon husks, and are wandering in the dry places, and upon the barren mountains where the wants are; and the green pastures of life and salvation they are strangers to.—*William Shewen.*

Religious Items, &c.

Religious Itineracy.—In a recent number of the *Christian Standard* [Methodist] the editor states his intention, in company with a few others, to start on a religious journey round the world, setting out early in the summer of next year. He clearly states the governing motive for the trip to be a belief that he is "called of the Lord" to undertake it, and that it does not originate from any desire to travel or to enjoy the pleasures of sight-seeing. While acknowledging that he has no means at command to defray his own travelling expenses, he says: "Our business is to make what preparations we can, and be ready at the proper time to start on our journey, leaving the question of 'scrip and purse' to be provided for by Him at whose bidding we deem it our duty to go."

He proposes to spend some three months in England, Ireland and Scotland, then proceed to Rome and thence to India, where three more months will be required. Six weeks are to be allotted to Australia; and the homeward route will be via California, Salt Lake City, &c. The whole tour will probably occupy about one year. As to a plan of operations, he states, "we must frankly answer we have none except the general one, to go where, when and as the Lord may direct, and his people may open our way."

Behavior at times of worship.—The *Primitive Christian* (German Baptist) condemns the practice of those who find themselves early at places for worship, entering into general conversation. It says "if they feel the spirit of devotion and worship already kindled in their hearts, they will not be likely to want to talk about worldly things. And if they do not feel the spirit of worship, they should labor to feel it, and to converse about worldly subjects is by no means a good way to obtain it.

"All Christians should seek to cultivate the spirit of secret devotion, and of holy meditation and musing. Then in the stillness of their hearts they may worship God greatly to their edification."

A correspondent in the same paper asks whether any feel called upon to be thankful to the Lord "for the privilege of smoking the poisonous weed," when they put a cigar in their mouths. The tenor of his remarks evidently indicates that he regards the use of tobacco as one of the things that no blessing rests upon.

The *Primitive Christian* says: "Where are we drifting," is the question now being discussed among the Friends. Of late there is being manifested among them a great looseness as to order and discipline, and as a result they are drifting away from their long cherished and very commendable principles of plainness. If this disposition is encouraged and continued, they will soon lose their identity as a people.

A Christian place of worship has lately been built on a hill near Jabra, India, by native Christian masons, carpenters, and other artisans, and these workmen were originally thieves by profession. In consequence of having become Christians, they have not only forsaken their evil ways, but learned their various trades.

Natural History, Science, &c.

Sand-Fields and Shell-Heaps.—The aboriginal relics found in Monmouth and Middlesex counties in New Jersey, the scene of my explorations for the past two years, are most abundant in the places locally known as "blown sand-fields." Most of these fields have been under cultivation but are now, for the greater part, entirely abandoned. These spots are peculiar and invariably attract the observer's eye, being totally different in appearance from the surrounding surface; the sand or top soil having been blown away leaves a bare, barren spot nearly destitute of vegetation, strewn with broken pebbles, generally of small size, many showing the former action of fire, and frequently in regular piles or heaps. Amid these heaps or in their immediate vicinity, the soil frequently presents a carbonized appearance, much darker in color than that adjacent to it.

Scattered over these areas are found the various kinds of implements, chippings and fragments frequently interspersed with clam and oyster shells, when the locality is upon a stream flowing into the coast bays or inlets. These sites of aboriginal villages or camping grounds are numerous in the two counties mentioned and, having explored more than forty of them where the "finds" were most abundant, scattered over areas of from one to six hundred acres, I have made a large collection, and many interesting observations. Nearly all the chipped and polished stone implements known to archæologists of this section are found in these sand fields; also, some of shell and many made of the whorl of the Pyrula, but those implements and ornaments of copper, found in other parts of the United States, are rare here, though occasionally found, while as far as I am aware, those of bone are entirely wanting. Fragments of pottery, some of which show profuse ornamentation, are very numerous and indicate, in some instances, vessels of a large size, as much as twelve inches in diameter. The chipped implements are, for the greater part, made of Jasper and a Basaltic stone, neither of which are found *in situ* anywhere in this part of the State. It may be of interest to note here that I have in my cabinet a lozenge-shaped stone of Catlinite (red Pipestone), neatly perforated, found near the village of Englishtown in Monmouth county, 1100 miles from its quarry!

In comparing the specimens gathered from different places great differences are to be noted; a finely made arrowhead as hard and sharp as when it left its maker's hand, will be found lying upon the surface in company with a rude one of the consistency of chalk, one that needs to be handled with the greatest care for its preservation, literally a decayed stone. Again, some places will furnish the majority of its arrowheads and spear points of a particular pattern. Generally the simple stemmed variety is the most common, though in one sand field the predominating style of arrow points is bifurcated base, barbed and beautifully serrated.

Near Old Bridge, Middlesex Co., along the line of the Old Camden & Amboy R. R., near the South River, is one field strewn with fragments and flakes and a fair representation of the usual "finds," but not one arrowhead less than a half-mile away in another sand field they were numerous. In the field characterized by the absence of arrowheads, gathered on an area of 900 square feet, fifty six broken spear heads of large size and good workmanship; ten of them were the pointed ends and forty-two the stemmed, thirty-four were of one mineral. No perfect spear heads were found among the broken ones. One of the most prolific spots in New Jersey is Spotswood, ten miles from Old Bridge, and also near Freehold, Monmouth Co. More than 400 perfect implements have been collected from an area of about an acre. Along the head waters of the Manosgrav River are three sites or camping grounds of the Delaware Indians, all on the border of the extensive forest region known as the "Southern Pines," they are not more than two miles apart.

Implements are frequently found *en masse*. Most of these *caches* are rude looking flakes but one instance that came under my observation is a marked exception. These were unearthed at 18 inches from the surface, and when made acquainted with the fact, more than two years after, I found there 64 of them in perfect condition, averaging 5 inches in length by 3 in breadth, well executed, and evidently completed; there were original many more.

There are many shell-heaps of aboriginal origin along our coast, but few of them reward the seeker with anything except a few chippings, and in many even they are wanting. The shell heap near Keyport, described by Prof. Rau, *Smithsonian Report*, 1864, *p.* 37 is an exception, and is the only one in the vicinity, as far as I am aware, that can be called a genuine Kjökkenmödding; the majority having been made by the Indians casting away the valves of the shell fish after stringing or otherwise preparing them to carry back to their more permanent habitations in the interior; for our State was traversed by well-defined trails leading from the Delaware to oyster producing inlets of the Shrewsbury, Squam and other streams. One of these heaps near Tuckerton known as the "Hummock" has its base upon the Salt Meadows, a half mile from the firm land, and is very conspicuous as it can be seen from out at sea; it is a solid mass of clam shells (*Venus Mercenaria*) 11 feet high, 25 feet long and an average width of 6 feet; upon the top are growing several red cedars six inches in diameter, no whole shells could be found and but a few entire valves; they all showing the marks of having been opened with a rude instrument. This has been opened several times, and tons of shells carted away, but not a chipping or fragment of pottery has been seen, though it is of undoubted aboriginal origin, and upon the main land opposite and a half mile away ground axes, celts, and other implements have been found.—*C. F. Woolley in The American Antiquarian.*

Chickadee, Downy Woodpecker and Goldfinch.—A part of the interest that attaches to the Chickadee, the most noted and familiar of our winter birds, is proof that song is not necessary to make the voice of a bird agreeable. All his notes are pleasant, and there are a great variety of them, but they are not measured or continuous. Their principal charm is derived from their association with the cheerful habits and sylvan habitats of the bird, his lively motions and interesting w

ie call note, from which he derives his name, one of the most animated sounds that can imagined. Chickadee dee-dee is sure to be tered, at irregular intervals of two or three nutes, by each individual of any small ittered flock that may be assembled near r windows.

Chickadees do not forage in compact flocks, e the sparrows and other granivorous birds, ose food, consisting of the seeds of grasses d other herbs, is distributed profusely over nost every open field. The food of Chickees being almost wholly of insects and their gs and chrysalids, which are lodged upon o wood and bark of trees, is not abunnt in any place and can be obtained only diligent search. Chickadees are therefore liged to scatter like woodpeckers, because eir food is scattered. We very rarely see re than two or three of them on a tree at e same time. Their dispersion, however, is t the result of any concerted arrangement ong the birds. They naturally pursue that rse that is attended with the most sucs.

Yet, though never associated in large comnies, they do not like to be alone. While sy in their search for insects, they frequently er the cry of chickadee, as boys will halloo, en a party of them are scattered over a ortleberry pasture. This cry, if heard, is mediately answered by other birds of the ttered flock. These calls and responses serve notify them of each other's presence. If re should be no answer, the bird immedily flies to another tree, and repeats his l, till he hears a reply and is assured of the arness of his comrades. Woodpeckers are ch less noisy. They do not need so many es of greeting and assurance, because their quent hammering upon the trees answers imilar purpose. Nature bestows on birds l other animals only just such an amount language as their wants and circumstances uire.

t is seldom we hear the notes of the Chickee any where near the woods without disering the Downy Woodpecker somewhere the vicinity, distinguishing him by his ckled plumage, his scarlet crown, and his lden and rapid movements. In the lonely son of winter, birds of similar habits have eneral inclination to associate for mutual tection; they are cheered by hearing the ces of others around them. But there ms to be a sort of affinity between the small odpeckers, the Creepers and the Chickas. They do not join company, but they p within hearing of one another from a iable feeling, of which they probably have less than the gregarious species.

A singular habit of the Downy Woodpecker, l one with which all are familiar, is that ich has gained him the name of "Sapker." He bores little round holes just ough the bark of the tree, usually an apple e, not penetrating into the wood of the nch. These holes form a complete circle nd the branch of the tree, about half an h apart. Our farmers were formerly very ous of these little Sap-suckers, considering ir practice injurious to the health of the es. A long series of observations has proved harmlessness.

The gregarious habits of certain species of ls, and the more solitary habits of others the necessary consequence of their difent ways of feeding. The insect-eaters among land birds are seldom associated in flocks; but they are fond of company, and do not like to be alone. The granivorous birds on the other hand with a few exceptions are gregarious. Such are the English Sparrows and our Snow-buntings; and it is remarkable that the Bob-o-links, which feed on insects during their breeding season at the North, are never seen in flocks till the autumn, when they are changed into Rice-birds, and feed exclusively on seeds.

It is not every species of seed-eaters that assemble in compact flocks. The American Gold-finch, or Thistle-bird, and nearly all the Finches are examples. In grass fields that have not been gleaned, a large flock of Buntings would find ample materials for any single repast. But Gold-finches must scatter, because the hemp, thistles and other compound plants that afford them subsistence are distributed unequally, and seldom cover a whole field.

The Gold-finch stays as late as he can obtain a good supply of food. His song is very melodious. They have a singular habit of singing as it were in concert. This takes place only in the spring, before the birds have built their nests—probably before they have mated. While chattering together upon a tree, where a company of them have assembled, as soon as they perceive the approach of a new comer, especially if it be a female, they raise a simultaneous shout of song.

The cries of all birds, as well as of other animals, serve undoubtedly a definite purpose in their economy. There is a purpose in all their notes and cries. Birds in general utter very similar cries when they are captured; and it is remarkable that courageous animals make a louder noise, when they are seized, than those of a timid species. There is no quadruped more courageous than the hog in its wild state. The instinct of this animal causes the whole herd to run to the protection of any one of its species when it is in danger, and the instinct of self-preservation causes the victim, when captured, to yell and make the loudest outcries. Birds in general are more resolute in defending any of their number, when attacked, than quadrupeds, and are consequently more vociferous when they fall into the clutches of a foe.—*W. Flagg in Atlantic Monthly.*

Thomas Story's Visit to Boston Common, in 1699.—The next day, accompanied by some Friends, we went to Boston: near which, on a green, we observed a pair of gallows; and, being told that was the place where several of our Friends had suffered death for the Truth, and had been there thrown into a hole, we rode a little out of the way to see it; which was a kind of pit near the gallows, and full of water, but two posts at each end, which had been set there by means of Edward Shippen of Philadelphia, a reputable Friend, formerly of Boston; who would have erected some more lasting monument there, with leave of the magistrates, but they were not willing; since it would too frequently and long bring to remembrance that great error of their ancestors, which could not now be repaired; so that he had only leave to put down those posts, to keep the place in remembrance, till something further might be done, at a time when it might be less obnoxious.

While we sat on horseback by the pit, we were drawn into right silence, by the awful, yet life-giving presence of the Lord; which there graciously and unexpectedly visited us together and tendered us; which so raised our minds, though in deep humility before the Lord, over that evil spirit which murdered our friends, (yet too much alive in Boston), that, for my own part, the inhabitants were no more than as the dust in the streets as we rode through among them. And though they gazed upon us with looks denoting the old Apollyon yet alive in them; yet we could see them as far below that Divine Truth we faced them in, as the earth is the heavens; remembering that where Truth hath suffered, Truth will triumph in all the faithful, and will arise one day in glory, to the utter condemnation, shame and confusion of all his enemies.

But though I, for one, rode into the town, in this inward and holy triumph; yet, in a short time, I felt myself so inwardly weak and cast down, that I was as the dirt under the feet of all; so that I could not look even their children in the face for a time. But being raised again by the Truth into my former condition, I then perceived that the state of triumph I had been in, represented to me the state of glory which the Lord Jesus and his saints, with those our Friends and others, are now in; and that low state represented the condition of the Seed of life in that people, still suffering under all.—*T. Story.*

THE FRIEND.

TENTH MONTH 4, 1879.

Samuel Bownas relates that when he was a young man, he was accustomed to attend meetings for worship, but derived little benefit therefrom, except being kept out of bad company. He says, "One First day being at meeting, a young woman named Anne Wilson was there and preached. She was very zealous, and I fixing my eye upon her, she, with a great zeal, pointed her finger at me, uttering these words with much power: 'A traditional Quaker, thou comest to meeting as thou went from it the last time, and goest from it as thou came to it, but art no better for thy coming; what wilt thou do in the end.' This was so suited to my condition, that, like Saul, I was smitten to the ground, but turning my thoughts inward, in secret I cried, 'Lord, what shall I do to help it?' And a voice as it were spoke in my heart, saying, 'Look unto me, and I will help thee.'"

Alas! how many among us in this day, are like Samuel Bownas, only *traditional* Quakers. Some of us live moral, reputable lives, attend our meetings, are even interested in the concerns of our religious Society, and listen with satisfaction to the lively preaching of the Gospel by qualified instruments; but we are not brought under deep religious concern for our own salvation, we know not what it is to wrestle earnestly with the Lord for his blessing, as if our very lives were at stake, we feel little of that spiritual travail for the souls of our fellow-mortals, of which our Holy Redeemer has set us such a glorious example, and we are not sufficiently in the practice of bringing ourselves often during every day in feeling into the Divine presence, and there having all within us hushed into holy reverence before Him who is the Author of our

existence, and who alone can prepare us for the enjoyment of Heavenly pleasures.

Each succeeding day finds those no better than they were before, and apparently not much worse, excepting that they are becoming more and more settled in a state of ease and security, having the form of godliness but destitute of the vital power. Oh that the language might be sounded with awakening force in the heart of every one of this class, "What wilt thou do in the end?" and that like Samuel Bownas, they might be "smitten to the ground," and made to cry in earnestness and sincerity, "Lord, what shall I do to help it?"

He who raises in the heart of the repentant sinner the imploring cry, "God be merciful to me a sinner," is ever ready to listen to the petition which He has inspired. As these continue in this humble, fervent, and wrestling condition, the gracious language will be extended to them, as it was to S. Bownas, "Look unto me, and I will help thee."

SUMMARY OF EVENTS.

United States.—One of the Vice-Presidents of the Pennsylvania Railroad recently stated, thirty years ago 7,000,000 tons per year, was considered the maximum capacity of a double track railway between Philadelphia and Pittsburg. In 1878 the tonnage of the Pennsylvania Railroad was 11,000,000, and the extent of its capacity is not considered reached. The cost of moving one ton per mile a few years since was one cent, which is now reduced to half-a-cent. The most important element in causing the reduction of expenses has been steel rails, which are now furnished at two-thirds the cost of iron rails thirty years ago.

The United States Corps of Engineers have recently accomplished the sounding of the Niagara River, the result of which gives the depth of the river, at the point nearest the foot of the falls, which was also quite near shore, to be 83 feet—the next cast of the lead gave 100 feet, deepening to 192 feet at the inclined railway. The average depth to the swift drift, where the river suddenly narrows, with a velocity too great to be measured, was 153 feet. Under the lower bridge, where the whirlpool rapids set in, the computed depth is 210 feet.

A statement collected from the reports of U. States consuls, on the condition of labor in the countries of Europe, is to the effect that "More misery results from strikes, drinking, socialism and communism in England and Germany, than from all other causes, hard times included. The French working men and women, though obtaining less wages, are more prosperous than the working people of Great Britain. This is owing to the greater frugality and providence of the former, as compared with the strikes, drinking habits, and consequent recklessness of the latter. In the United States the business of an agitator should find no favor. It might be forgiven if the peasant of southern Germany, whose daily wages are less than twenty-five cents of our money, should think their lot a hard one; but it is a pitiful commentary on human nature, that any one of all these United States should be suffering from the specious pleas and unsound logic, of those who hope to ride into political power by deceiving the people into imagining themselves oppressed."

The number of immigrants who arrived at New York during the twelve months ending 8th mo. 31st, was 108,507, against 75,035 for corresponding period last year.

One hundred and fifty colored emigrants from Nashville, arrived it St. Louis recently, on their way to Kansas. They stated they were able to pay their way, and take up land on reaching their destination.

The report of the last cotton crop shows that 4,451,368 bales were received at Southern ports, 439,842 bales were shipped overland to Northern mills, and 184,945 bales were consumed in the South; 3,465,937 bales were exported, of which 2,052,555 went to England, 422,948 to France, and 938,904 elsewhere on the continent. The heaviest producer of cotton was Louisiana, which raised more than one-fifth of the crop. The average weight of a bale was nearly 474 pounds.

The bullion product of the United States, for the half year ending 6th mo. 30th, is given at $34,778,800. Of this total the value of gold was $15,000,000; silver, $17,000,000; lead, $2,778,800.

The recent flow of the precious metals toward the United States is the more remarkable in view of the fact that during every year since 1861, there has been an excess of exports of specie from the United States, over the imports into the United States. So late as the year 1875, there was an excess of exports of specie amounting to $71,200,000.

A fire in Deadwood, Dakota Territory, on the 26th ult., destroyed about 175 buildings, mostly stores, and rendered two thousand people homeless. The loss is estimated at $1,500,000.

The immigration into Eastern Oregon and Washington Territory, has been larger this season than at any time since the original settlement of the country. One effect of this, is the increased development of the agricultural resources of the country. It has been estimated that 80,000 tons of wheat will be shipped this year from these sections through Walla Walla alone. Another result of the settlement of the country is the impetus given to railroad enterprise; the State Legislature has offered inducements to Eastern capitalists to build roads.

The total number of deaths from yellow fever in Memphis to the 27th ult., is given as 382.

The deaths in this city the past week were 253. Of these 177 were natives of the United States; 147 adults, and 106 children, 61 being under one year of age.

Markets, &c.—U. S. sixes, 1881, 105¼; do. 5's, 103⅛; 4½ per cents, 1891, 105½; 4's, registered, 101¾; do. coupon, 102¾.

Cotton.—Sales of middlings were reported at 11 a 11¼ cts. per lb.

Petroleum.—Crude 6 cts. in barrels; and refined 6¾ cts. for export, and 7½ a 7¾ cts. per gallon for home use.

Flour continues in demand. Minnesota extra, $5.75 a $6.25; Penna., $5.50 a $6.25; Patent and other high grades, $6.25 a $6.75. Rye flour, $4.12½ a $4.25. Corn meal, $2.75 a $2.80.

Grain.—Wheat unsettled, but prices higher: red, $1.28 a $1.29, and amber, $1.29 a $1.30. Rye, 74 a 75 cts. Corn, 58 a 59 cts. Oats, mixed, 33 a 35 cts., and white, 35 a 38 cts.

Seeds.—Flaxseed, $1.35 a $1.40; Timothy, $2.60 a $2.70 per bushel.

Hay and Straw.—Prime timothy, 85 a 90 cts. per 100 pounds; mixed, 65 a 75 cts.; straw, 85 cts. a $1.00.

Beef cattle were dull and prices favored buyers. Extra, 5¼ cts.; good, 4¾ a 5 cts., and common, 3 a 4 cts. per pound. Hogs, extra, 6 cts.; good, 5½ cts.; common, 5¼ cts. per pound. Sheep, 3½ a 4¾ cts., as to quality. Lambs, 4 a 5¾ cts.

Foreign.—In London on the 27th ult., U. S. bonds were quoted at 106¼ for the 5's, 108¾ for the 4½'s, and 104¾ for the 4's.

The Agricultural Returns for Great Britain, issued a few days ago, show that the acreage of wheat for 1879 was 10 per cent. less than the previous year; the acreage of oats was also less; while that of barley and potatoes had considerably increased.

The official report of the keeper of Mining Records for 1878, shows a decrease in the production of coal of 1,955,876 tons. In 1878, 17,229,781 tons of iron ore were smelted, against 18,250,110 tons in 1877. The decline in prices was even greater. The total value of coal produced in 1878, was $232,063,765; and of pig iron from ores of the United Kingdom alone, $80,785,000.

The losses from fire in Russia during the 8th month is stated to be 20,000,000 rubles.

Late advices by mail from the west coast of Africa, say that Henry M. Stanley and his companions had arrived at Sierra Leone from Zanzibar, in the steamer Albion.

The International Exhibition at Sydney, New South Wales, is spoken of as a success. Great Britain has 800 industrial exhibits, and 513 of fine arts; Germany has 691 entries; Austria, 170; France has 350 industrial exhibits and 168 of fine arts; Belgium 236 industrial, 50 of paintings; America 150 industrial exhibits.

Some idea of the magnitude of the business of raising sweet-scented flowers, may be gathered from the fact that Europe and British India alone consume about 150,000 gallons of handkerchief perfume yearly; the English revenue from French Eau de Cologne is $40,000 annually, and the total revenue of England from other imported perfumes is estimated at $200,000 each year. The London Journal of Horticulture gives the value of an acre of jasmine plants at $1250; an acre of rose trees $375; orange trees, $250; violets, $800; geranium plants, $4000; an acre of lavender will yield a value of $1500.

A private telegram from Havana states that three slaveholders, owners of 400, 1200, and 800 slaves respectively, have emancipated them, and contracted with them for their services for five years, and that other slaveholders intend following their example. T Spanish Government has decided to send five hund troops to Cuba forthwith. Several Deputies are solved to move in the Cortes the immediate abolit of slavery, without indemnity to the slave-owners.

A person writing from the province of San Pa Brazil, states that severe frosts occurred there in 8th month, which had so seriously damaged the co trees, as to reduce the crop for 1880 one half.

RECEIPTS.

Received from Joshua L. Harmer, N. J., $2.10, 53; from Mary W. Bacon, N. J., $2.10, vol. 53; fr M. M. Child, Del., $2.10, vol. 53; from Thomas K O., $2.10, vol. 53; from Samuel J. Eves, N. J., $2 vol. 53; from Thomas Emmons, Io., $2.10, vol. from Henry Newton, England, 10 shillings, vol. from Ezra Stokes, N. J., $2.10, vol. 53; from Rich Mott, Agent, Io., for William Pierpont, Robert Hampton, Stephen Hodgin, John E. Hodgin, Rebe Askew, and Joseph Patterson, $2.10 each, vol. 53; fr Jacob Reeder, Io., $2.10, vol. 53; from Richard Hai Clayton Haines, and Isaac H. Stokes, N. J., $2.10 ea vol. 53; from Alice P. Roberts, Pa., $2.10, vol. from Margaret Robinson, Gtn., $2.10, vol. 53; fr John B. Comfort, N. J., $4.20, to No. 52, vol. 53, for Nathan Carslake, $2.10, vol. 53; from William Buzby, N. J., $2.10, vol. 53; from James Woo Agent, Ind., $2.10, vol. 53, and for Israel Hall, $2. vol. 53; from Hiram Rees, Texas, $1.05, to No. 33, 53; from Benjamin Ellyson, Io., $2.10, vol. 53; fr Josiah Stratton, Io., $2.10, vol. 53; from George Penrose, Pa., $2.10, vol. 53; from T. Chalkley Palm Pa., $2.10, vol. 53; from William Hicks, City, $2, 53; from Pennell L. Webster, Pa., $2.10, vol. 53.

WESTTOWN BOARDING SCHOOL.

The Committee who have charge of this instituti meet in Philadelphia on Sixth-day, Tenth month 3 at 10 A. M.

The Committee on Admissions meet on the same d at 9 A. M., and the Committee on Instruction at 2 P. M.

The Visiting Committee meet at the school on Seco day evening, 9th mo. 29th. For the accommodatio this committee, conveyances will be in waiting at Str Road Station on the arrival of trains which leave Ph adelphia at 2.30 and 4.40 P. M.

THE CORPORATION OF HAVERFORD COLLEGE.

A Stated Annual Meeting of "The Corporatio Haverford College" will be held at the Commit room of Arch St. Meeting-house, Philadelphia, Third-day, Tenth month 14th, 1879, at 3 o'clock P.

Edward Bettle, Jr., *Secretar*

WESTTOWN BOARDING SCHOOL.

Our friends Benjamin W. and Rebecca G. Passm having resigned their positions as Superintendent Matron of Westtown Boarding School, Friends may feel drawn to engage in the important and resp sible duties of superintending this Institution, are quested to communicate with either of the undersig The present Superintendents desire to be release 4th month next, or earlier.

William P. Townsend, West Chester, Pa.
John S. Comfort, Fallsington, Bucks Co., P
Charles J. Allen, 304 Arch St., Philadelphi
Elizabeth R. Evans, 322 Union St. "
Anna V. Edge, Downingtown, Pa.
Deborah Rhoads, Haddonfield, N. J.

FRIENDS' ASYLUM FOR THE INSANE

Near Frankford, (Twenty-third Ward,) Philadelp

Physician and Superintendent—John C. Hall,

Applications for the Admission of Patients m made to the Superintendent, or to any of the Boa Managers.

Married, at Friends' meeting, West Chester, Ninth mo. 18th, 1879, T. Francis Warringt Josephine L. Smith.

Died, at his residence, near Barnesville, Oh the 15th of Ninth month, Sinclair Smith, i 49th year of his age, a member of Stillwater Mo and Particular Meeting.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut Street.

THE FRIEND.

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PHILADELPHIA.

For "The Friend."

Silent Meetings. Ministerial Offerings.

On the subject of silent meetings, Robert arclay writes: "God causes the inward life ie more to abound, when his children as- mble themselves diligently together to wait on Him; so that, as iron sharpeneth iron, ie seeing of the faces of one another, when oth are inwardly gathered unto the Life, veth occasion for the Life secretly to rise, nd to pass from vessel to vessel. And as any candles lighted, and put in one place, greatly augment the light, and make it ore to shine forth; so, when many are gath- ed together into the same Life, there is ore of the glory of God, and his power ap- ears to the refreshment of each individual; r that he partakes not only of the Light nd Life raised in himself, but in all the rest. nd therefore Christ hath particularly pro- ised a blessing to such as assemble in his ame, seeing He will be in the midst of them." nd again, in the language of R. B., "When came into the silent assemblies of God's eople, I felt *a secret power* among them, which uched my heart; and as I gave way unto it, found the evil weakening in me, and the od raised up; and so I became knit and nited unto them, hungering more and more ter *the increase of this power and life*, where- I might feel myself perfectly redeemed." is recorded of Daniel Wheeler, that "The tle meeting which he attended in the early rt of his religious course, that of Hands- orth Woodhouse, was usually held in silence; nd he has often been known to refer to some those solemn seasons, as times of peculiar struction to his mind; in which the power the Lord was sensibly felt, and his Truth vealed." And again D. W. testifies: "It is dispensable, in order to the performance of ne spiritual worship, to wait in reverential ence for the renewal of that strength, which mighty through God to the casting down aginations, and every high thing that ex- teth itself against the knowledge of God,— the "bringing into captivity every thought the obedience of Christ," even to the obedi- ice of the Spirit of Truth in our hearts, *thout which none can worship God in Spirit nd in Truth.*" Stephen Grellet in his me- oirs sets forth: "I continued diligently to tend meetings, which were held in silence. ery few persons assembled there, and I had no communication with them at all for some time. I have frequently considered since, that it was a favor that my lot was cast in a place where I had no outward dependence to lean upon. In religious meetings, as well as out of them, *my single concern was to feel after* the 'influences of the Holy Spirit in my own heart.'" Another anonymous writer on this subject says: "Our meetings were primarily meetings for *worship*—of which silence was the most fitting basis—in which each soul present might enjoy communion with its Creator, and receive from his hand the supplies which He was pleased to impart—waiting till the Holy Spirit constrained to vocal utterance."

John Griffith, who, as a writer, is so full and clear in relation to ministry, declares: "It became indisputably clear to my understanding, that it is impossible to administer, in a feeling, effectual manner, to people's several states, unless we are baptized thereinto. Well adapted words, and sound doctrine, as to the external appearance, may, without much difficulty be attained; seeing we have the Holy Scriptures, and many other good books containing the principles of Truth, and the Christian experience of the Lord's people; yet all this, delivered with the tongue of men or angels, will prove an empty fruitless sound without the power and demonstration of the Spirit of Christ, who enables his upright-hearted ministers to search all things, yea, the hidden mystery of iniquity, as well as the deep things of God, even as he led his prophet Ezekiel to look through the hole in the wall, that the most secret abomination may be brought to light and testified against." Bearing on the same subject are the following testimonies:—"It is very important that ministers should be strengthened to refuse the demand of the itching ears for words, when nothing is committed to them to deliver, and equally so, that they deliver faithfully what is given them, even though it may be disagreeable truths, to those to whom it is addressed." "Friends in general are fearful of having much said, unless it be under a good deal of religious feeling, lest it should be more in the form than in the power of the Lord." "With regard to the nature of the religious discourses in our meetings, I would observe that even a powerful and living address, whether longer or shorter, requires a listening and teachable spirit, on the part of the hearers, to be of any profit."

Until a comparatively recent period it has not been an unusual thing for ministers in our Society to have their mouths closed for a longer or shorter period. Thus Job Scott writes: "The eleven first meetings I was at, after I left this city (Philadelphia), I was shut up in profound silence, except a few words at the close of the first. Trying was this dispensation; but in it I learned much patience. I thought I knew before what it was to suffer and want, and also something of true patience, but I find we have much to learn, even after we think we have learned much." And again: "What will come next is beyond my short-sighted ken; for I thought my eleven days' captivity, mentioned in a former letter, was near the utmost I had to expect. But, alas! I was not many days liberated from that till I was plunged again, so as not to be able to open my mouth in a meeting for worship, from the 9th of 11th month till yesterday the 30th [of the same], being quite shut up in fifteen public meetings and divers meetings for church affairs." He adds, "I suppose I am a wonder to many, but my tongue clove to the roof of my mouth. I could no more utter words with *peace* in these meetings than I can at other times keep silence with *peace*." It is stated that Sarah Harrison, throughout her visit to America, felt a great care not to minister to itching ears, but would rather travel on in silence and sorrow, than speak unless under the clear requiring of duty." We have the statement, that Nicholas Waln, while in England, was for a long time under a silent, suffering travail of spirit, and for perhaps months, did not open his mouth in the ministry. Richard Jordan thus wrote to his wife from Falmouth, Great Britain, in 1802:—"I arrived here yesterday, after having attended sundry exercising meetings, some in course, and some appointed; but in most of them I have had to wade through wholly in silence. * * This is sometimes mortifying to the creature, especially in appointed meetings; but alas! what can we do; when He who hath the keys of David is pleased to shut, who can dare attempt to open? This would not be ministering in the ability which He only giveth;" and, he subjoins, "I fully believe that attempts of this sort, is the reason of so much lifeless ministry prevailing in the world (even amongst *us* as well as other people), which I believe, seldom (rightly) either opens the understanding or convinces the judgment. * * It is only by the breath of life from God, that man becomes a living soul, and it is only by the renewing of it in our souls that we are enabled to offer acceptable offerings unto him." Joseph Whitall, in early life a student of law and afterwards a worthy and valuable minister (for an account of him, see Book of Memorials, 1879 edition, pp. 286, 296) was quite infrequent in his religious communications: so much so that the late Samuel Bettle, of Philadelphia, once said familiarly to him, that "if he would let him know when he was going to preach, he would ride down to Woodbury to hear him." Our late beloved friend, William Evans, under date of Ninth month 8th, 1846, writes: "I have passed most of our meetings for months in silence; and not unfrequently without much evidence of the stirrings of Divine life, and the mantle of sorrow and mourning has been the covering of my spirit." And again, Eleventh mo. 7th, 1853: "For many days I have been shut up, and all

ability to preach the gospel has been withdrawn, as though I should never again be called into the work. I have been almost destitute of any sense of the quickening power; and I saw that no former openings or favors would give the least ability or authority to put forth a hand in this solemn and weighty work." Lastly, in the recently published "Letters and Memoranda of Mary M. Sheppard" is the note, that her cousin, John Miller, who was an acknowledged minister of the meeting to which she belonged, "spoke to us to-day, after perhaps two years' silence."

These humiliating experiences of the gifted and the good might be greatly multiplied; but enough has been given to show that servants and handmaidens have, in pure dependence for the exercise of their gifts, not unfrequently been brought to the acknowledgment of David: "All my springs are in Thee." That at times the Beloved of their souls, for the trial of their faith, has so withdrawn himself, so become to them as "a spring shut up, a fountain sealed," that like the spouse in the canticles, they had oft to mourn his absence, and to wait "until the day break and the shadows flee away," before He returned unto them, whose "name" ever was and is to all his faithful ones, as "ointment poured forth."

"For The Friend."

Six Months in Ascension.

(Continued from page 60.)

Ascension was discovered by Juan de Nova, a Portuguese navigator in 1501, and was so called because it was first sighted on Ascension Day. It is one of the peaks of a submarine volcanic ridge which separates the northern and southern basins of the Atlantic, and is situated 8° S. of the equator, and about midway between the coasts of Africa and South America. It is one of the most isolated islands in the world, and has no land nearer than St. Helena, which lies 800 miles to the south-east.

It is doubtless the apex of a great volcanic upheaval, though there is no record of recent disturbance on it. Its general form is a triangle, each side of which is about seven miles in length. Round the shores are black and rugged streams of basaltic lava, many of which can be traced to points of eruption at the base of Green Mountain—a great mass of trachyte 2,870 feet high, near the centre of the island—or to numerous little red-colored hills that seem to be piles of cinders. Everything is of volcanic origin except the accumulations of coral and shell sand in the small bays.

"Portuguese and French alike passed the untempting isle. No nation coveted its barren shores, until the British lion stretched out a paw in 1815 and gathered it into his heap of treasures. Napoleon had then been sent to St. Helena, and we dared not leave such a vantage point open to the enemy; so the British flag was planted on yet another spot of the globe, and Ascension became, to all intents and purposes, a man-of-war guarding Napoleon at St. Helena. Though there is now no Napoleon to guard, we still keep possession of Ascension, for no other reason, that I can see, than that we do not wish anybody else to have it."

"The government of Ascension is unique. No other *land* in the world is ruled by the same laws, and my husband and I are the only civilians that have ever been subject to them. When David decided on this island as the most favorable spot on which to observe the Opposition of Mars, the first step was to obtain permission from the Lords of the Admiralty to go there. This permission was readily granted, through the kind intervention of the Astronomer Royal; and not only that, but, what was of immense importance to me, the accommodation usually accorded to a married officer was provided for us. Our official letter also contained the promise of assistance in erecting the Observatory, a blue-jacket for night-watch, and a gracious permission to *buy meat.* Without this letter, we could no more have landed on Ascension than we could have boarded a line-of-battle ship."

"Indeed, in the *Naval Gazette*, the population of Ascension will be found under the heading 'Crew of the *Flora* Tender;' and service here does not mean half-pay to the naval officer, but counts for active service afloat. Ascension acquired the name of the '*Flora* Tender,' I believe, at the time that H.M.S. *Flora* was anchored there, and when the island of course provided her supplies. Now the *Flora* is stationed at the Cape for better anchorage, but her 'Tender' still stands firm in mid Atlantic, and never drags her anchors as the *Flora* once did alongside of her.

"It was late in life for us to go to sea, but we very soon dropped into sailor-like ways, and by-and-by we adopted even the language of Jack. A kitchen was not a kitchen here, but a 'galley;' the pantry became a 'locker;' our floors and tables were no longer scrubbed, but 'swabbed out;' and dinner had not to be cooked but to be got 'under-weigh.'"

One gallon of water a day for all purposes was all that was allowed, and this scarcity, our author says, "was at first very difficult to take into account in household expenditure; and my surprise was great when, on the first morning I sent some linen to be washed, 'Sam,' our handsome Krooman, returned to say that I had forgotten to send the water. This was truly an extra thought to the house-wife; and in many ways the first days of housekeeping on Ascension were rather bewildering. But by-and-by light appeared through the wood, and I found that once started on the proper routine, the road was not so rough after all.

"By careful management and a plentiful use of salt-water whenever it was practicable, we could eke out our scant allowance of fresh water to a sufficiency; and this novel poverty enabled me to make two valuable discoveries in culinary art, viz., that fish and potatoes are better when boiled in salt water than in fresh. We soon got accustomed to tinned milk and vegetables; and when the rollers disappeared, we found ourselves by no means dependent on the scanty meat rations, for the fish here was as good and plentiful as it had been at St. Helena. And then there was the turtle!

"A turtle was killed once a week, and our share of the booty generally provided us with sufficient to make a turtle-steak pie, besides a slice of fin for soup. The steaks were excellent, stewed or baked, but they could not stand the ordeal of a gridiron. Cooked over the fire, the meat became hard and juiceless, almost as bad as an Ascension *beef*-steak. With the fin, and taking care not to omit the 'calipash,' and 'calipee' we made delicious soup, when we could spare water for it; but some weeks we had to pay the price of a little extra extravagance in the precious fluid, by being deprived of our soup. Then, with sad hearts, we stewed the fin, and it made a pa table if not a pretty dish.

"Verily, all one's pre-conceived ideas of t relative values of things were here turned i side down. Water carefully measured a treasured, potatoes 4*d.* per lb., occasional cabbages from St. Helena knocked down auction at 1*s.* 6*d.* each, milk priceless, a turtle soup for nothing. It was very diffic to comprehend at first, and I suffered mu from alternate feelings of stinginess and pro gality before being able to master this ne domestic economy; but after the first feelin of bewilderment were over, the novelty w delightful."

These turtles are kept in "two large sto built enclosures, into which the sea flo freely through narrow sluices. Here I s more than a hundred huge creatures, looki like monsters of a bygone age. At first sig these dark masses, just showing above wat might be mistaken for slimy, seaweed-cover rocks, till one of them slowly moves—plac a finny foot on the top of the 'black thi next to it, and rears aloft an ungainly he showing a breast of leathery, shrivelled sk speckled and streaked with a motley of yello green, brown and red. Those we saw we certainly of ample size, each animal weighi from five to six hundred weight; but th take a long time to acquire this weight, a the full-grown ones are said to be a hundr years old.

"I do not know how this conclusion arrived at, for the young turtle are seldom ever, seen from the time that they make th way into the water, straight from the e until they return again to land, at full grow and maturity, to deposit their eggs; but th are certainly slow-moving, slow-living, slo growing animals."

"One of the many curious facts connec with the turtle is, that no males are ever se The females are captured when they come lay their eggs on the little sandy beaches t run here and there into the rocky coast Ascension. At North-east Bay, South-w Bay, Dead Man's Beach, &c., there are m stationed during the turtle season, from Chr mas to midsummer, to watch for the unw turtle as she scrambles up, about a hund yards above high-water mark, to deposit eggs. Here she digs three or four nests herself, one after the other, eight to ten f across by about two feet deep. In these lays often three hundred eggs in a seas forty or fifty in each; and leaving them to cubate in the hot sand, a two months' proc she makes for the water again."

(To be continued.)

General Harrison and Total Abstinenc When General Harrison was running for Presidency, he stopped at the old Washing House in Chester for dinner. After din was served, it was noticed that the Gen pledged his toast in water, and one of gentlemen from New York in offering anot said, "General, will you not favor me by dri ing a glass of wine." The General refuse a very gentlemanly manner. Again he urged to join in a glass of wine. This too much. He rose from the table, his form erect, and in the most dignified man replied: "Gentlemen, I have refused twic partake of the wine-cup. That should h been sufficient. Though you press the to my lips, not a drop shall pass the por

made a resolve when I started in life that I ould avoid strong drink, and I have never oken it. I am one of a class of seventeen ung men who graduated, and the other xteen fill drunkards' graves—all through e pernicious habit of wine drinking. I owe my health, happiness and prosperity to at resolution. Will you urge me now?"—*ristian Statesman.*

"For The Friend"

tracts from the Diary and Letters of Ebenezer Worth.

(Continued from page 59.)

Tunessassa, 12th mo. 24th, 1855.

Dear friend Joseph Elkinton,—Thou hast ason to think it strange that I have not ritten more frequently; it has not been used by any change of feeling towards thee. * I have felt some hesitation in writing, eling cautious of expressing anything in rerd to my remaining here for a time or aving. I desire to know what is right in is matter, and be enabled to do it, not havg a will of my own in it. I think it necesry to attend to the right time for returning, well as leaving home. It is safest and best submit this to Him, whose right it is to rect us in all our movements. * * * I ve been out some amongst the Indians, but t quite so much as I wished to be. The dians have been kind, and the time for the ost part, pleasantly spent: my way seems be made easy, and I have cause to be thankl for it. I know of no particular cause for disuragement, except the careless, idle habits cy are indulging in; I have spoken freely them on the subject, and they seemed to cept it as an act of kindness. I think the ay for further labor amongst the Indians is t shut against "Friends." I would be glad hear of your getting some suitable Friend come out and assist in carrying out the conrn of our Yearly Meeting. * * * That e may be preserved from doing any thing at would bring reproach upon the Society, obstruct or close up the way of carrying t this religious concern, is my sincere dere, and that our lives and conversation may vor of the sweet and precious spirit of the reat Head of the Church.

Thy friend,

EBENEZER WORTH.

Under date of 2d mo. 4th, 1857, our friend rote as follows, viz: "I think I feel a liberty note down some little account of the dealgs of a kind and merciful Providence with e, a poor unworthy sinner. Oh! that these vors may always be remembered with feelgs of gratitude to the Giver of all good."

(On the) 10th of 7th mo. 1856, I left home accompany J. W. on a (religious) visit to riends at Tunessassa and the Indians residg on the Allegheny and Cornplanter's reserition. Brother P—— took me to West hester; on my way as we rode along, he cned to be in a kind, favored frame of mind. W. and I got to Tunessassa on the 12th nd) visited one family in the afternoon. 3th. Visited a number of Indians. 14th. ent up the river as far as Tuneannguant, sited some on the upper end of the reservaon; staid at Great Valley that night. 15th. ent up the river to Horseshoe Bend, atnded a council, and called to see some Inans on our way. 16th. This morning had a mfortable and I think favored opportunity ith James Jacobs and two young men by e name of Killbuck; then travelled down towards Tunessassa, called at John Snider's, had an opportunity with his sick daughter, N. E.'s wife; made two other calls and got to Tunessassa that night. 17th. Fifth-day. Sat meeting with the family and some Indian children, and in the afternoon visited some Indians in the neighborhood of Cold Spring. I think the opportunities were favored ones. Returned to Tunessassa about sunset, and after supper received a telegraph requesting me to return home on account of the indisposition of brother Paschal; left about half past one, and took the morning train at Little Valley for home. I experienced a good deal of anxiety in the forepart of the night, afterwards became more calm and easy. 18th. Got to Philadelphia about half past 11 that night; was met by J. E., Jr., who informed me my brother was more comfortable; very pleasant news to me; staid in Philadelphia over night. 19th. Was met by brother J—— at West Chester, who brought me home. I was glad to find Paschal much improved; he continued to grow better (until) the 27th, (became) able to walk some in his room. (The disease) began to have the appearance of erysipelas. On the 1st of 8th mo. he was quite drowsy, rational when awake. On the 2d less drowsy, and I think enjoyed the company of the family—father and mother, his brothers and sister being with him. To me it was a favored time, not soon to be forgotten, for which I felt thankful. I think he was much favored on his sick bed; at one time he expressed there was none but the Great Physician could help him. At another, his only hope was in Heaven; that he had passed through a hard struggle, but then felt pretty comfortable. He died the evening of the 4th of 8th month, 1856, about which time there was a solemn, quiet, comfortable feeling in his room.

(1857,) 2d mo. 17th. I have often thought of my deceased brother (since he has been taken from us). When I have looked at the seat where he used to sit in our meetings left vacant, it has been productive of solemn feelings. It ought to serve as a warning to myself and others to endeavor to be prepared for the change. I have been favored the past winter with many sweet and precious seasons, often in the night when lying on my bed. These unmerited favors ought to be cause for love, gratitude and humility. Oh! my shortcomings, may there be an improvement in time to come. May I remember, if I should be spared to read this, the great favors that have in unmerited mercy been bestowed upon me. May the solemn enquiry be made, how is it with thee, oh! my soul! art thou living a life of obedience to thy Divine Master, or art thou living as thou lists in the world, and thy situation comparable to the unfruitful fig tree? Oh it is a solemn thing to trifle with the mercies of a kind and merciful Creator.

19th. 5th of the week. We had a solid refreshing meeting. I think it may be numbered among the unmerited favors, and might serve as encouragement in our low or discouraged seasons.

2d mo. 25th. Went with H. R. to West Chester, attended their Monthly Meeting. I was comforted in being enabled to feel my mind gathered to that which was a comfort and support. I feel glad I was there, and much reason to be thankful for the favors of the day.

2d mo. 26th. Our Preparative Meeting held to day; a pretty comfortable meeting; a merciful continuation of unmerited favor and cause for gratitude—may I not be like the unfruitful fig tree.

3d mo. 2d. Visited a member on account of a difference between him and another. Although very unworthy, I think I was favored with help to labor. May the praise be to Him who is the strength of his people.

3d mo. 4th. Got liberty of the Monthly Meeting to accompany Samuel Cope on a visit to the members and attenders of Robeson Monthly Meeting. * * * Returned home (from the family visits) on the 9th, with peaceful, comfortable feelings.

19th. Went to Philadelphia to attend the meeting of the Indian Committee; attended the meeting for worship held in the Arch St. meeting-house—a comfortable one to me. Great are the favors and long-sufferings of a kind and merciful Providence to me, a poor unworthy creature.

(To be continued.)

For "The Friend"

To the Junior Members of the Society of Friends.

I suppose there are not a few of the younger members of this Yearly Meeting, who are sincerely attached to the doctrines of Friends, and who recognize in them as close an approximation to real, practical Christianity, as can be found in any religious body. I also suppose that many, while acknowledging this, and respecting those who uphold the principles of the Society, are at the same time unfaithful in the performance of the duties which devolve upon them individually as members thereof. This condition among the young, is probably in many cases the result of indifference; in others it is caused by education, or possibly by diffidence; while in many the love of gaiety and youthful pleasures, directly leads them from a life dedicated to the service of Him to whom they owe all their many blessings.

It is a very noticeable fact, that some of our young Friends attend only the First-day morning meetings; that their conduct and conversation are not consistent with the principles of Friends; and that they manifest a lukewarmness in religion which cannot fail to produce concern in the minds of those truly interested in their welfare. On looking around, I see many of my own youthful age, who do not give evidence that they love the truths handed down to them by their ancestors. Very soon the fathers and mothers who have contended most earnestly for the faith in their day, will be called upon to exchange their earthly crosses for heavenly crowns; and the burdens that they relinquish will then have to be borne by the rising generation. Are the latter willing, and are they becoming qualified to take their burdens up?

Friends have ever accepted the cardinal doctrines of the Christian religion in common with many other professors; but as regards the *practice* of their faith, they have always had peculiar testimonies to bear, which have marked them as a distinct body of believers. A few of these testimonies have, after 200 years, been adopted by most of Christendom; some are now partially so; while many of the remainder are still deemed superfluous by others. If, therefore, some of these views are acknowledged to be correct, and if sincere inquirers after the truth are beginning to re-

cognize the importance of others, is there not great encouragement that the Society hold steadfastly to the principles it has ever maintained before the world? Certainly no one can suppose that it has had its day, and now can rest on its past record, for it still has many excellent testimonies to bear, among which may be mentioned those in favor of plainness, and against war, oaths, ritualism and a paid ministry. Each one of these are founded upon scriptural commands, and they are of such importance that we must acknowledge the necessity of their being handed down to succeeding generations.

Some assume to say that Quakerism can be changed, and that the restraints of the cross which our early Friends experienced, are not obligatory upon us of the present day. Such opinions as these very naturally are received favorably by the young; but the very substance of religion consists in the denial of self, and the surrender of our own will to the Divine will. Those who avow such libertine views, very generally live and act in a manner which shows that they do not faithfully obey our Saviour's rule, that whosoever would be his disciple must deny himself, take up his daily cross, and follow Him; nor heed the exhortation of the apostle, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." Neither will it do for us as a people to imagine that by ignoring the cross, we shall be able to extend our usefulness, and bring many into the fold. We would thereby present the inconsistent example of a religious body partially renouncing the very doctrine which it professes to press upon the world.

I am fearful that too many of us who are young, and who are surrounded by various temptations, find the cross to be our principal difficulty; yet without bearing it there can be no vital growth in Christian knowledge. If we are convinced that we ought to pursue a certain course, or give up something that may be presented to our view, and are willing to yield to these convictions, we will never regret having done so; on the contrary we will be strengthened to perform other duties that may be made clear from time to time. We will find the cross that this giving up involves, to be far easier than we had anticipated; and by steadily endeavoring to follow the Divine Light thus given, shall eventually become a strength to the Society, and exert a beneficial influence in the circles in which we move. This is the only really happy course in this life; and thousands have declared, that after long years of wilful disobedience, when they were once induced to take up the cross for their Saviour's sake, they have been more abundantly rewarded than they previously had imagined could ever be the case.

It is my desire that all of us be careful not to attempt more in a religious way than our strength will warrant; and on the other hand, not to be too easily held back by diffidence, or by the opinions and criticisms of those with whom we mingle. Neither let us be discouraged because others seem to think lightly of crosses that we believe it right for us to take up. May the large number of young men and women now in our midst, seriously consider the responsible position in which they are placed; and may they not endeavor in any way to evade their responsibility. May they as individuals so be filled with desires to live useful lives, and so be willing to learn of the Heavenly Teacher, that before many years shall have past away this Society may number among its most concerned members, those who are in the ranks of the young.

Philada., 9th month, 1879.

MORNING.

O, beautiful golden Morning,
Set in the crown of Day,
Like a jewel whose living lustre
Must gladden the heart alway,
I hail with pulses bounding,
The gleam of thy early light,
And the cares that life o'ershadow,
Fall back with the veil of Night;
Or, like yon mists of the valley,
That over the streamlets stand,
Their gray is changed to amber
By the touch of thy magic hand.

The leaves of the willows tremble
With thy soft air passing through,
The grass on th' lawn and meadow
Is starred with quivering dew.
The breath of the woodbine floateth
In at the open door,
The twitter of wren and sparrow
Sounds cheery and blithe before:
From far and near re-echo
The tones of nature's lyre,
The voices of earth's awakening
Swell to a mighty choir.

Sink, O beautiful Morning,
Deep in the hearts of all,
Let the plummet line of thy brightness
Down thro' our darkness fall.
Let the laborer feel the purest
Influence thou canst wield,
As he passes the woodland covert,
And hies o'er the spangled field.
Deeper than sign or symbol,
Let his vision of spirit go,
Turning to course unwonted
His thoughts' unceasing flow.

Let us learn of thee, O Morning,
A lesson of hope and truth,
Drinking with thee the water
From th' Fount of eternal youth!
Bearing life's early freshness
On thro' the noontide heat,
Finding the path still golden,
When sunset and twilight meet;
And, shed in the calm and quiet,
May the dew of peace be ours,
To nourish for bloom hereafter
The heart's immortal flowers.

Selected.

GROWING OLD.

Do ye think of the days that are gone, Jeanie,
As ye sit by your fire at night?
Do ye wish that the morn would bring back the time
When your heart and your step were so light?
I think of the days that are gone, Robin,
And of all that I joyed in then;
But the brightest that ever arose on me,
I have never wished back again!

Do ye think of the hopes that are gone, Jeanie,
As ye sit by your fire at night?
Do ye gather them up as they faded fast
Like buds with an early blight?
I think of the hopes that are gone, Robin,
And I mourn not their stay was fleet;
For they fell as the leaves of the red rose fall,
And were even in falling sweet.

Do ye think of the friends that are gone, Jeanie,
As ye sit by your fire at night?
Do ye wish they were round you again once more
By the hearth that they made so bright?
I think of the friends that are gone, Robin,
They are dear to my heart as then,
But the best and the dearest among them all,
I have never wished back again.

Though men can't bring their means to their minds, yet ought they to bring their minds to their means, and learn content in every state.

The Rescue.—One stormy evening, in t North of Scotland, a farmer had gather home his flock of sheep, and enclosed the for protection. He had just entered his ov comfortable apartment, when his dog Osc —who had been missing for some time—w observed to enter in an excited state, ru round the room, and disappear. After a pr longed absence, which had not awakened su prise, he again entered in a still more excit manner, jumping upon his master, and e deavoring to arrest his attention. Again left the house, and again he returned wi wailing importunities.

The farmer was impressed with the thoug that something was wrong, and followed h dog out into the fields and through the sno drifts for more than a mile, the dog leadi the way, and anxiously watching the steps his master. Near a bridge which crossed small stream on the farm, Oscar stood sti and leaping over the parapet, began to te away the snow with all his might. Afte diligent search, it was found that one of t sheep had gone over, sunk in the snow whi covered the stream, and then in its va efforts to escape, had forced its way und the bridge. It was found also that duri the hours that had passed, Oscar had not be idle; he had been industriously clearing aw the snow from the opposite side of the brid in order to let the sheep pass through, a escape an untimely end. The sufferer w delivered, and the dog and his master we home rejoicing with the lost one.

And here is beautifully embodied one of t most tender and suggestive of divine parabl —"If a man have an hundred sheep, and o of them be gone astray, doth he not leave t ninety and nine, and goeth into the mou tains and seeketh that which is gone astra And if so be that he find it, verily I say u you, he rejoiceth more over that sheep th over the ninety and nine which went n astray."—*Hand and Heart.*

At the meeting of the American Social Scien Association, Prof. S. Wells Williams, of Y College, read a long and carefully prepar paper on "Chinese Immigration." He show that the total number of arrivals in this co try between 1825 and 1877 was 191,118, a at this rate it will take a century before b a million can find footing here. The num of arrivals from Europe in thirty years w 8,200,000, or more than one-sixth of our po lation. The Government of the United Sta has covenanted that Chinese subjects h shall be exempt from all disability or perse tion on account of their religious faith. T Chinese here are under the strongest Natio sanction of any race, and ought to be p tected. They came here at the invitatio our own people, and brought with them dustrious and quiet habits, and have ad largely to the resources and wealth of t country. It is impossible to estimate money value of their industry, but evide taken by the Morton Committee shows t without their help many enterprises now full operation would not have been attemp when they were much needed. One of leading managers of the Pacific Railroad te fied that Chinese labor had given more ployment to white laborers than they co otherwise have had, and that the road co not have been completed for many year the Chinese had not been available. Ov

llion acres of tule lands have been reclaimed them. Irrigating canals for farms with ns and sluices for mines all owe their exist- e to this source. One witness said, with- the Chinese the population of California ld not be maintained at more that half its sent number, and that grain could not be sed at all with profit if the cost of produc- n was increased by banishing the Chinese. *Christian Statesman.*

For "The Friend."

The following very remarkable paper was nd among the effects of Abigail Robinson, aluable minister of Newport, R. I., who s been deceased more than forty years. It s in her handwriting, and is believed to be r production. She was a woman of a strong l clear understanding.

Thoughts on the Unity of the Divine Being.

I do not find where or how to distinguish ween, or to separate God from Christ any re than to disunite God from the power of d or the wisdom of God, his mercy, pre- ence, &c.

Christ was the effective Power and Wisdom d Goodness of God, operating in the stu- ndous work of creation; "the Word by which things were made" and the Word was God. Christ was the preserving, directing, sus- ning power of God which conducted the aelites in their wilderness travail, "for y drank of that spiritual Rock that fol- ved them, and that Rock was Christ"— hough" in the cloud and in the sea "they re baptized unto Moses."

Christ was God spiritually manifested rough all ages, as a teacher, director and viour to all who would and do receive his structions and obey his directions.

And when in the fulness of time, God was eased to "manifest *Himself* in the flesh" by visible display of his wisdom, power and re- eming love, and to exhibit a perfect pattern all to imitate of the practical virtues which requires of intelligent beings "created a tle lower than the angels," for the twofold rpose of his own glory and that they should joy eternal life—"the *Word* was made flesh." it to answer the purpose of an example to an, it was necessary that He should not ke a human body only, but human nature tire—its passions and its weaknesses. Ac- rdingly He took not on Him the nature of gels, but the seed of Abraham. He was ble to temptation, *was in all points* tempted e as we are, yet without sin; He was sus- ptible of hunger and weariness—and "*Jesus pt.*" In the total reduction of all the pro- nsities *that flesh is heir to*, his human nature as made perfect through sufferings—"He ed to sin." His humanity was then a fit ode for all the fulness of the Godhead to vell in bodily.

The beginning and progress of the work of generation having been displayed in the nception, birth and life of Christ, the sacri- e of his body on the cross clearly explained those who had "eyes to see," the indis- nsable necessity of the crucifixion of the rnal propensities and will; that we also nust die to sin," thereby opening a door of cess to the Father, or showing by this plain ustration that the way to acceptance with im is to be as the apostle asserted he was, crucified with Christ." Surely to elucidate id to establish a doctrine of prime import- ance but which had previously been obscure and doubtful, was not a light benefit to that and to all succeeding generations; and I believe his teaching in his spiritual appearance, does not and never will instruct any so to consider it. If there are some things relating to the atoning efficacy of that sacrifice, which are less obviously explained, it certainly does not become us to cavil at what is placed beyond our present comprehension, but which is asserted by the divinely inspired writers of the New Testament, but to bow submissive to Him, who has reserved the "secret things" to himself, and thankfully to acknowledge his goodness in giving so much "to us and to our children." Probably if we did his *whole* will we should *for ourselves* "know of the doctrine whether it be of God."

But it does not suit the pride of man to confess that he sees through a glass darkly. He aspires to be thought to "know even as he is also known;" and what marvel if through this presumption "his feet stumble upon the dark mountains," and while he seeks to appropriate to himself light beyond his measure, "he turn it into the shadow of death, and make it gross darkness."

Oh! the safety and blessedness of being willing to feel thankful that we do feel our utter impotence and blindness; and meekly and patiently to wait on Him, who alone can help our infirmities and enlighten our darkness—aye, and continually to wait, not expecting to be sustained *to-day* by the manna that we were favored to gather yesterday.

1st month, 1823.

It is a very blessed thing for people to know how to worship God aright, and to be found in this worship not only at set times and appointed places, but at all times, and in all places. This is the spiritual worship, or the worship in spirit and in truth; and these are the spiritual worshippers which God seeks and accepts.

As people are found in this worship, they differ from and excel all others upon the face of the earth. These worshippers know what it is to bow at the name of Jesus; what it is to know every thought brought into the obedience of Christ; what his rule, government, and great authority is; and how all honor in heaven and earth is given unto Him; and how all are to worship Him as they worship the Father, whether things in heaven, or things on earth, or things under the earth. These can confess with their tongues that Jesus Christ is Lord, to the glory of God the Father, truly and experimentally being witnesses of his heavenly power and rule in their hearts, minds, and understandings; giving victory over all vain thoughts, self-will, carnal desires, and wanderings of the mind. These are the worshippers that know the old man put off with his deeds; and the new man put on; the old things cast away, and all things become new; and what it is to enjoy the sabbath of rest, where the end is put to the thinking of their own thoughts, and speaking their own words, and doing their own works; and what it is to bear no burden upon the sabbath-day; and what it is to enjoy the comfort of the Scriptures, and to enjoy the good things they testify of. What the righteous in all ages did enjoy, such are partakers of, and are in unity with just men's spirits, being come to God, the Judge of all, who is blessed for ever.—*William Shewen.*

"For The Friend."

William Cullen Bryant.

(Continued from page 61.)

"To the end of his life Bryant was appealed to as a critic by persons who had no acquaintance with him, or any right to expect his attention, pressed as he was with his own cares. An editorial associate gives the following account of this kind of annoyance, and of the way in which the poet was affected by it:—

'There is a large class of hopeless versifiers who have been in the habit of sending their poetic wares to Bryant, and asking his judgment upon them; and between his tender conscience, which would not permit him to trifle with the truth, and his keen reluctance to give pain, he was sometimes sorely perplexed. These things imposed upon him, too, an amount of labor for others which was an unfair burden; and on one occasion he came into my room with a parcel of letters and papers in his hand, and in a tone of dejection asked me, "Do people send you their manuscripts to read in this way?" I replied that a good many of them did, and showed him the manuscript of a novel or an epic poem which a Pennsylvania youth had modestly requested me to revise for the press.

'"What do you write to them?" he asked. Then he sat down, and told me how sorely he suffered from the perplexity already mentioned; and I ventured to suggest that a letter of even seeming commendation from him to an ambitious incapable might spoil a good blacksmith, and make a ridiculously poor poet; that perhaps a good many of his correspondents sought his approval in this way as a bolster to their vanity; and that the greatest kindness, in very many cases, that he could do to his correspondents, would be frankly to tell them that they could not write poetry.'

"Some of his principles of style are set forth in the following extract from a letter once sent to a young applicant for his opinions and advice:—

'My young friend, I observe that you have used several French expressions in your letter. I think, if you will study the English language, that you will find it capable of expressing all the ideas that you may have. I have always found it so; and in all that I have written I do not recall an instance where I was tempted to use a foreign word, but that, on searching, I have found a better one in my own language.

'Be simple, unaffected; be honest in your speaking and writing. Never use a long word when a short one will do as well.

'Call a spade by its name, not a well-known oblong instrument of manual labor; let a home be a home, and not a residence; a place, not a locality; and so on of the rest. When a short word will do, you will always lose by a long one; you lose in clearness; you lose in honest expression of meaning; and, in the estimation of all men who are capable of judging, you lose in reputation for ability.

'The only true way to shine, even in this false world, is to be modest and unassuming. Falsehood may be a thick crust; but, in the course of time, truth will find a place to break through. Elegance of language may not be in the power of us all; but simplicity and straightforwardness are.'

"In 1869 he finished the translation of 'The Iliad,' after five years' labor; and the following year it was published in Boston by

J. R. Osgood & Co. It met with a hearty welcome, not only from the lovers of the Greek epics, but from English readers, who felt for the first time that Homer's spirit could be caught in their mother-tongue.

"The success of 'The Iliad' encouraged him to attempt the translation of its companion, 'The Odyssey;' and this was ready for publication in 1871, having occupied only two years.

"His vigor of mind had been preserved by a strict observance of the laws of health as regards diet, sleep, and exercise,—the tripod of physical well-being. In a letter to a friend he has given us a detailed account of his mode of life at this period:—

"I rise early,—at this time of the year, about half-past five; in summer, half an hour, or even an hour, earlier. Immediately, with very little encumbrance of clothing, I begin a series of exercises, for the most part designed to expand the chest, and, at the same time, call into action all the muscles and articulations of the body. These are performed with dumb-bells, the very lightest, covered with flannel, with a pole, a horizontal bar, and a light chair swung around my head. After a full hour, and sometimes more, passed in this manner, I bathe from head to foot. When at my place in the country I sometimes shorten my exercises in the chamber, and, going out, occupy myself for half an hour or more in some work which requires brisk exercise. After my bath, if breakfast be not ready, I sit down to my studies till I am called.

"My breakfast is a simple one, hominy and milk, or, in place of hominy, brown bread or oatmeal or wheaten grits, and, in the season, baked sweet apples. Buckwheat cakes I do not decline, nor any other article of vegetable food; but animal food I never take at breakfast. Tea and coffee I never touch at any time. Sometimes I take a cup of chocolate, which has no narcotic effect, and agrees with me very well. At breakfast I often take fruit, either in its natural state or freshly stewed.

"After breakfast I occupy myself for a while with my studies; and then, when in town, I walk down to the office of 'The Evening Post,' nearly three miles distant, and after about three hours return, always walking, whatever be the weather or the state of the streets. In the country I am engaged in my literary tasks till a feeling of weariness drives me out into the open air; and I go upon my farm, or into the garden and prune the fruit-trees, or perform some other work about them which they need, and then go back to my books. I do not often drive out, preferring to walk.

"In the country I dine early; and it is only at that meal that I take either meat or fish, and of these but a moderate quantity, making my dinner mostly of vegetables. At the meal which is called tea I take only a little bread and butter, with fruit if it be on the table. In town, where I dine later, I make but two meals a day. Fruit makes a considerable part of my diet, and I eat it at almost any hour of the day without inconvenience. My drink is water; yet I sometimes, though rarely, take a glass of wine. I am a natural temperance man, finding myself rather confused than exhilarated by wine. I never meddle with tobacco, except to quarrel with its use.

"That I may rise early, I, of course, go to bed early,—in town, as early as ten; in the country, somewhat earlier.

"For many years I have avoided in the evening every kind of literary occupation which tasks the faculties, such as composition—even to the writing of letters,—for the reason that it excites the nervous system, and prevents sound sleep."

He died on the 12th day of the 6th month, 1878, in the 84th year of his age, at his home in New York, of paralysis, probably induced by the exertion of delivering a public address in the Central Park, two weeks before.

(To be concluded.)

For "The Friend."

Circular of the Bible Association of Friends in America.

In again calling the attention of Auxiliaries to the Annual Queries to be answered previous to the general meeting of the Association on the 5th of Eleventh month, the Corresponding Committee would press upon Friends, who have been engaged in the distribution of the Holy Scriptures, the importance of furnishing full and accurate answers to *all* the Queries, and of forwarding their report *seasonably* to the Depository.

It may be recollected, that in making donations to Auxiliaries, the Board are guided in deciding what number of Bibles and Testaments shall be sent to each, by the information given in its report. Hence those Auxiliaries that do not report in time, are liable to be left out in the distribution.

Specific directions should be given in every case, how boxes should be marked and forwarded; *and their receipt should always be promptly acknowledged.*

Address John S. Stokes, No. 116 N. Fourth Street, Philadelphia.

SAMUEL BETTLE,
CHARLES RHOADS,
JAMES WHITALL,
Committee of Correspondence.

Philada., Tenth mo. 1879.

QUERIES.

1. What number of families or individuals have been gratuitously furnished with the Holy Scriptures by the Auxiliary during the past year?
2. What number of Bibles and Testaments have been sold by the Auxiliary within the past year?
3. How many members, male and female, are there belonging to the Auxiliary?
4. What number of families of Friends reside within its limits?
5. Are there any *families* of Friends within your limits not supplied with a copy of the Holy Scriptures in good clear type, and on fair paper; if so, how many?
6. How many *members* of our Society, capable of reading the Bible, do not own such a copy of the Holy Scriptures?
7. How many Bibles and Testaments may probably be disposed of by sale within your limits?
8. Is the income of the Auxiliary sufficient to supply those within its limits who are not duly furnished with the Holy Scriptures?
9. What number of Bibles and Testaments would it be necessary for the Bible Association to furnish gratuitously, to enable the Auxiliary to supply each family?
10. What number would be required in order to furnish each member of our religious Society, capable of reading, who is destitute of a copy, and unable to purchase it?
11. How many Bibles and Testaments are now on hand?

Among the many strange customs of savage nations, not the least curious are the ceremonious observances offered by them to the wild beasts which they hunt and kill. The boldest native hunters of British India would shudder at the thought of leaving the corpse of a slain tiger till they have singed off its whiskers to the very root, without which precaution they firmly believe that the ghost the dead monster will haunt them into th graves. In many parts of Russia, the killi of a wolf is not thought complete without t cutting off of the head and right fore-pa The Lapps and Finns, whenever they kil bear, surround the body with loud lamen tions. One hunter then asks the dead be "Who killed thee?" and another answe "A Russian," when all the rest exclaim chorus, "A cruel deed, a bloody deed;" hopi by this means to divert the bear's resentm from themselves to the imaginary Russi Skulls of brown bears, nailed to the trees the Indians, in compliance with some nat superstition, are often found by Canad camping parties in the woods around La Simcoe, and the tribes of Northern Sibe never kill a polar bear without extracting two largest teeth, which, in their belief, is only safeguard against its coming to life aga

Religious Items, &c.

Reactionary Influences.—The missionary terprises in various parts of the world app to have had the effect, which might have b anticipated, of stirring up the opposition the advocates of those systems of relig from which converts have been made. Japan a school has been founded "for e cating priests" in the Buddhist faith, not o it is said to resist Christianity in their o land, but to send on proselyting mission Europe and America. Mohammedanism founded an immense university at Sierra Le with similar motives; and is said to be eeiving large accessions of numbers in so parts of Asia, Africa and the Pacific Oc Islands.

In the vicinity of Prague, in Austria, c verts from the Roman Catholic church h been fined and imprisoned; and at Vie the Governor of the city has issued an or that adherents of religious communities acknowledged by the State have no righ meet for religious purposes, except with m bers of their own families.

Simultaneously with the revision of English Bible a similar work is going o Germany. Luther's translation of the Sc tures is in the hands of a critical commit which has been summoned to meet again autumn. "This committee," says a Gerr newspaper, "consisting partly of evangel divines and partly of learned laymen, be its labors several years ago, but has not succeeded in getting beyond the book Genesis."—*Christian Advocate.*

The Free Methodist Church was organ in the year 1860, in Niagara county, Stat New York, by ministers and laymen who agreed with the mother Church. In esse points of doctrine the Free Methodist Ch does not differ from those taught in the Me dist Episcopal denomination. The princ matters of difference are in Church gov ment. The ancient discipline of the Me dist Episcopal Church forbade the wearin gold or costly apparel, the plaiting of hair or wearing flowers in the bonnet by women. The discipline has been altered f time to time concerning these matters, now one may look in vain for a greater play of richness and attractiveness in outw adornment than may be found within walls of a fashionable M. E. church.

To be a member of the Free Meth Church one must lay aside his golden a

nts of every description, the women must ear flowers from their hats, and all must ess after the plainest fashion. If a man or man belong to any secret society he or she ust first throw off all allegiance to the organition before being admitted into membership the Free Methodist Church. No instrumental music of any kind or description is mitted to be used in their religious worp.

The present head of the most celebrated hammedan college, the University El-har, at Cairo, is a Jewish convert, Abbasi—cording to Ebers, a son of a prominent aelite—whose conversion to Islam caused nsiderable excitement. Abbasi has held the sition since 1871. He has 10,000 students d 300 professors under his control, and reves $10,000 yearly, and a palace for a resiace.—*Christian Advocate.*

Natural History, Science, &c.

Honey-making Ants.—At a meeting of the ademy of Natural Sciences in Philadelphia, C. McCook stated that he had during the st summer studied the habits of the honeyaring and other species of the ants of the cky Mountain region. Dr. McCook had nd the formicaries near Colorado Springs, t within the entrance to the Garden of the ds. The nests in the locality indicated are t scattered haphazard, but seem to be located th a fixed idea of securing their permanence d safety along the tops of ridges of red ndstone, ninety per cent. of the formicaries ing thus placed.

The exterior architecture of the nests was strated by a specimen which had been eserved intact by saturating it with cement. was two inches wide across the top, ten hes at the base, and about three inches gh. A tubular opening, three-fourths of an h in diameter descends to a depth of three hes into the chambers of the formicary. n of these chambers were exposed, and in eh was found an average of thirty honeyarers hanging from the roofs, which were ite rough, thus enabling the insects to cling means of their mandibles and feet. They rely fall, except when disturbed, but when ey do, they are carefully replaced by the rkers, who carry them up the perpendicu- walls of the cutting.

The species seems to have been first deribed in the Bulletin of the Academy of iences of Brussels, in 1838, by Wesmael, o was informed by the Baron de Norman, e French Envoy to Mexico, that after the ney was elaborated by the makers, it was ored up in a receptacle similar to the cells bees. This, however, is not the case. The ney-forming material is supplied by the rkers to the honey makers, and is stored rmanently in their abdomens until required food, when it is gradually disgorged. To ect this the honey bearer stands erect, rows its head up and back, and, by the tion of the muscles of the abdomen forces e honey up until a portion of it hangs as a tle globule from the mandibles, where it is llected by the workers and supplied to those quiring food. The queen, the males, or ones, and the grubs are nourished in this y during the winter and times of scarcity, hough during the summer season they are obably supplied directly with the substance m which the honey is formed.

Dr. McCook had at first been at a loss to determine how the supply of honey was obtained. There were no aphides or plant lice from which other ants receive their supply to be seen anywhere in the region. The difficulty of deciding this important point was increased by the fact that the insects are nocturnal in their habits, remaining quiet and secluded during the day. They were observed to swarm out of their nests about half-past seven every evening, and to return with swollen abdomens about half-past eleven o'clock at night. After several unsuccessful attempts to follow their movements, they were at last observed to gather upon the galls of a certain species of scrub oak, from the surface of which they gather a sweet exudation. This is supplied by the workers to the honey-makers, and is the material from which the honey is formed.

Dr. Leidy remarked that he had been informed that these insects were used in Mexico as dessert, the sweet contents of the abdomens being pressed into the mouth much in the same way that the pulp is pressed from the skin of the grape.

Dr. McCook remarked that he had tasted the honey elaborated by the ants and found it to be of a delightful flavor. The honey formed from sugar by individuals in captivity had not the same peculiar aromatic sharpness as that collected from the galls. He believed the dark color of some of the honey, together with the distinctive taste, came with age.—*Public Ledger.*

Rust on Grain.—Prof. DeBary, of Strasburg, has shown that the spores of certain minute fungi, found in the little cluster-cups on the under surface of the leaves of the Barberry and other plants, when brought into contact with growing rye, immediately begin to germinate, and produce a destructive form of rust. This confirmed the assertion made by old farmers that the shrubs of Barberry were injurious to rye and oats. In the same way it has been shown that other rust diseases are originated from the cluster-cups growing on other plants in the neighborhood of the grain fields.

An Enemy to Young Fish.—Seth Green, the fish culturist, thus describes one of the difficulties in the way of raising trout: "There is a small worm which spins a web in the water to catch young fish, just as a spider does on land to catch flies. I have seen them make the web and take the fish. The web is as perfect as that of the spider, and as much mechanical ingenuity is displayed in its construction. It is made as quickly, and in the same way as the spider's, by fastening the threads at different points, and going back and forth until the web is finished. The threads are not strong enough to hold the young trout after the umbilical sac is absorbed, but the web will stick to the fins and get around the head and gills, and soon kills the fish. I have often seen it on the young trout, and it has been a great mystery and caused me many hours, days and weeks of wonder to find out what was wound around the heads and fins of my young trout and killed them. I did not find out till lately, while watching recently-hatched white-fish. These are much smaller than the trout when they begin to swim, and they were caught and held by the web. I found ten small white-fish caught in one web in one night."

Wood set on fire by a steam pipe.—At the Crescent Steel Works, a steam pipe carrying 90 to 100 lbs. pressure was laid under ground about three years ago, encased in common pine boards. Recently, occasion was had to dig up the pipe, and the whole length of the wooden drain was found to be charred, and apparently burnt; with here and there spots of white ashes, showing that ignition had actually taken place. It seems probable that if the casing had not been excluded from air by the earth covering, it would have blazed and been entirely consumed. It is generally believed a steam pipe cannot set fire to wood, but this seems to prove the contrary.

Cold feet and sleeplessness are often connected. For sleep is difficult if a full supply of blood is sent to the brain, and the feet are cold if the circulation in them is languid. Women are often subject to both these evils. As a remedy, it is recommended, before going to bed to dip the feet in cold water for a brief period, and then rub them well with a towel till they glow.

Locusts.—These insects have been very destructive in some portions of Hungary. To prevent an extension of the disaster 3600 men were employed. About 100,000 fathoms of trenches were dug with a view of temporarily arresting the insects in their onward progress. As these were filled with them every few minutes, piles of straw ready at hand were heaped in them and set on fire. The trenches were then quickly cleared out to be ready for a fresh swarm. In this manner, the work of destruction was continued day and night.

Shipwreck averted by oil.—On the 1st of 4th month last, the British brigantine *Gem*, bound from Wilmington, N. C., took a heavy gale of wind about a degree to the eastward of Bermuda. The wind blew a hurricane for 36 hours, and the ship labored heavily in a cross-breaking sea. At 8 P. M., the sea getting worse, the master thought of resorting to the oil experiment which he had read of in *Chambers' Journal;* and had a canvas bag prepared holding about three quarts of kerosene oil, with a rope of six fathoms attached, and kept trailing to the windward. The oil leaking through the canvas greatly broke the sea and made matters much more favorable for the ship. This was kept up through the night, and at 3 A. M. on the 2nd the weather began to moderate. The mate, who had himself lashed to his rigging during the whole of his watch, believed with the captain that the resort to the oil saved the ship, as such fearful weather had never been witnessed by the captain during an experience of 14 years. A drop of the oil will smooth about four feet circumference of sea.

Devotion of a dog to a cat.—When staying near Lausanne this spring, I met some Swiss friends of my host's, who told us a remarkable instance of attachment on the part of their St. Bernard dog to a kitten. Their next door neighbors threw some newly-born kittens over the garden wall that the dog might make away with them. He caught and bit one kitten as intended, and one was killed by the fall. Bernard now seems to have undergone a revulsion of feeling, for the two remaining kittens became the objects of his attention and care. Carrying them off in his mouth to his kennel he tried to revive them by licking and warming them. One soon died, but the other responded to the care bestowed on it by its huge nurse, which was supplemented by the kindness and feeding of Bernard's owners. It throve in its kennel home, where the pair were constantly to be seen together, the soft

little black cat lying cuddled in Bernard's protecting arm, whence its bright eyes peeped out at passers by. In the course of time pussy became the proud mother of a family, and she was impatient to introduce her kittens to her adopted father. Mewing and skipping before him she conducted Bernard from his kennel to her cosy nest, rolling over and over with delight on the grass near, while he solemnly inspected his favorite's family; thus showing the strongest proof possible in an animal of confidence and affection. The regard which existed between the two friends lasted through life.—*D. Hoskyns in Science-Gossip.*

General Jesse H. Drake, a venerable North Carolinian, has left his whole fortune, of comfortable size, to three of his former slaves, Calvin Drake, Aaron Drake and Judah Drake, for their lives, with reversal to their children. He leaves all his estate, real and personal, to them, and says: "They have been my faithful slaves, and have remained with me since their freedom, nursing and caring for me in my old age, and I desire them to share my gratitude."

THE FRIEND.

TENTH MONTH 11, 1879.

The summer which has just past has been a remarkably healthy one in this city. Its inhabitants have been spared a visitation of disease such as has carried sorrow and alarm to the hearts of multitudes in some of the cities in the Southern States; while plentiful supplies of the necessaries of life, and the means wherewith to purchase them, have been within the reach of the great mass of the population. For these blessings, feelings of thankfulness should arise in our hearts to the Author of all good, who is graciously pleased to accept the tribute of gratitude from hearts that are touched with a sense of his mercies; and who has promised to reward such with a further manifestation of his loving kindness.

In this day of activity and engrossing cares, too many are so occupied with the pursuit of pleasure or business, or so insensible to their obligations as dependent beings, as to neglect the solemn duty of praising and giving thanks for the benefits received from the all-bountiful Hand; though this is a duty which is as expressly commanded as that of prayer; but which, to be acceptable to the Lord, must be offered under a sense of the qualifying influence of his own Holy Spirit.

Nor is this reverent gratitude called for from the residents of this city and neighborhood alone. From various parts of our widely extended country, we receive accounts of an abundant yield of the great agricultural products—the prospect of a larger crop of cotton than was ever before known, and a supply of grain sufficient for home consumption, and leaving an enormous surplus to meet the demand from foreign countries. The general revival of business which has manifestly commenced, and in whose benefit the great laboring classes of the community most largely partake, is an additional cause for thankfulness to Him whose tender mercies are over all his works.

The Psalmist queries, "What shall I render unto the Lord for all his benefits towards me?" May the response in our hearts be, as it was with him, "I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord."

SUMMARY OF EVENTS.

United States.—The average temperature for 9th month, at Philadelphia, was 64.4 degrees. Highest temperature 86 deg. on the 1st; lowest 43 deg. on the 26th. Monthly range 43. Total rainfall 1.12 inches. Number of days on which rain fell, 9. Frosts occurred on the 26th and 27th. Prevailing direction of wind, south.

Secretary Sherman has decided that silver certificates mutilated to extent of one-tenth or more, must be presented for redemption to the Treasurer of the United States, in accordance with the regulation governing the redemption of the U. S. notes—that is, that silver certificates mutilated to the extent of one-tenth, are redeemable at nine-tenths of full face value, two-tenths at eight-tenths, three-tenths at seven-tenths of their full face value. Fragments of notes, each constituting clearly one-half, are redeemable at half the full face value of such whole notes.

The payments made from the Treasury during last month were, on account of civil and miscellaneous, $4,203,273.46; war, $4,131,876 37; navy, $1,840,154.57; Interior (Indians and pensions), $8,738,785.70—total, $18,914,040.10. This does not include payments made on account of interest or principal of the public debt of the United States.

During the past year, the American Bible Society has printed an average of 1,000 copies a day of its ten cent Testament, and still did not keep up with its orders. About 550 copies of twenty-five cent Bibles have been printed daily.

Serious trouble is apprehended with the Indians of Colorado. Information has been received by the Indian Bureau, that the agent and all the employees at the White River Agency, have been killed by the hostile Utes, and that there has been a fight with the troops, in which the officers in command have been killed. The troops were surrounded away from water, and their trains captured.

Professor Wise, the aeronaut, accompanied by George Burr, left St. Louis in a balloon on the 28th ult., and have not been heard of since. It is feared they are lost.

Of the 232 deaths in Philadelphia during last week, 45 were of consumption; 10 congestion of the lungs; 12 cancer; 5 typhoid fever; 11 inflammation of the lungs; cholera infantum 8; old age 15.

The total tonnage of anthracite coal, from all the regions, for the week ending on the 27th ult., amounted to 495,196 tons, an increase of 324,540 tons over the corresponding week of last year. The price of coal has been advanced by several companies, but it is said to be fully one dollar per ton lower than it should be.

Markets, &c.—Government bonds, 6's, 1881, 105⅜; 5's, 1881, registered, 102⅛; do., coupon, 103¼; 4½ per cents, 1891, 105⅝; 4's, 102⅛.

Cotton continues dull, and prices favor buyers. Sales of middlings at 10¼ a 10¾ cts. per lb. for uplands and New Orleans.

Petroleum.—Crude 6¼ cts. in barrels; and refined 7⅛ cts. for export, and 7½ a 8 cts. per gallon for home use. Linseed oil, 61 a 62 cts. for American, and 63 a 64 cts. for Calcutta. Lard oil, 52 a 53 cts.; Sperm, crude, 75 cts., bleached winter, 90 a 93 cts.

Flour continues in fair demand. Minnesota extra, $6 a $6.37½; Penna., $5.75 a $6.25, and Ohio and other western, $6.10 a $6.50 per barrel. Rye flour, $4.75. Corn meal, $2.75.

Grain.—Wheat is in better demand and prices are higher: red and amber, $1.29 a $1.31. Corn, 57 a 59 cts. Oats, mixed, 36 a 36½ cts.; white, 37 a 40 cts. per bushel.

Hay and Straw.—Average price during the week: Prime timothy, 80 a 90 cts. per 100 pounds; mixed, 65 a 75 cts.; straw, 85 cts. a 95 cts. per 100 pounds.

Beef cattle.—The market during the past week has been rather better, and prices show some improvement for good cattle. Extra, 5¼ a 5½ cts.; good, 4¾ a 5 cts.; common, 3 a 4 cts. per pound. Hogs, 5¼ a 6 cts. as to quality. Sheep, 3 a 4¾ cts. Lambs, 4 a 5¾ cts.

Foreign.—Five of the City of Glasgow Bank Directors, convicted of uttering false abstracts of balance sheets, and sentenced to eight months' imprisonment, were released on the 1st inst., amid the hootings of a crowd. Three others convicted at the same time of fraud, theft, and embezzlement, have still ten months imprisonment to serve.

The greater portion of the cotton operatives at Wigan have resumed work at five per cent. reduction in tl wages, and all the mills have recommenced workin

Fifteen thousand people were present at a land m ing held at Cork on the 5th inst. A member of I liament for the county, and one of the Home R leaders, extolled Gladstone's land act. A Home R member for Meath declared that the tenants requi no acts of Parliament. They should rely on pass physical resistance to unjust demands.

For superior education, Germany has 21 universi with 1,922 professors and 20,282 students; 4,311 of latter are in the University of Berlin.

According to the last census, the population Greece, which in 1870, was 1,457,894, amounts no 1,679,755. The population of Athens has increase the same period from 48,000 to 70,000, and that of Piræens from 11,000 to double. By counting the Gr subjects living abroad, a total of about 2,000,00 population would be arrived at. The number of de ties, now 190, will have to be increased to 204, as electoral law gives one deputy to every 10,000 habitants.

The yearly statistics for 1877, published in In show 19,695 persons were killed by wild beasts—46 elephants, 819 by tigers, 200 by leopards, 85 by be 564 by wolves, 24 by hyenas, 1,180 by other wild mals, and 16,777 by snakes. Fifty-three thousand ca are also reported to have been killed. Under stimu of a reward amounting to more than £10,000, 22, wild beasts, and 127,295 snakes have been killed large total in itself, but small compared with the lo of man and domestic animals.

A telegraph station has lately been erected at Ryffel Hotel, under the Ryffelhorn, in the Valais. is about 8,500 feet above the sea level, and is the hig telegraph station in Europe. A Swiss paper claim is the highest in the world; but the station on Pi Peak is 14,000 feet above sea level.

There are 200 cases of small-pox in Ottawa, Can and the schools of that city are closed in consequen

RECEIPTS.

Received for James S. Newbold, Jr., Pa., $2.10, 53; from Augustus Taber, N. Y. City, $2.10, vol. from Jesse Osborne, Ind., per Allen Furnas, Ag $2.10, vol. 53; from Susan Worrell, Pa., $2.10, to 12, vol. 54; for Herman H. Leeds, City, $2, vol. from William B. Haines, N. J., $2.10, vol. 53; f Julianna N. Powell, N. J., $2.10, vol. 53; from C P. Haines, N. J., $2.10, vol. 53; from Rufus Churc N. S., $6, vol. 53, 3 copies; from Barclay R. Le City, $2.10, vol. 53; from Hetty Ann Bellah, Del., $2 vol. 53; for Jacob Evans, N. J., $2.10, vol. 53; f Larkin Pennell, Gtn., $2.10, vol. 53, and for Marth Scott, Pa., $2.10, vol. 53; for Edwin Leeds, N. J., $2 vol. 53; from Francis Wood, N. J., $2.10, to No. 9, 54; from Elizabeth Peckham, R. I., per Thomas Pe $2.10, vol. 53; from Hannah J. Roberts, City, $2 vol. 53; from R. B. Jones, Crescentville, $2.10, vol. from Howard Darnell, N. J., $2.10, vol. 53; from J C. Allen, City, $2, vol. 53, and for John C. Allen, Samuel Allen, and Samuel Leeds, N. J., and M Allen, Pa., $2.10 each, vol. 53; from Henrietta Willits, City, $2, vol. 53; from Sarah V. Willits, $2.10, vol. 53.

WESTTOWN BOARDING SCHOOL.

The Winter Session opens on Second-day, Elev month 3d. Parents and others intending to send p will please make early application to Benjamin Passmore, *Sup't., Street Road P. O., Chester Co.*, or to Charles J. Allen, *Treasurer*, 304 Arch st Philadelphia.

THE CORPORATION OF HAVERFORD CO LEGE.

A Stated Annual Meeting of "The Corporatio Haverford College" will be held at the Commi room of Arch St. Meeting-house, Philadelphia Third-day, Tenth month 14th, 1879, at 3 o'clock P

Edward Bettle, Jr., *Secreta*

FRIENDS' ASYLUM FOR THE INSANE

Near Frankford, (Twenty-third Ward,) Philadelp

Physician and Superintendent—John C. Hall,

Applications for the Admission of Patients m made to the Superintendent, or to any of the Boa Managers.

Married, at Friends' meeting-house, German on the 18th of 9th month, 1879, George M. Wa to Elizabeth B. Wistar, daughter of the late Th Wistar, Jr.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. LIII. SEVENTH-DAY, TENTH MONTH 18, 1879. NO. 10.

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AT NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

"For The Friend."

Six Months in Ascension.

(Continued from page 66.)

On first landing on the island, an observatory was constructed and the instruments erected at the little settlement near the landing place, where most of the inhabitants of the island live. But an unexpected difficulty presented. Almost every night, streaks of local clouds were developed by the projecting peak of Green Mountain—which were swept by the trade-wind across the field of view of the telescopes anxiously turned towards the planet Mars. After patient watching night after night for two weary weeks, with but little success, it was determined to examine whether another locality could not be found where the clouds would not interfere with the astronomer. So David was left in charge of the observatory, and at 10 P. M., his wife with two attendants set forth in the darkness. It was arranged that each should make simultaneous observations of the clouds every half-hour till 3 A. M., when the exploring party were to return. On comparing their notes it was evident that the clouds were only partial, that they formed over Green Mountain and floated westward towards the sea; so that all that was necessary was to find a location further south.

Near the south point of the island a little bay was discovered, with a small strip of sandy beach. On the rocks above this, it was determined to place the observatory. At day-break on the 1st of the Eighth month, the work of dismantling commenced, and is thus described: "Again the sound of tools were heard outside Commodore's Cottage, but not, it seemed to me, with the same pleasant ring, and I longed to run away somewhere beyond the noise. However, I had fortunately little time to indulge in fancies. Camp gear, stores, earthenware, glass, kitchen utensils, everything must be packed before 3 P. M., and stowed on board the steam-launch in readiness to sail at 6 o'clock the following morning.

"I often wonder how we got it done. I think it must have been, not only by the zealous assistance of officers and men, but by the stimulus we ourselves received from the invigorating atmosphere of sympathy and good will which surrounded us. At all events, before sunset, Commodore's Cottage was ruthlessly plundered of such of its contents as would fit our camp, and the croquet ground again stood empty as we had found it. I felt 'rooted up' and miserable; but without a doubt that we were on the right way. So, to cover my nervousness and restlessness, I went to bed.

"Next morning, as the sun rose, a rare procession passed down the coast. A steam-launch, with Captain Phillimore and David on board, towed along two well-laden lighters and a sailing pinnace, and carried, moreover, quite a tail of little surf-boats, or 'dingeys.' The busy trade-wind had sunk almost into a dead calm, the sea seemed still asleep, everything was in favor of an easy landing, and I felt hopeful, though anxiety made the hours seem long while I waited for news. I could neither read nor write, nor did idle musing soothe me, so I made believe to mend a pair of gloves, and ever after, when I wore them, I was wont to trace the anxious thoughts sewn in with every stitch. I take some pride in glove mending, but this pair shows many weak stitches, and sad botching, just where I threw them down in disgust, and, bidding patience good-bye, put on my hat and walked into the noon-day sun.

"'Sister Anne! Sister Anne! do you see anybody coming?' 'No!' That movement far off among the clinker is only the rising of the heated air, trembling over the burning stones. That grating sound is not of wheels, nor is it the crack of a distant whip. It is only the morning gossip among these chattering grasshoppers. But at last, and sooner than I had any right to expect it, there was really the sound of wheels, and good news was brought to me. Everything had been landed without a scratch, the foundation of the Heliometer House was already laid, and the new harbor thus established, had been christened by Captain Phillimore 'Mars Bay.'

"On the following morning another procession wended its way from Garrison to Mars Bay—this time by land. It consisted of sixteen Kroomen, bearing the Heliometer-tube, Transit and other instruments. The Heliometer box was lashed to a mast and set out on its perilous journey, borne on the shoulders of eight Kroomen—four in front and four behind. The other eight carried the lighter boxes and acted as a reserve. Strong stalwart fellows they were, looking like so many pillars sculptured in black marble; and we saw them start with something like confidence.

"Soon my husband followed in the vehicle (which by this time I had discovered it was legitimate to call a cart), but what was his horror, on overtaking the procession, to find that these faithless bearers had unswung the box, and were coolly carrying it on their heads. This mode of transport looked most unsafe, and he remonstrated, but to no purpose. 'Krooboy must carry thing on his head—he no can carry with pole—get tired.' And so the trembling astronomer was fain to be content for the first part of the way, but when the plain was past and the clinker appeared, his patience gave way; he could bear it no longer. The box was accordingly lashed to the mast again, amid some grumbling at first, but it soon passed off, and a few kind words made the shining black faces as genial as ever. Then, with slow and careful steps, and with much laughing and chattering, the precious thing was borne over the rocks in safety, and when at last Mars Bay was reached, its tired guardian sighed out in his relief, 'All's well that ends well.'"

Our author says, "I am at a loss how to convey to any one who has not seen it, an idea of what sort of flooring clinker makes. Imagine the neighborhood of a great iron foundry strewn with the accumulated slag of years—some of it in rough compact masses of various sizes—some reduced by the action of time into a fine powder, ready to be stirred into a cloud with every breath of wind."

Here they pitched their tents, arranged their goods, and made their observations. The faithful wife shared in her husband's labors; and found that watchful nights made weary days. She says: "My husband had the first watch each night; then I took his place in the morning, to call him on the least appearance of blue sky; and in this way I do not think that a single opportunity of observation was lost. It was really no hardship to be abroad during these lovely nights. The stillness of the earth charmed the soul into a priceless peace, while 'From the door of a tent the only splendor came from the mysterious, inaccessible stars.' The cool air was delightful in its freshness, and I used to feel less sleepy here by night than when the fierce sun of noonday shone upon us with all its stupefying power."

One morning, "David was busy with hammer and saw, making me a work-table out of some odds and ends of undressed planks, and I was toiling, hot and awkward, 'getting up' the first week's wash, when Hill interrupted our labors with the welcome news, 'Please, sir, the mail.' Down went hammer and saw; down went the flat-iron and burned a hole in my pet collar.

"Those unhappy people, who have the misfortune to hear the postman's daily knock, will not be able to realize the intense excitement and delight of mail-day after a newsless lapse of two months. It was really worth waiting for; every little item had gathered interest from every salt wave it had crossed, and each home-name had won a sweeter tone from each hour of silence. How often I read these letters I know not, nor should I like to tell how much time I devoted to the perusal of the newspapers.

"All the male population was aglow for war news, and I tried to be interested, but could feel little sympathy with Turk or Russian, while the tales told of both were so horrible, that I sickened as I read, and felt thank-

ful that the din of battle came across the sea to us with a muffled sound.

"After the excitement of mail-day was over, I set about putting my house in order in right good earnest, having been able hitherto to do so only by snatches. Outside, great improvement had already been made by our servants and a party of Kroomen. The difficulty of getting from one tent to another over loose clinker stones was at first very great, and my shoes were sadly cut and torn in the process. But now, Hill and Graydon had removed many of these stones and established a branch system of little paths running from door to door, which the Kroomen filled up with beautiful white sand from the beach. The benefits of this work were manifold. It saved shoes and feet, showed a safe path at night, and, best of all, laid the dust to some extent; for what I have called sand is not really so, but minute fragments of shells and other disintegrated marine matter, worn very fine by the action of the waves, and too heavy to be stirred by the wind; hence the advantage of burying our dust in it."

(To be continued.)

For "The Friend"

Has Preaching Lost its Power?

A late Monthly Periodical, published in one of our northern cities, contains the sentiment that, "Preaching has lost its power," &c. If this be so, it must, methinks, proceed from one of two causes, viz: either that the preacher has not duly tarried for, and sought the anointing Power from on high; or that the want of longing, hungry and thirsty hearers causes the words spoken to fall from the lips a disregarded thing.

The ever-present, all-subduing, regenerating influence of the Holy Spirit of God, diminishes not where it is submitted to, neither waxeth old. "His hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." But, on the contrary, his almighty power, and all-sufficient grace are no less effectual now for the need of those who call upon Him, be it either preacher or hearer, than ever they were.

If then "preaching has lost its power," must it not be from the lack of vitality or prayerful application of soul unto and before Him who ruleth over all in heaven and in earth? in whom are hid all the treasures of wisdom and knowledge; who is able to subdue all things unto himself; and who, when rightly sought unto for guidance and wisdom, "giveth to all men liberally, and upbraideth not."

We have often feared that a deficiency of quickening, living, all-conquering faith in the Lord Jesus, "the true Light, which *lighteth every man that cometh into the world*, and a sincere, childlike dependence upon the inexhaustible Fountain of perennial grace that flows from Him, lies very much at the bottom of this loss of power, this want of a resurrection unto life and light, and fruitfulness in a day that so obviously calls for weeping as between the porch and the altar, that the Lord's cause or people be not given to reproach, nor that the heathen rule over them.

We are taught by Him who cannot err, that if the branch abide in the Vine it must and will bring forth fruit to the praise of Him who, by the manifestation of his Spirit given to every man to profit withal, is still pleading in the heart, and calling all, in the obedience which is of faith in his almighty power, unto glory and virtue. Again it is written of the dear Son and Sent of the Father in the fulfilment of his benign mission of love and mercy upon earth, that in one place "He did not many mighty works because of their unbelief." Hence to make the word preached effectual, there must be practical faith in the listener as well as in the minister. For even living addresses require an attentive audience in order that good may be effected. Oh! the efficacy of a faith which is "the substance of things hoped for, the evidence of things not seen;" a "faith which works by love to the purifying of the heart;" a faith which overcomes the world; and wherewith, again testifies an apostle, "Ye shall be able to quench all the fiery darts of the wicked."

When the Great Minister of ministers himself was upon earth, there were many up and down in Jewry who would not receive his doctrine; saying, on one occasion, "We will not have this man to reign over us." And, on another, it is recorded, that though a whole city went out to meet Jesus, "when they saw Him, they besought Him that he would depart out of their coasts." May it not be inferred from this and similar testimonies that there has ever been a strong repugnance in the unrenewed heart of man to the reign and government of the Prince of Peace, and to the establishment of his kingdom, consisting, when faithfully received, "in righteousness, and peace, and joy in the Holy Ghost," within them.

If those of that day could not receive or would not hear the dear Master himself, can we expect that those of this will appreciate the ministerial labors of the poor servant? Has not truth, to the carnal mind of man, well nigh always been a despised and neglected thing? Moreover it was declared that "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears," &c. This being the case, well will it be for those who profess to minister of holy things, so to let their Urim and Thummim be with the Holy One, that they humor not this longing desire for words, but rather may declare that and that only which is of and from Him; and thus, as was said to Jonah, "Preach the preaching that *I* bid thee." May these, as King David did, place the Lord alway before them. May they beware of outwardness in their ministrations. May they, in a measure of his own authority and power, direct the people to Christ the one great Teacher; to his anointing that abideth within and teacheth all things; and to his kingdom as a little seed, when first sown, in the depository of the heart. A pious author remarks to the effect, that the Lord will have no clipping and paring down of his message to suit the religious taste of the times. True it is in these days, that "many run to and fro, and knowledge shall be increased;" but is there not cause for apprehension lest amid the great show of a profession of Christ, there is too little of *a digging deep*, that the foundation of the spiritual house may be permanently based on Him, the Rock. What is needed is, a watchfulness unto prayer, with a reverent waiting upon the All-wise, the Ever-present, the inward infallible Teacher, who will then mediately through his servant or handmaiden communicate to the people, as He sees meet, of the gospel of the grace of God. He will not withhold the needed unctio neither fail to be mouth and wisdom, tongu and utterance; the sling and the stone, th armor on the right hand and on the lef sufficient unto all He calls for at the hands these anointed messengers of mercy, be either to weary and heavy laden, or to di obedient, unrepentant and guilty souls.

May then the earnest concern with preache and hearer be, to wait diligently upon the Lor for the renewing of their spiritual strengtl May they both alike in emptiness and notl ingness of self tarry as at the city of Jerusa lem until "endued with *power from on high.* May they all reverently abide the day of th Lord's coming, that, purged by his refinin fire as gold and silver are purged, they ma be enabled, from hearts purified and from affe tions and talents sanctified, to offer unto th Lord an offering in righteousness. "Then, as is written, "shall the offerings of Judah an Jerusalem be pleasant unto the Lord, as i the days of old, and as in former years;" an the complaint that "preaching has lost i power" because of the absence of vitality, i wardness, and strength in the minister, or worldlymindedness, unbelief or indifference i the hearer, will no more plaintively be hear among us.

"For The Friend"

Extracts from the Diary and Letters of Ebenezer Wort

(Continued from page 67.)

1857. 3d mo. 29th. A comfortable mee ing—how encouraging. I feel the care business to bear unpleasantly heavy upon m yet I believe there is a Power that can pr serve; may the Great Head be looked unt reverenced and obeyed; He is forever worth

6th mo. 5th. I attended our last Yearl Meeting. Part of the time was a humblin trying [season] to those who are livingly co cerned that the will of the Great Head of th Church may be done, that He may rule an reign in his church, and that we may be e abled to bear our testimony faithfully, as H is pleased to require of us, to the precio doctrines and testimonies of the Christian r ligion, in the support of which our earl Friends, in that wisdom and strength whic alone come from the Great Head of the Churc were so wonderfully enabled to suffer fo We have been mercifully favored to transa the business of the Yearly Meeting, witho a separation: parting with the comfortab hope of meeting again in a Yearly Meetin capacity. May those who may be favore again to meet to transact the business of o Yearly Meeting, experience a being brougl into a humble, child-like frame of mind, ha ing no will of their own, but sincerely desiro that in all things, the will of the Great He of the Church may be done. It seems to m that those who act in these important ma ters in their own will, wisdom and strengt take upon them a great and fearful respo sibility.

6th mo. 9th. It ought to be in deep h mility and feelings of gratitude, that I a tempt to record the unmerited mercies of kind and merciful Master to me a poor, a very unworthy sinner, unworthy of the u speakable favor. I have for some time pa at times, been favored to feel love to m Divine Master, which has been comfortin precious and strengthening. May it, throu unmerited mercy, be continued, and may I more given up to serve Him, the Great Giv

f all our blessings. I believe He is a rich ewarder of all who diligently serve Him. What encouragement to all to persevere in ell doing. The time will soon come when ur labors and the trials which may be permitted to come upon us on earth, will end.

6th mo. 10th. This has been a day of great ivor, worthy to be long remembered with elings of deep gratitude to the Great Giver f all good. There is none like unto Him, orthy to be loved and served; loved with he whole heart by all the human family, and erved in all things as would be pleasing unto Him.

7th mo. 8th. I have passed through some nxiety on account of the hurry and difficulty f collecting the harvest. Have been much vored in getting help, (also with) spiritual efreshment, although very unworthy; may hese blessings be highly valued.

7th mo. 15th. I feel bound to acknowledge he continuation of the unmerited favors and lessings of my kind and merciful Master, oth spiritually and temporally. I have been avored with precious refreshing seasons, and vith sufficient help to collect our harvest, vhich came without my going to hunt them, nd relieved me of much anxiety of mind in etting along with business. These favors eem to call for gratitude from me.

7th mo. 18th. I think something like this s the language of Holy Writ, "Charge them hat are rich in this world, that they be not igh-minded, nor trust in uncertain riches, ut in the living God." May my whole dependence be upon Him who made me, and nay I improve by the dispensation of his nercies.

8th mo. 6th. I have passed through much nxiety of mind, some on account of business nd a good deal on account of father's indisposition. I have no doubt that these trials ave been permitted in mercy for my good, s I have been much favored in seasons of close trial.

9th mo. 25th. Though very unworthy, I have in unmerited mercy been much favored at seasons to approach Him from whom every blessing comes; may there be more faithfulness and humility in time to come.

10th mo. 18th. A humbling trying meeting; what a poor creature I am; our poverty is often, I think, caused by our not living near enough to the Great Head of the Church. How great is his mercy! Praised be His great and excellent name, worthy to be honored and obeyed by all the human family.

11th mo. 4th. Our Monthly Meeting held at Caln; a pretty comfortable meeting; what a favor we are not forsaken, and that the Great Head of the Church, in unmerited mercy, is pleased to enable us to feel his good presence in our little meeting; may the blessing be gratefully received, and our time and talents used in serving Him, as He may please to require of us. Oh! the sweet reward He is pleased to give to those who serve Him.

11th mo. 22d. Our meeting, I think, was a quite comfortable one; ———, of Philadelphia, appeared in supplication. May thanksgiving and praise be given to Him, from whom every blessing comes, who is forever worthy of more than language can express. May gratitude flow from the bottom of our hearts unto Him.

12th mo. 1st. Great are the mercies of our Divine Master to me a poor sinner. I have, in mercy, at seasons been favored to feel a little loosed from the world, the fear of death in some measure taken away. May I live near to Him from whom every blessing comes, and be a fruit-bearing branch, to the praise of his great and excellent name.

12th mo. 13th. First-day, we have in unmerited mercy been favored with, I think, an unusually solemn quiet meeting, held in silence; but I think the Great Head of the Church ministered to the comfort and help of some. Great are the mercies of our dear and Divine Master; oh, for myself and all others, that we may endeavor to live near to Him, love and serve Him in the way He is pleased to require.

(To be continued.)

For "The Friend."

The "Travelling Rocks."

[The *observations* made by our correspondent on the effects of the ice on the lake near which he lived, are so interesting, that we cheerfully insert his communication. But the theory which he advances to explain the facts observed, it is probable, will not carry a conviction of its soundness to the minds of all his readers. As water always expands in freezing, and with almost irresistible force, the sudden conversion of the surface of so extensive a body of it into ice, furnishes a source of power and motion, that to some persons seems sufficient to produce all the "travelling" of the rocks.—Eds.]

This, so-called "strange scene," copied from the *Nineteenth Century*, on page 38 of the present volume of "The Friend," describes a similar phenomenon to that mentioned in the latter Journal not very long since, with equal surprise and curiosity, but is one not unfamiliar to persons living near shallow lakes in cold latitudes.

My younger years were passed in a locality of that nature, and after considerable examination and study, I arrived at a solution—satisfactory to myself at least—of the action and forces concerned, though there was some diversity—or as I then thought—*perversity*, of sentiment in the neighborhood in regard to it, such as the action of the wind on the ice, &c., but evidently of little or no weight.

Observing that this action, or "shoving" of the ice, occured *only* after severe and protracted cold terms of several weeks duration, and generally, too, on a full condition of the lake, and then not until after some days and nights of "volcanic rumblings," or loud and almost continuous reports from the "cracking" of the hard, thick ice, caused doubtless by the gradual settling of the water beneath through the earth and the other natural outflows; when the immense weight of millions of tons of ice on the surface, would of necessity follow it down for its normal support, and thus of course producing a concavity of surface, as the ice near the shores rested on the bottom and could not fall. Therefore as it went down in the deeper water, it must break or "crack," and these numerous cracks, opening on the under side to admit of this concavity, inevitably required additional space, and the ice consequently would be forced shorewards with great power, carrying with it whatever happened to be firmly embedded in it, such as large boulders, and the accumulated earth and stones pushed up before them.

The lake from which my observations were made, was some 3 to 4 miles in diameter, and from 1 or 2 to 6 feet deep. These occasional shoaler places, or long sandy ridges, where the ice would rest on the bottom, greatly added to the sum total of the concavities, and consequently shoreward expansion of the solid body of ice. If now, in these 3 miles of ice, one hundred cracks, or seams, were required to fully accommodate the unevenness of the surface, and—the ice being 18 to 24 inches thick—each seam should open one inch at the bottom, or half an-inch at the centre of the thickness, it would make a total expansion of 50 inches, and so on for a greater number, and I have seen a somewhat greater movement than this, say from 1 or 2 to 5 or 6 feet in a winter; but the action was exceedingly irregular, being dependent upon so many conditions, that it was most often absent altogether. All of these conditions, however, went to support this theory. One was, that unless the cold came on sudden and severe, the whole surface of the lake would not be closed up, but a long open central space be left in the direction of the outlet, in which case no degree of cold there occurring, after it had been left open a few days, was ever sufficient to close it, and consequently however long and severe the cold, there would be no movement of the ice; and even when the conditions were favorable, if the water was low, or beyond the obstructions, the ice would merely shoreup a few feet on the flat shores, and attract the attention only of the close observer. But when the lake was full up to the frozen banks, and bold or rocky fronts were offered, there would at times be a grand display of the mighty forces at work. The frozen earth, with the standing brush and trees, would be broken into, and forced up and back, or the thick ice be shoved under it, and if solid rocks interposed, the ice would break up in long triangular ridges of several feet high. I have also noticed boulders which happened to lie in right positions, with bold fronts to the offing, and weighing perhaps 3 to 4 tons, where deep ditches could be traced for a number of rods out, with a small mound of earth in their rear, or inshore side, and with the last year's or winter's movement plainly distinguishable from those previously made; and for which singular and powerful action I was able to discover no other sufficient source than that named, viz., the superincumbent weight of the whole mass of ice on the lake, exerted in the manner described.

Geo. Foster.

Westerly, R. I.

For "The Friend."

David, and the Psalms.

In recurring to the history of David, as recorded in the Old Testament, we find that he was chosen of God in his youth, from among the eight sons of Jesse, and anointed to be king in the place of Saul, who had been disobedient to the Lord's commands, and whom He rejected from being king over Israel. It was written of him: "The Spirit of the Lord came upon David from that day forward."

He passed through many sore trials; and deep provings and distresses were experienced ere he ascended to the throne; and not the least among these were, perhaps, the threatenings of Saul, and his determined efforts to seek his life to destroy it.

Many of the Psalms of David were no doubt elicited by his distresses; and have been handed down for the instruction and comfort of mankind; pointing to the alone Source of

strength to whom all may apply in times of trouble.

It was whilst in the caves of Engedi and Adullam, where David at times sought refuge from Saul, that some of the most pathetic of his Psalms were uttered; for it was at such times, when encompassed about by his enemies, and feeling he had no might nor strength of his own, that he turned in his distress unto the Lord, who only could deliver him from the hand of his pursuer. He says, in the one hundred and forty-second Psalm, fourth verse: "I looked on my right hand, and beheld, but there was no man that would know me; refuge failed me; no man cared for my soul." It was then he cried unto the Lord, saying, "Thou art my refuge and my portion in the land of the living." And in the sixty-fourth; first, second and third verses, he puts up the petition: "Hear my voice, O God, in my prayer; preserve my life from fear of the enemy. Hide me from the secret council of the wicked; from the insurrection of the workers of iniquity; who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words."

It was not only with outward enemies that David had to contend, for he no doubt knew full well the meaning of the language uttered by the Redeemer himself: "And a man's foes shall be they of his own household." Which language, though at the particular time put forth, may have had a direct outward application, yet it has also its spiritual signification; for there are many who can testify that their inward and spiritual enemies are numerous, far exceeding any of an outward nature; and they are ready to exclaim as David did; "Let not mine enemies triumph over me;" as well as to acknowledge with him: "Mine enemies are lively, and they are strong."

The songs or Psalms of thanksgiving which were uttered by David, were penned not only in times of joy and rejoicing of spirit, and when deliverance from outward or inward enemies was vouchsafed him; but also in seasons of great distress. When he felt himself to be in the very midst of afflictions and provings, he was enabled to give praise unto the Lord; saying, at a time when he felt all the waves and the billows were passing over him; "Yet the Lord will command his loving kindness in the day time, and in the night* his song shall be in my mouth, and my prayer unto the God of my life." And in the fifty-seventh Psalm, fourth verse: "My soul is among lions: and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword,"—his praise was unto the Most High; for he says,—"I will praise thee, O Lord, among the people; I will sing unto thee among the nations. For thy mercy is great unto the heavens, and thy truth unto the clouds. Be thou exalted, O God, above the heavens; let thy glory be above all the earth."

We find the book of Psalms replete with the many precious promises of the Most High, as transmitted through the medium of some of his servants formerly. But these promises, as well as the very many others recorded in Holy Writ, are not to be laid hold of, or accepted as *fulfilled* promises to the individual, until they become sealed upon the heart of the recipient, as it may please the gracious Promiser himself in his abundant love and mercy to bestow them.

The promises of the Lord are sure promises, they never fail; but he who would have them applied to himself, must first know a desire to be begotten in his heart to please the great Giver; and by yielding unto Him true obedience in all things, seek diligently to serve Him with the whole heart; then, when the need is felt for the application of the promise, and the fervent petition is raised for help, with a willingness to wait the Lord's time for the bestowal thereof, he may, with an humble confidence, trust the Lord for its fulfilment.

Philada., 9th mo. 1879.

* The night time of distress and sorrow.

Original.

AUTUMN.

Bright spring has gone, and "summer past,"
The "harvest" nearly "ended,"
Their dying beauty, wisdom hath
In Autumn richly blended.

The "melancholy days" are here,
With falling leaves around us:
The songs which fill the spirit's ear,
The changes which surround us—

Are only harbingers of what
Has been for countless ages;
While care for coming want and cold,
The thoughtful mind engages.

I never saw the Autumn flowers
With bloom more bright and fair;
I never heard the song of bird
More sweetly fill the air.

And yet, amid it all, there is
A tone that none can tell,
A *something* that the heart can feel
Is in the word—*farewell.*

Not *hopeless*—for they will return
In all their former beauty,
To bless the children who remain,
And lighten earthly duty.

But oh! between this time and then,
Is cold, stern winter lying;
And 'neath the wail of wind and storm
We see the Old Year dying.

To feel how little we have done,
How much has been neglected;
To know amid our gathered sheaves,
Few golden grains perfected.

No wonder that the old man's locks
Are thinned by grief and care;
No wonder that his garb is such
As worn-out pilgrims wear.

Darkened by frown of frost and shade,
Shaken by doubts and fears;
While the verdant spots on his sunburnt cheek
Are watered by *patient* tears.

And yet sometimes his shroud is bright,
His raiment white as snow,
And we would stay his faltering steps,
And sigh to have him go.

Not that we love this world so well,
With all its changeful joy;
But we would struggle to possess
What time cannot destroy;

Would know the garden of the heart,
Where goodly seeds are sown,
To yield sweet flowers, and bear such fruit
As Heaven would gladly own;

Receive our blessings day by day,
With thankfulness for each;
And from the trials when they come
Learn lessons they should teach,

Of patient thought and tender care,
For those who pass our way,
A kind and sympathetic word
To greet the sad or gay.

To watch our own enfeebled steps
To see they heavenward tend;
And then with loving anxious eye,
Watch over foe and friend.

Remembering most the need of prayer,
To keep us from all ill,
And aid us in our weak resolves
To do "Our Father's will."

Thus could we live, life's autumn hour
Would come in quiet gladness,
And we could view the solemn scene
With scarce a shade of sadness.

For know we not there is a land
Where hope and trust may centre;
A changeless joy, of rest and peace
Where souls redeemed shall enter.

Selected

"HE KNOWETH THE WAY THAT I TAKE

I know not—the way is so misty—
The joys or the griefs it shall bring,
What clouds are o'erhanging the future,
What flowers by the roadside shall spring;
But there's One who will journey beside me,
Nor in weal nor in woe will forsake;
And this is my solace and comfort—
"He knoweth the way that I take."

I stand where the cross roads are meeting,
And know not the right from the wrong;
No beckoning fingers direct me,
No welcome floats to me in song;
But my guide will soon give me a token
By wilderness, mountain or lake—
Whatever the darkness about me,
"He knoweth the way that I take."

And I know that the way leadeth homeward
To the land of the pure and the blest,
To the country of ever-fair summer,
To the city of peace and of rest;
And there shall be healing for sickness,
And fountains, life's fever to slake.
What matters beside? I go heavenward—
"He knoweth the way that I take."

—*London Christian World.*

Cast a Line for Yourself.—A young ma stood listlessly watching some anglers on bridge. He was poor and dejected. At las approaching a basket filled with wholesom looking fish, he sighed:

"If now I had these, I would be happy. could sell them at a fair price and buy m food and lodgings."

"I will give you just as many, and just a good fish," said the owner, who had chance to overhear his words, "if you will do me trifling favor."

"And what is that?" asked the other.

"Only to tend this line till I come back, wish to go on a short errand."

The proposal was gladly accepted. Th old man was gone so long that the young ma began to get impatient. Meanwhile the fis snapped greedily at the baited hook, and th young man lost all his depression in the e citement of pulling them in; and when th owner returned, he had caught a large nu ber. Counting out from them as many were in the basket, and presenting them the young man, the old fisherman said:

"I fulfil my promise from the fish you ha caught to teach you whenever you see othe earning what you need, to waste no time foolish wishing, but cast a line for yourself —*The Messenger.*

There are men who no more grasp th truth they seem to hold than the sparro grasps the message passing through the ele tric wire on which it perches. — *Norm Macleod.*

"For The Friend."

William Cullen Bryant.

(Concluded from page 70.)

"It is sometimes remarked that Bryant ote little; and, if we have in mind only at he has published in books, this is true. however, we take into the account his edi- ial contributions during the fifty-two years his connection with *The Post*, he is one the most voluminous writers that ever ed. At a moderate average, his editorials ne would fill more than a hundred duo- cimo volumes of five hundred pages each,— nass of literature that no American writer s exceeded. And, what is more important, ost of these writings are fairly worthy of e name *literature*, whether we consider the ics, ranging through the whole realm of blic questions for half a century; the origin- ty of treatment, often disclosing the widest olarship and the most profound reflection; the style, always pure, clear, and forcible, d often chastely elegant. Behind this edi- 's desk there sat a master of many lan- ages, a traveller in foreign lands, a student various sciences, a poet of unquestioned nius, a moralist of high principles, a critic keen penetration. The man in whom all se were united made it a special object of deavor always to write the best thoughts the best manner."

'His attitude on the subject of slavery was a time ambiguous. During the discussion this momentous problem, he paid several its to the Southern States; but there is in letters no protest against the 'great wrong' human bondage. He describes Southern nners, paints pictures of Southern life, and ers to the condition of the slaves, without riticism upon the institution against which agitators of Boston were declaiming in es of thunder. He seemed to them cold d heartless, as did also the majority of men that time. But, as we view him now, his ence and statuesque impassiveness seem e those of Nemesis, mutely contemplating atrocities of men before the falling of her enging sword. He was willing to await 'appointed time;' but, when at length it me, he sang the dirge of Slavery in words at were gathering force during a long period silence:—

O thou great Wrong, that, through the slow-paced years,
Didst hold thy millions fettered, and didst wield
The scourge that drove the laborer to the field,
And turn a stony gaze on human tears!
Thy cruel reign is o'er:
Thy bondmen crouch no more
In terror at the menace of thine eye;
For He who marks the bounds of guilty power,
Long-suffering, hath heard the captive's cry,
And touched his shackles at the appointed hour,
And, lo! they fall, and he whose limbs they galled
Stands in his native manhood, disenthralled.'

"Bryant looked to journalism for his bread, d pursued it for the greater part of his life diligently as he would have followed any her vocation. His poetry was never a con- lerable source of pecuniary profit to him; d he held his gift of song too sacred to ortgage his inspirations. His associate, J. gelow, informs us that he never engaged in y other business than journalism, never em- rked in any financial speculations, and was ver an officer of any other financial or in- strial corporation than *The Evening Post*. eaking of his industry, he adds, 'He was as yal to his profession as it was to him. I think it quite safe to say that for five days out of every week, during at least forty-two of his fifty-two years of editorial service, W. C. Bryant was at his editorial desk before eight o'clock in the morning, and left the daily impress of his character and genius in some form upon the columns of his journal.'"

As illustrating his kindly feelings, one of his associate editors says "that he was requested by the editor-in-chief to 'deal very gently with the poets, especially the weaker ones.' On one occasion the reviewer fell upon a sad case of 'poetic idiocy,' and expressed his embarrassment to Bryant, saying that the book was so poor that there was nothing in it 'to praise, or even lightly to condemn.'— 'No,' he replied; 'you can't praise it, of course; it won't do to lie about it: but' -turning the volume over in his hand, and inspecting it— 'you might say that the binding is securely put on, and that—well, the binder has planed the edges pretty smooth.'

"In all details he was a strict economist, and made economy the rule of the establishment by his example rather than by precepts. Nearly all his editorials were written upon the backs of old letters, which a less conscientious man would have been ashamed to use. His time was carefully economized; and, though he had his hours of relaxation and literary diversion, no fragment of time was wasted. Even his amusements were parts of a comprehensive system.

"Absolute truthfulness was a law of his life. Whatever he said he believed to be true, and even 'his silence was truthful.' He never flattered, and seldom praised. His virtue led him almost to rudeness, in the judgment of many; and he has been charged with being more frigid than gentility permits. His friends, however, found him cordial, and attribute his apparent insensibility to an unwillingness to express an interest which he did not feel.

"As we look back over the half century of Bryant's life as an editor, we learn two important lessons. The first is, that the highest literary character can be maintained by one who is daily engaged in the practical discussions of his time: the second is, that personal nobility of mind, and integrity of life, may be preserved in the midst of political controversy. To have taught these lessons alone is a sufficient result for a lifetime of toil and sacrifice. Whoever henceforth doubts that a man may be at once a serene scholar, a pure moralist, a faithful citizen, and an active politician, may be directed with republican pride to the career of William Cullen Bryant."

With regard to his Thanatopsis, the author of the Life, from which these sketches have been drawn, admits the charge of materialism which has been advanced against it. He says, it "is truly a Pagan poem; and no one can read it, remembering the possibilities of a Christian poem on the same theme, without feeling that it is. It is without deity, soul, immortality, or conscience. There can be little doubt, that, when Bryant wrote this poem, he contemplated death for the moment, from a Pagan point of view. He laid the poem aside; it was discovered by his father, admired, and published. But it did not accord with Bryant's real views on the subject. This is evident from the added paragraph, in which he strove to divest the poem of some of its harshness. It was impossible for Bryant to express his true views in this poem without marring its consistency; but turn to the lines entitled 'Blessed are They that Mourn,' and see how Christian faith lifts the veil from the future:—

'For God hath marked each sorrowing day,
And numbered every secret tear;
And heaven's long age of bliss shall pay
For all his children suffer here.'"

These were the sentiments of his young manhood, and time only rendered them more precious to him.

For "The Friend."

Circular of the Bible Association of Friends in America.

In again calling the attention of Auxiliaries to the Annual Queries to be answered previous to the general meeting of the Association on the 5th of Eleventh month, the Corresponding Committee would press upon Friends, who have been engaged in the distribution of the Holy Scriptures, the importance of furnishing full and accurate answers to *all* the Queries, and of forwarding their report *seasonably* to the Depository.

It may be recollected, that in making donations to Auxiliaries, the Board are guided in deciding what number of Bibles and Testaments shall be sent to each, by the information given in its report. Hence those Auxiliaries that do not report in time, are liable to be left out in the distribution.

Specific directions should be given in every case, how boxes should be marked and forwarded; *and their receipt should always be promptly acknowledged.*

Address John S. Stokes, No. 116 N. Fourth Street, Philadelphia.

Samuel Bettle,
Charles Rhoads,
James Whitall,
Committee of Correspondence.

Philada., 10th month, 1879.

QUERIES.

1. What number of families or individuals have been gratuitously furnished with the Holy Scriptures by the Auxiliary during the past year?
2. What number of Bibles and Testaments have been sold by the Auxiliary within the past year?
3. How many members, male and female, are there belonging to the Auxiliary?
4. What number of families of Friends reside within its limits?
5. Are there any *families* of Friends within your limits not supplied with a copy of the Holy Scriptures in good clear type, and on fair paper; if so, how many?
6. How many *members* of our Society, capable of reading the Bible, do not own such a copy of the Holy Scriptures?
7. How many Bibles and Testaments may probably be disposed of by sale within your limits?
8. Is the income of the Auxiliary sufficient to supply those within its limits who are not duly furnished with the Holy Scriptures?
9. What number of Bibles and Testaments would it be necessary for the Bible Association to furnish gratuitously, to enable the Auxiliary to supply each family?
10. What number would be required in order to furnish each member of our religious Society, capable of reading, who is destitute of a copy, and unable to purchase it?
11. How many Bibles and Testaments are now on hand?

"I like to help people;" or, what a bit of string may do.—A woman was walking along a street one windy day, when the rain began to come down. She had an umbrella, but her hands were full of parcels, and it was difficult for her to raise it in the wind.

"Let me, ma'am; let me, please," said a bright-faced boy, taking the umbrella in his hands.

The astonished woman looked on with satis-

faction, while he managed to raise the rather obstinate umbrella. Then, taking out one of those ever-handy strings which boys carry, he tied all the parcels snugly into one bundle, and politely handed it back to her.

"Thank you very much," she said. "You are very polite to do so much for a stranger."

"Oh, it is no trouble, ma'am," he said, with a smile; "I like to help people."

Both went their ways with a happy feeling in the heart, for such little deeds of kindness are like fragrant roses blossoming along the path of life.

We all have our chances day by day, and shall one day be asked how we have improved them. Almost anyone likes to be helped in any difficulty. Are we all as fond of helping others over the hard places? If we take the golden rule for our guide, we shall not only make a great many people glad they have ever known us, but we shall ourselves be glad in heart.

You May Never Forget It.

"I shall never forget that poor body. Long years have passed away since I saw her. I have had children born, and they have grown up and gone forth into the world, and have married, and their children are growing up; but that poor woman, with her half-starved babe—again and again has it passed before my mental vision, and up to the present hour it always brings with it a feeling of sorrow. Yes; God has forgiven that hasty word; but he who uttered it can never forgive himself. 'As far as the east is from the west, so far have I removed thy transgressions from thee.' So the Lord speaks; and the transgressions may be removed, and the sins may be covered; but there the mother was, and I seem to see her still. She had broken some sticks out of the hedge, had made a fire by the roadside, and was sitting down thereat, warming herself and her little babe."

We speak in our friend's own words. "Yes, I have made every excuse for myself, but all will not do. I lived near the high road, and my fields adjoined it; and again and again were my hedges torn and burned by tramps as they passed along the road—one party first, and then another, and another, kindling a fire on a small piece of waste ground adjoining. I was young then, and was often vexed, and sometimes angry—very angry—but vexation and anger only made the matter more unbearable. The remembrance of anger cleaves to one, as it has to me, for many long years; and, now that the cares of business are laid aside, memory goes back, and the paths of former days are traversed over again. There were hasty words then as well as angry feelings: and that morning, from a distance, I saw the going up of the smoke, and I rode quickly to the spot, and I saw the hedge torn and the wood burning, and I spoke to the poor woman, who was sitting by the fire. I mentioned the policeman and the prison, and I threatened the one and the other. In a moment she sprang to her feet. She was a miserable object to look upon. She stood before me, trembling from head to foot. She had not time, nor did she care, to adjust her dress. The babe was hanging on her bosom, which was browned by exposure and want. There stood the trembling mother, and there I sat on my horse, and the thought rushed over me of my own home and my babe, and its fond and loving and ailing mother. Yes, she had been sick, and the poor woman before me had evidently been sick; but one had every comfort that love could provide, and the other, from sheer want, had broken my hedge to gain a little warmth for herself and babe. The contrast was very great. There were two mothers and their two babes, and who made the difference? That thought crossed my mind, and perhaps the verse from Dr. Watts did, but I cannot remember:—

"'How many, helpless in the street,
Half-naked I behold!
While I am clothed from head to feet,
And sheltered from the cold.'"

"Who made one to differ from the other? In a moment these feelings had passed through my mind. There stood the woman trembling before me. My anger was gone, but I could not easily pacify the poor creature. I gave her some kind words: I gave her something more substantial than words; but she went on her way trembling as an aspen leaf, and methinks I see her now. God taught me a lesson on that day which I shall never forget. A spark of pity for sorrowing ones fell upon my heart, and burnt its way into my soul.

"I have sometimes thought, 'Perhaps that poor woman was in the covenant of grace, and I was a professor. Were we a son and a daughter of the Lord God Almighty? Was she a sister of Jesus? Was she my sister in Him 'of whom the whole family in heaven and earth is named?'"

So spoke my friend; and may God bless these remarks to whom He will. May He use them to stir up others to avoid hasty words, and never let us forget that we have all one Father, and that one God hath created us.—*The Episcopal Recorder.*

Natural History, Science, &c.

Intelligence of Ants.—In *Nature* we find the following article contributed by Edward W. Cox.

"I have just been watching with care the action of a party of ants, exhibiting an intelligence nearly allied to reason.

Cleaning the shelf in a hot-house, two large cockroaches were caught, killed and left lying on the small gravel with which the shelf is covered. The shelf is four feet from the floor, and the nest of ants is behind a slab at the end of the house. When the cockroaches were killed very few ants were upon the slab, but they must have communicated to others the discovery of the treasure, for in about twenty minutes a swarm of ants emerged from the nest, climbed the wall, gained the shelf, and there, dividing into two parties, proceeded to take possession of the dead bodies.

The ant was the smallest of its kind; the body of its prey was nearly two inches long, and half an inch in width. Their purpose was to carry these two huge carcases to the nest; and to accomplish this it was necessary, first, to draw them for a space of ten inches over rough gravel, then along a smooth board for two feet, then to drop them to the floor beneath, then to drag them over some very rough rubble for one foot four inches, and finally to pass them between two slabs of wood into the nest. This extraordinary feat they performed successfully. It was accomplished thus. They surrounded the corpse of the dead cockroach and seizing it with their mandibles, moved it onward a little way. It was lying inclined on its side. When moved, the projecting edges of the side hitched into the stones and prevented progress.

I observed that on some larger stones ne the spot, half a dozen ants stood, looking the work, but taking no part in it. Wh the hitch occurred, and always afterwar when there was an obstacle, these 'surveyo left their stations, went to the workers a then returned to their place of observatio They were manifestly directing the operati and instructing the laborers; and they manifestly made some communication to t laborers, for forthwith these changed the plan. They now turned the cockroach on back, and in this position they moved onward triumphantly for three or four inch How? They stood round the corpse at p ciscly equal distances apart and by a comm effort dragged it forward. They pulled gether, apparently in obedience to a sig from the 'surveyors,' just as men shout wh *they* want to pull together.

Another obstacle. Three pieces of gra bigger than the rest lay in their path. W to do now? They crept under the carc and lifted it by planting the hind feet on t floor and standing upright, sustaining t load with their heads, while a party mount the opposing stone, seized the tail and tri to drag the burden up. But in vain. It w too much for their strength and the load w dropped.

Then the ants that had been directi again moved from their places and ran rapi about in all directions, as if seeking so more easy passage. Having found one th remounted their post of observation and may be assumed that they gave some inte gent orders to the laborers, for immediat these resumed their hold on the carc and moved it forward in the direction in cated.

Similar obstacles occurred four times their journey over the gravel, and on e occasion the same proceedings were observ Their patience was inexhaustible. At leng the body was successfully brought to smooth edge of the wooden shelf, whence could be dropped to the floor beneath. it was necessary to select a fit spot for t purpose, inasmuch as the floor was stre with bricks and plants. In fact there was one open space of about four inches squ into which the body could be sent so as to carried securely to its destination. To re this spot they had to drag the burden al the ledge for a space of 17 inches. In t journey balance was repeatedly lost and carcase would have fallen, but that it seized, held and dragged back by their uni efforts. At length, having arrived at place where its fall would be upon the o floor, it was dropped by all at once loo their hold of it. But previously to t doing so, the 'surveyors' ran down the to the floor and posted themselves dire under the ledge on which the body lay (feet above them). There they waited its I think their business there was to see if was safe, and the place really fit for the pose, and that they made some commun tion as to the precise spot to be chosen the fall, for the ants who bore the co shifted it two or three times before they l down. Then all followed, running down wall, seized their prey again, and in half hour carried it a distance of nearly three to the entrance of the nest.

But here another difficulty occurred. could not pass between the boards when l

its back. They turned it on its side and d again. Again they were baffled; the s hitched. So they turned it on its back e more, bit off the legs, which were carried the nest by other ants, and then the body s turned on its side and taken through the row way into the nest. To me, looking t with the eyes of a psychologist, all this med to indicate the exercise of a *reasoning* alty. They devised new methods of meet- new circumstances. It satisfied me also, t ants at least have means of inter-com- nication. The fact of the find was obvi- ly communicated by the discoverers. The rkers manifestly acted under instructions l obeyed commands."

Chlorine.—Some recent investigations of f. Meyer, of Zurich, render it probable t Chlorine may ultimately prove to be a npound body containing oxygen, instead an elementary substance, as it has been etofore regarded.

Ants.—In Burmah there is found a species small black ant, of which there occur antic specimens differing from the others y in size. They seem to act as the elephants the community, carrying loads that the aller ones cannot lift. Sometimes one of se "elephants" may be seen returning to nest with several of the ordinary size nging on its back.—*Nature.*

Japanese Naturalists.—As an illustration of advance of Japan in civilization, we refer he report of the proceedings of a Biologi- Society in the *Tokio Times* of 5th month . It noted communications on the Botany Zoology of the Bonin Islands. I. Ijima ibited a living specimen of one of the large s called Flying Foxes, from the Bonin nds. It feeds on fruits, especially the ana. It constantly hangs from the roost vnward; and when about to sleep hangs one leg, spreads its wings, and then wraps m closely about the breast, hiding its head eath the membranous folds.

Ancient Cave-Men. — The exploration of Beaumes-Chaudes caverns in France has ught to light the remains of 300 indi- uals, besides a mass of more than 200,000 gmentary pieces. These human bones were ite, showing no trace of the action of fire, ough charred animal bones and fragments pottery were found near them, the whole ng imbedded in stalactite and stalagmite hard as marble. The shape of the scull, protruding jaws and other peculiarities the skeletons showed that they belonged a race differing materially from those who e occupied France in modern times.

Advance of the Desert. — In MacGregor's vels in Khorassan, it is stated that the ren sands are visibly gaining on the arable d. "The country is, in fact, in the process changing from a series of rocky ridges, to of undulating sandy waste. Yesterday's rch showed the sand triumphant; to-day rocks are still fighting on. This process burying is most peculiar, and may be wit- sed on a small scale in almost any vil- e between this and Yezd. You see the d blown against the wall, gradually getting her and higher, till it blows over and then ns a mound in the field beyond, which dually increases its height till all trace of ll and field is lost, and you have before a sand-heap. I can quite believe now stories of towns being buried, having my- seen the thing on a small scale."

Don't, Boys.—Don't be impatient, no mat- ter if things do go wrong sometimes. Don't give the ball a kick and send it into a mud- puddle, because it would not go straight when you threw it. Do not send the marbles against the fence, and thus break your best glass alley, because your clumsy fingers could not hit the centre. Do not break your kite- string all to pieces, because it will not come down from the tree at the first jerk. It will take you three times as long to get it down afterward. Do not give your little brother an angry push and a sharp word if he cannot see into the mysteries of marble playing or hoop rolling at the first lesson. You were once as stupid as he is, although you have forgotten it.

What in the world would become of you if your mother had no more patience than you? if, every time that you came near her when she was busy, she thrust you off with a cross word? Dear, kind, loving mother, who never ceases to think of you, to care for you, who keeps you so nicely clothed, and makes such nice things for you to eat. What if she were to be so impatient that you would be half the time afraid to speak to her, to tell her of your own troubles at school or at play? Ah, do not grieve your mother by your impatience and your crossness.—*Selected.*

THE FRIEND.

TENTH MONTH 18, 1879.

OHIO YEARLY MEETING

Convened at Stillwater, near Barnesville, on the 28th of last month—the meeting of Ministers and Elders having met the previous day. The public meetings for worship were very largely attended, especially that held in the afternoon. Such occasions, when many are gathered together, are often times of much exercise to the deeply concerned members of the church; and there is evidence that such was the case at this time, and that earnest cries were raised to Him who is strength in weakness, that the honor of his great name might be magnified and exalted over all.

A letter from one in attendance, says, "Quite early the people began to gather about, and when we got to the meeting-house it was already pretty full, and was soon quite crowded, every available seat being occupied, while some two or three hundred remained outside, unable to get seats. The meeting proved a comfortable one. [Several Friends] spoke, and the people were very quiet—remarkably so it seemed to me for so great a multitude. [After meeting,] many having 'come from far,' and there being 'much grass in the place,' I saw a number in groups here and there seated on the green grass, partaking of the refreshments they had brought with them. About 350 dined at the school.

Long before 3 o'clock, the meeting house yard was filled with the people waiting for the door to be unfastened; and as soon as this was done they poured in and in a very short time every available space seemed occupied, leaving, it was thought, about 500 outside. It was estimated that altogether there were about 2000 in and about the house and grounds. The Methodist and Presbyterian ministers [of Barnesville], both told their congregations that they would hold no meetings on that day, to allow their members to go to our meeting, which seemed to me an unusual circumstance. The meeting in the afternoon, it felt to me, was largely owned by the overshadowing of heavenly good, and I trust that many hearts truly rejoiced on account thereof."

Information received through other chan- nels confirms the statement, that these meet- ings for worship were seasons of Divine favor. Among the subjects pressed on the attention of those assembled, were the unchangeable nature of true Christianity, to which nothing is added, and from which nothing is taken away by the lapse of years, but it remains as immutable as its Divine Author; the neces- sity of knowing the Grace of God to abound in us—even that grace by which the apostle declared "I am, what I am;" the true posi- tion of the Bible as a divinely inspired record and way-mark to point us to its Author, to whom we must come for help and guidance; the abounding mercy of our Heavenly Father, who seeks to bring the wanderers from his fold to a sense of their wretched condition, and lead them to return, repent and live; and the danger of living in a careless, worldly spirit.

At the meeting for business on 2nd day morning, 29th ult., the minutes of the minis- ters in attendance from Philadelphia Yearly Meeting, with certificates, were read. These were Morris Cope, Clarkson Sheppard and David Heston; with whose company and ser- vices much satisfaction was expressed.

The report from Hickory Grove Quarterly Meeting (Iowa) requested that some steps be taken to provide the primary schools with reading books of a more satisfactory charac- ter, especially in relation to the subject of war. The matter was referred to a joint committee of men and women Friends.

Attention was called to the responsibility resting upon those who had children under their care, and the duty of such to be watch- ful in instilling into the minds of the children proper sentiments, whenever opportunity was afforded.

On 3rd day, Wilson Hall and Abel H. Black- burn were appointed as Clerk and Assistant.

The state of Society, as shown by the an- swers to the Queries, was brought under con- sideration. It was said to have been "a solid, good time throughout," in which "much weighty counsel was imparted," "and many hearts were deeply contrited before the Lord."

The meeting for worship on 4th day morn- ing was also a profitable opportunity.

The report of the Committee appointed to build the house in which the Yearly Meeting is held, represented that their labors were nearly completed, and that the funds within their reach were sufficient to defray all the expenses.

The committee to build the Boarding School could not present so favorable a financial statement. They reported that owing to in- ability and other causes, about $2500 of the original subscriptions had never been paid; and that there still remained an indebtedness of about $5000. It was concluded to attempt to raise this amount by voluntary subscrip- tions among the members.

The report from the Boarding School Com- mittee was satisfactory. The financial opera- tions of the year showed a small surplus of receipts over expenditures.

At the last meeting on 5th day, a visit was

paid to the Women's Meeting by one of the ministers from a distance.

This parting opportunity of those who had mingled together in mental exercise, and together partaken of the fresh flowings of the Father's love, was a solemn and tendering season.

A large number of Friends were boarded at the school building during the time of the Yearly Meeting. It is the practice for these to gather together and listen to a portion of Scripture before retiring for the night. These occasions were seasons of much religious refreshment, and were marked with a deep covering of solemnity in the silence which followed the reading, though not always accompanied by any other vocal expression.

The tenderness of spirit manifested by many of those in attendance at the Yearly Meeting, the large number of the young and middle-aged who were attired in the simple costume of a consistent Friend, and the weighty manner in which its business was transacted, were encouraging evidences that Ohio Yearly Meeting, isolated as it has long been from many of the bodies claiming to belong to the Society of Friends, is yet under the care and protection of the Head of the Church; and that He is mercifully pleased to furnish it with ability to uphold, with a good degree of dignity and steadfastness, the principles, practices and testimonies of our religious Society.

SUMMARY OF EVENTS.

United States.—Since 1st of 8th mo. to the present time, the fall of rain has only amounted to 1.13 inches, 1.12 of which were in 9th mo. During the last eight years the monthly average has been 3.67 inches; and it is frequently the case during the three autumn months the fall exceeds that average. The long drought is causing considerable inconvenience in some sections of our country. The Potomac river is said to be lower than for thirty years. The water in the canal is so low, boats can carry but two-thirds of a load. The creeks and wells in the vicinity of Petersburg are drying up.

Croton water is so expensive that several New York manufacturers have sunk artesian wells, from which they get a cheap supply of pure, cold water. A few hotels and manufactories in Philadelphia also have artesian wells. The *Scientific American* says, the water rates in New York are so heavy, that the cost of water for running a steam engine in that city, is about two-thirds the cost of fuel.

The production of crude petroleum in the Pennsylvania oil fields, for the first eight months of 1879, was 12,386,497 barrels, against 9,810,327 barrels for the same time in 1878. On the 31st of 8th month there were 11,585 producing wells, an increase of 11 per cent. on the previous year. The production for 8th month was 1,869,052 barrels.

The Prison Labor Commissioners of New Jersey, Massachusetts and Connecticut, met on the 10th inst. in New Haven, to consider the best way of improving the system of labor in prisons so as not to compete with honest labor. It is stated that a uniform report on the subject will be presented to the Legislatures of the States named.

A despatch from Washington says: The Indian problem promises to be one of the most important questions to be considered at the next Congress. Some time since Congress called upon the Treasury Department for information as to the amount of money that had been expended for the Indian service since the beginning of the Government. The result of the research shows the amount to 1st of 7th mo. 1879, to be $181,000,000. The estimated number of Indians now living is 800,000.

The life saving stations on the New Jersey coast, 41 in number, were ordered to be equipped for winter service on the 15th inst. In addition to the usual life-saving apparatus, each is to be supplied with a new patrol lamp, invented by Superintendent Harens, which, he says, "will keep lighted in the heaviest gales, and warn off mariners at a distance of two miles."

Frederick Douglass is reported to have reiterated his views against the negro exodus from the South. He says the negroes should stay where their labor is wanted, and the climate and habits of the people are congenial. The true remedy for their grievances was an "intelligent use of the lawful means of protection."

The elevation above the level of the sea, of some of the chief railways of the world, is as follows: Appenine line at its highest point is 617 metres above sea level; the Black Forest line, 850 metres; the Sammering, 890, and the railway over the Caucasus, 975 metres. The tunnel of the St. Gothard line, attains an elevation of 1,154 metres; the Bremnier line 1,367, and the Mont Cenis line 1,338. In America the highest lines are the North Pacific, which at its most elevated point is 1,652 metres above the level of the ocean; the Central Pacific, 2,140, and the Union Pacific, 2,513 metres. The highest point of the railway over the Andes is 4,769 metres above sea level.

Twelve new cases of yellow fever, and six deaths, were reported in Memphis on the 11th inst., making the total of cases to that date 1,421, and deaths 425.

The mortality in this city for the week ending on the 11th, was 226. Of whom 146 were adults, and 80 children—36 being under one year of age.

Markets, &c.—The following were the quotations for Government bonds, on the 11th. Sixes, 1881, 105¼; 5's, registered, 102¼; do., coupon, 103¼; 4½ per cents, 105⅞; 4 per cents, 102¼.

Cotton.—Sales of middlings were reported at 10¼ a 11 cts. per lb. for uplands and New Orleans.

Petroleum.—Crude 7 cts., and standard white, 7¾ cts. for export, and 8¼ a 8¾ cts. per gallon for home use. Linseed oil, American, 62 a 63 cts.; Calcutta, 65 cts. Lard oil, 51½ a 52 cts.; Sperm, crude, 75 cts.; winter, bleached, 90 a 93 cts. per gallon.

Flour.—Minnesota family, $6.50 a $7; Penna., do., $6.50 a $6.75; western, do., $6.50 a $7.25; patent, $7.50 a $8.50. Rye flour, $5.25. Corn meal, $2.85 per bbl.

Grain.—Wheat unsettled and higher. Sales of 18,000 bushels at $1.32 a $1.40. Rye, 80 a 82 cts. Corn, 56 a 59 cts. Oats, mixed, 38 a 38½ cts., and white, 39 a 42 cts. per bushel.

Hay and Straw.—Prime timothy, 80 a 90 cts.; mixed, 65 a 75 cts. per 100 pounds. Straw, 85 a 95 cts. per 100 pounds.

Beef cattle.—The market during the week has been dull, and prices show no improvement. Extra, 5¼ a 5½ cts.; good, 4¾ a 5 cts.; common, 3 a 4 cts. Sheep—The market steady, and prices well maintained: sales at 3 a 4¾ cts., as to condition. Hogs, 5¼ a 6 cts. per pound.

Foreign.—The land troubles in Ireland are proving very serious, and Parnell's (M. P.) visit and speeches throughout that country have had the effect of fanning the flame. The *Pall Mall Gazette* of 9th mo. 30th, says: The complaints of the Irish tenant farmers are mostly genuine; that they are for the moment unable to pay their rent, and that they believe in their right to remain on the land in every event. They are fresh from the exhortations of the most popular politician in Ireland, to stick to their homesteads at whatever consequence. If the general refusal to pay rent is followed by a wholesale eviction, this again will almost certainly be followed by a series of agrarian murders; and unless the Irish executive is prepared to support the landlords by measures amounting to little less than military occupation of a large part of the country, the landlords will have to choose between virtually conceding the tenant's claim to fixity of tenure, or giving the signal for an outbreak of something hardly distinguishable from civil war. The anti-rent agitation is only one among other symptoms of the general unrest of Ireland. For the moment it is the most urgent, but, even if the worst pinch of the distress were relieved by a general reduction of rent, there would still be much disquiet as to the condition of the country. The *Daily Standard* of the 10th inst., says: Infantry will be stationed throughout every available portion of county Mayo, Ireland.

The cost of the English elementary schools, last year, was $19,577,250. They instructed 3,154,973 children. The French elementary schools, during the same time, instructed 3,823,000, and cost $13,630,000.

The area of British India, exclusive of native States, is 899,341 square miles; the number of inhabited houses 37,043,524, and the population 191,096,603. The area of the native States is stated at 575,265 square miles, population 49,161,540.

Despatches on the 12th inst. from General Roberts, commander of the British forces in Afghanistan, state they have taken possession of Cabul. On the 6th they encountered the Afghan army, and during the following three days, several engagements took place, but no hard fighting is reported.

During the present week, 5,000 tons of iron have been shipped from the River Tees to the United States, and a further shipment is to be made. The shipments have hitherto consisted almost exclusively of Cleveland pig iron, but 500 tons of puddled bars are include The orders now being executed amount to 45,000 to of pig iron.

A Paris despatch to the *Times* reports the embarki of 2,200 emigrants from Genoa to the United States.

The *North German Gazette* says, Russia has intimat her willingness to permit the destruction of Cabul, b will not allow the annexation of Afghanistan.

It is stated that 60,000 cwt. of rails have recent been bought in Germany for the United States.

The *Official Mercury* states that 5,062 animals ha died of rinderpest in Southern Russia since the begi ing of the year.

Japan.—In the reception of Gen. Grant, at Yok hama, a son of Dr. Knox, of Elmira, now a missiona in the Mikado's Empire, writes: "The streets we packed with people, and I heard it frequently remark that there had never been such a crowd in Yokohan before. What a change a few years have made in t ideas of the people! Nineteen years ago a tanner w a moral and legal outcast in Japanese society. Ev his murder could claim no redress. Per contra, nin teen years ago the Mikado was a god and most pious veiled from the eyes of the vulgar crowd. And y last week the man who nineteen years ago was a tann rode in open view of the crowd, with the Mikado, w nineteen years ago was a god—while the Japane army marched by, paying them both equal honors."

Mexico.—The message of President Diaz to his Co gress, on the 16th ult. says, that over sixty miles railway have been built during the year. There h been a considerable augmentation of telegraphic co munication, an increase of schools and number of pupi and an improvement in the financial situation of t Government. Peace prevails over the entire Republ The President declares himself against a re-election.

WESTTOWN BOARDING SCHOOL.

The Winter Session opens on Second-day, Eleven month 3d. Parents and others intending to send pup will please make early application to Benjamin V Passmore, *Sup't., Street Road P. O., Chester Co., P* or to Charles J. Allen, *Treasurer*, 304 Arch stre Philadelphia.

FRIENDS' ASYLUM FOR THE INSANE,
Near Frankford, (Twenty-third Ward,) Philadelphi
Physician and Superintendent—John C. Hall, M.
Applications for the Admission of Patients may made to the Superintendent, or to any of the Board Managers.

Died, at his residence, Cropwell, N. J., 2nd of Thi mo. 1818, Solomon L. Saunders, in the 41st year his age, a member of Cropwell Particular and Up Evesham Monthly Meeting.

——, at her residence, Cropwell, N. J., 2d of Si month, 1878, Lydia Saunders, in the 97th year of l age, widow of Solomon L. Saunders, a member of Cr well Particular and Upper Evesham Monthly Meeti She was faithful in the attendance of meeting even her advanced age, desiring the preservation of that lo and unity which is the true bond of peace. Havi borne many trials and much suffering, yet accepting with patience and resignation, believing all things wo together for good to them who love the Lord; care that her day's work might keep pace with the da waiting for the change as a shock of corn fully ripe be gathered into the Heavenly garner; we believe is now reaping the reward of a well-spent life.

——, at her residence, Marlton, N. J., 25th of Sec mo. 1879, Elizabeth L. Evens, in the 67th yea her age, widow of the late Thomas Evens, a member overseer of Cropwell Particular and Upper Evesh Monthly Meeting. By the removal of this dear Fri a void has been made in the hearts of many to wh she was endeared, but these have the consolation t their loss is her eternal gain. She was ever read assist the poor and afflicted in their distress. A sh time previous to her death, being called upon for again, she remarked, "What have I to give to-da quickly adding, "the meal has not wasted in the bar neither has the oil in the cruise failed."

——, at his residence in this city, 9th mo. 7th, 18 Jacob W. Fry, in the 71st year of his age;

And on 9th mo. 26th, 1879, Rebecca W., widow Jacob W. Fry, in the 69th year of her age, consist and esteemed members of Northern District Mont Meeting.

"Blessed are the dead which die in the Lord—t rest from their labors and their works do follow the

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Selected.

A Brief Memoir of the Late Joseph Henderson.

The subject of this Memoir was born on the st of Eighth month, 1826, in Comlachie, a all village in the suburbs of Glasgow. His ther was, by occupation, a cotton weaver, d having a considerable family, and not ing steady in his habits, they were in very raightened circumstances, and often lacked e necessaries of life. Although thus situated youth, surrounded by vice and misery, with tle good example before him, yet, from the rliest years of his recollection, he felt that himself which gave him a strong convicon of right and wrong. According, therere, as he yielded to that influence and folwed its dictates, it became his Preserver om many evils to which he was continually xposed in the midst of his youthful associates. s he grew older, he became more thoughtful times, and in his quiet moments of reflecon and meditation on his manner of life, he rnestly longed for a better way, but failed find it, although he felt at times that it was r him.

At about the age of twelve years he began attend a First-day School, from a desire for struction, in which he received about all the lucation he had, and to which he became uch attached. He was a very regular atndant, and endeavored as far as he was able live up to the instructions he received; but these endeavors he was shown the deravity of the human heart, and the utter elplessness of man to direct his own steps. ot as yet understanding any other means of elp, he was brought at times into a feeling f deep concern on this account, that he might scape the just wrath of God, from which it emed to him there was no way. But the ord who is ever merciful, and pitieth those ho are out of the way, did, in his adorable rovidence, open the way for him.

In the 26th year of his age he was married Isabella Crosbie, one who was brought up the fear of the Lord, and who had come in measure to the knowledge of the Truth, ho became a great help to him, and as he elieved was given to him from the Lord. He as thus brought in a short time, through her nfluence and his own sense of right, to give p his old associates and his former light musements, and devote himself more to reading and to a diligent perusal of the Holy Scripures, in search of a deeper and more perfect knowledge of the things pertaining to God. He also took great delight in the company of those who had tasted of the goodness of the Lord for themselves, and began to feel that hungering and thirsting after righteousness, which nothing but the True bread and water of Life can satisfy. He then joined a branch of the Methodist Church, of which his wife was a member, but yet did not see things clearly to his understanding, until in a meeting for public worship sometime after, that light which maketh manifest the things of God, and which is God, so illuminated his understanding that the way of salvation was opened plainly before him, and he accepted the offered means, rejoicing in his heart that God in his great mercy had so raised him out of darkness into the glorious and marvellous light of his blessed Truth. From that time he began to grow in grace and in a knowledge of the truth, always endeavoring to follow the leadings and guidings of the Spirit of Truth, which opened unto his mind more and more what the will of God was concerning him as he was able to bear it.

In this exercise he was brought to look for himself into the forms and customs of professing Christians, and the first that arrested his attention was that of congregational singing. The query arose in his mind, "What are the people singing about? Is it the experience of the Psalmist, or is it their own?" And further he felt that instead of this practice aiding the heart in that *true* worship of God, which is required, it had a great tendency to lighten it, and raise it out of that low, humble, and penitent state, in which alone we can worship God in Spirit and in Truth. He was so convinced in regard to this that he had to give it up; and so also with other things, until he had no freedom to attend any of their meetings, but remained at home and in quiet retirement sought after the Lord, and committed his ways unto Him, that He might direct his paths. Having a copy of Barclay's Apology put into his hands about this time by a Friend, he began to read it, and as he read it he became convinced that these were the doctrines most in accordance with the teachings of the Holy Scriptures. Although he was thus convinced of the Truth as professed by Friends, yet he did not feel at liberty to go to any of their meetings without some further evidence that it was his duty to do so. That evidence was graciously granted him and he went. The first meeting he attended was held in silence, and, as he afterwards said, he learned more at that meeting than at any other he had ever attended, although he had heard great preaching, for there he felt that they were gathered together in the presence of God himself, that Great Teacher who teaches as man never taught. From that day he never felt free to go to any meetings of other denominations, but was a diligent attendant of Friends' meetings for worship ever afterwards.

His business, that of carpet weaving, not agreeing with him, being quite poorly in health, the thought of emigrating with his family to Canada, presented itself to his mind. It was a great exercise to him, for it seemed such a great undertaking for him with his wife and five small children, to leave all his earthly friends and go and sojourn in a strange land and among strangers. But he could not get clear of it, and willing to be in his allotted place wherever it might be east, wishing only to feel the presence of Divine favor, and in this he heard the assurance, as with an audible voice, "If thou go I will be with thee, or if thou remain I will be with thee." Encouraged by this language he began to make preparations, but was very careful to observe whether any obstructions came in the way; but all seemed so clear that he finally concluded to go. It was a great trial of his faith, but he was supported through all, and realized in his experience the truth of the passage, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." So on the 11th of Fifth month, 1863, he, with his wife and family, set sail for Canada, and was wonderfully preserved throughout the voyage, and landed safely at Toronto on the twenty-eighth day of the same month, for which they felt truly thankful. Although he felt very much alone in the world and knew not where to go, still he followed the same Guiding Star, and waited for its movements as it opened the way, and in a short time got settled in the township of Norwich, Oxford county, Ontario, where was a settlement of Friends.

His intentions were on his arrival in Canada to go to work at farming, but he found that his strength was not sufficient, and he was in much difficulty as to what employment to engage in. After serious consideration as to the right course, he concluded to begin custom weaving for the neighboring farmers. He had many severe trials at that time, endeavoring to provide for his family, not having means to last any length of time, especially settling in a strange place, with everything to buy; and it was a good while before his business became remunerative enough for their support; but as his entire trust was in the Lord, who, he believed, had called him hither, that He would provide; by a diligent use of the means thus within his reach, he was enabled to provide sufficient, and that honest in the sight of all men. Being chiefly concerned to seek first the kingdom of God and his righteousness, knowing that with that all other things would be added, it might be said of him, that the main business of his life was to be found doing the will of the Lord.

It had been on his mind for some time to become a member of the Society of Friends, but did not give up to it until his wife felt that it would be right for her to do so, when they both sent in their request to Norwich Monthly Meeting, which was united with, and

they were received into membership in the 5th month, 1866. He felt it a great privilege to be able to attend meetings regularly, both on First-days and in the middle of the week, and although he had six miles to walk for about seven years (unless he got an opportunity to ride,) he seldom was absent, leaving his work on Fourth-days, for he felt that the gain to him greatly overcame the loss. In all his transactions from the greatest to the most trivial, and in moving from one place to another, he was careful not to do anything hurriedly, but to wait for guidance, with which he was much favored, having his way opened up many times in a manner remarkable to himself.

He had a good many seasons of loneliness during the first few years of his residence in Canada, by letting a sense of his situation overcome him, and looking at the boisterous waves around him would begin to sink, when he remembered the Lord, and his cry ascended unto Him whose ear is ever open to the cry of the poor and needy, and He heard him, and many times could he truly quote the language of the Psalmist, "I waited patiently for the Lord and He inclined unto me, and heard my cry. He brought me out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my going. And He hath put a new song into my mouth even praise unto our God." On one such occasion when his soul had well nigh fainted within him so that he could not work, as he sat on his loom in deep trouble, the question was asked by a voice so clear and distinct, that he thought it was a person addressed him, "What hast thou lacked?" Nothing! was his immediate answer, as he started up, and seeing no one else in the room he recognized the voice of his Heavenly Father, He who had carried him safely thus far without any lack, and by this question convinced him that He was still able and willing, and would keep him to the end if he trusted in Him. This circumstance so strengthened him that he never after yielded to a like temptation, but trusted all entirely to Him who doeth all things well, nor was he ever heard to pray or utter a wish, which he regarded as a prayer, for any temporal blessing for himself or his family.

(To be concluded.)

"For The Friend."

Six Months in Ascension.

(Continued from page 74.)

The time of the opposition of Mars, was the 5th of 9th month, and as this drew near their anxiety increased, and is thus graphically described:—

"I could write no diary, and have not the slightest recollection of how I spent the day —unprofitably, I fear, in watching and waiting; finally bringing on a violent headache towards evening, which was less painful, however, than the excessive nervous excitement I was endeavoring to repress. To-night Mars will be nearer to us—his ruddy glare brighter than ever again for a hundred years, and what if we should not see him?

"The sun had shone all day in a cloudless sky, but before sunset some ugly clouds rolled up from windward, and made me fell quite feverish. I could not rest, but kept wander- [illegible] from tent to tent like an unquiet [illegible] resenting David's exceeding [illegible] of to my perturbation. There he sat, quietly tying up photographs, softly whistling to himself, as if nothing were going to happen, and then he actually smoked a very long pipe, with even longer and slower whiffs than usual. Of course it was affectation! But I wondered how he managed to keep up the deception, and for the first time *fully* believed what he had told me of having enjoyed his breakfast on the morning of the Transit of Venus, notwithstanding that it rained. Nominally, we dined to-day at half-past five, and I found it hard work!

"Six o'clock, and still the heavens look undecided; half-past six, and a heavy cloud is forming in the south. Slowly the cloud rises —very slowly; but by and-by a streak of light rests on the top of the dark rocks—it widens and brightens, and at last we see Mars shining steadily in the pure blue horizon beneath. It was now seven o'clock, and David called quickly for lights. Graydon, who was almost as much excited as I was, answered with his ready 'Aye, aye, sir,' and in a few minutes I was left alone in a pitiful state of anxiety and unquiet.

"How slowly the minutes passed! How very long each little interruption appeared! The wind was blowing lazily, and light clouds glided at intervals across the sky, obscuring, for a few moments, *the* Planet as they crossed his path. But at last I heard the welcome note 'All right,' and then I went to bed, leaving David to add the pleasant postscript of 'Evening success' to his letters. When the letters were finished, he gave them in charge to Hill, with orders that they should be sent off at daybreak, and then he lay down to rest.

"I now took the watch for the morning. The first hours of my waiting promised well, but before 1 A. M. a tiny cloud, no bigger than a man's hand, arose in the south, and I called my husband to know what he thought of it. On this, the night of Opposition, the planet would be in the most favorable position for beginning morning observations about 2.30. Now it was but 12.50, and the question came to be—shall some value of position be lost, so as to give a greater chance of securing observations before the rising cloud reach the zenith, or shall we wait, in the hope that this cloud has 'no followers?'

"Being a Scot, and fully appreciating the motto of the Kirkpatricks, 'I mak siccar,' David began work at once in a break-neck position, with the telescope pointed but a few degrees west of the zenith. How my heart beat, for I saw the cloud rise and swell, and yet no silver lining below. I dared not go inside the Observatory, lest my uncontrollable fidgets might worry the observer, but sat without on a heap of clinker, and kept an eye on the enemy. Five, ten, fifteen minutes! Then David called out, 'Half set finished—splendid definition—go to bed!' Just in time, I thought, and crept off to my tent, thankful for little, and not expecting more, for one arm of the black cloud was already grasping Mars.

"My husband would, of course, remain in the Observatory for the rest of the night to watch for clear intervals, while I was expected to go to sleep. But how could I? I took up a book and tried to read by the light of my lantern for a few minutes; then I thought to myself, 'Just a peep to see whether the cloud promises to clear off.' I looked forth, and lo! no cloud! I rubbed my eyes, thinking I must be dreaming, and pulled out my watch, to make sure I had not been asleep so sudden was the change. No! truly the obnoxious cloud had mysteriously vanished and the whole moonless heavens were of that inky blueness so dear to astronomers.

"Mars now outrivalled Jupiter in ruddy splendor; Orion had flung abroad his jewels like hoar-frost; the Pleiades glittered in such bewildering multitude, that it seemed as if the lost Pleiad had returned with a train of shining followers from some other system. 'Like fire-flies tangled in a silver braid,' they shone with a soft beauty; and everywhere above and around, myriads of stars dazzled the night.

"While my eyes drank in this beautiful scene, my ears were filled with sweet sounds issuing from the Observatory, 'A, seventy and one, point two seven one; B, seventy seven, one, point three six eight,' &c. Let no any one smile that I call these sweet sounds. Sweet they were indeed to me, for they told of success after bitter disappointment; of cherished hopes realized; of care and anxiety passing away. They told too of honest work honestly done—of work that would live and tell its tale, when we and the instrument were no more; and, as I thought of this, there came upon me with all their force the glowing words of Herschel—

"'When once a place has been thoroughly ascertained, and carefully recorded, the brazen circle with which that useful work was done may moulder, the marble pillar totter on its base, and the astronomer himself survive only in the gratitude of his posterity; but the record remains, and transfuses all its own exactness into every determination which takes it for a groundwork.'

"Happier hours I never spent than those early morning ones under this beautiful heaven; for in helpless restlessness I had again taken up my position on the clinker. The night was unusually still, and outside the Observatory there was not a sound save the gentle flapping of the tents—like the wings of passing birds, and the continual murmur of greeting from the waves as they met the shore. Time passed unconsciously, for I was giving my imagination full play, and when I heard the Observatory dome shut, I could hardly believe that I had been dreaming on rock for three hours. The awakening was as pleasant as the dream had been. David was radiant, and no wonder! All our previous disappointment, fatigue and anxiety were forgotten in the good fortune of to-night, and now we might rest."

(To be concluded.)

"For The Friend."

Extracts from the Diary and Letters of Ebenezer Worth

(Continued from page 75.)

1858. 1st mo. 2d. Another week of my precious time is almost past; a solemn subject when properly considered. I feel very unworthy of the many precious seasons I have been favored with of late; may I be more grateful and more faithful.

14th.—Fifth-day evening. We have been much favored with, (I think I may say), the presence of the Great Head of the Church in our meeting to-day. When thus favored, how sweet, solemn and precious are our meetings. His life-giving presence, with a sense of His Divine approbation is a feast to the soul that is alive to a sense of good. Oh! what unmerited mercy, that our Divine Master, after

l our backsliding, continues to visit us with sense of his loving-kindness. May these ercies not be slighted, but increase our love, atitude and obedience to our dear Master.

17th. We have again been favored, in unerited mercy, with a very solemn comfortble meeting; may the favor be gratefully eceived and remembered.

21st. We have had a very comfortable eeting; cause for gratitude and encouragenent. Language cannot express the greatess of the favors bestowed upon us.

28th. Our Preparative Meeting day. The ueries were read and answered. I think here is an advantage in it, it brings into view e state of Society, and overseers and other oncerned Friends are brought to think serisly whether they have discharged their uty to those who are the cause of the deciencies in our answers.

2d mo. 1st. Our meeting was unusually rge, Friends were under the necessity of sing the upper gallery; it was, I think, a vored one during the silent part of it, and I hought Samuel Cope much favored to speak the state of some present; the praise be to he great and holy Head of the Church.

3d. Our Select Preparative Meeting to me as a comfortable one; amidst all our trials, think we may acknowledge it is a day of isitation of Divine mercy to our little meetg.

4th. Our Monthly Meeting. All the Queries ere read, and I think deliberately considered. think some of the concerned members were rought to feel for the welfare of our religious ociety and their own responsibility—which esteem a blessing. Oh! that we may he reserved in that state comparable to little hildren, walking in obedience to all the Diine requirings; I think it more to be sought fter than length of days. There is a precious eace in a life of dedication to our dear Maser; I have no doubt but that it is the will of he Great Head, that all should experience it.

2d mo. 11th, was our Select Quarterly Mectng; at the close of which Samuel Cope proosed that the elders should the next day, the day of the Quarterly Meeting,) occupy he upper gallery. I felt my weakness, and was tried with the thoughts of it; thought I ould not give up to take that seat, until, after etting into the meeting-house, I was favored with quietness and composure of spirit; also to feel the danger of (being) exalted on account of the seat I occupied. I am convinced of the truth of the doctrines held by our religious Society, of the necessity of waiting on the Great Head of the Church for the qualification to worship Him acceptably. To me it was a comfortable meeting.

6th mo. 11th. I have passed through some close trials on account of heaviness in meetings, sometimes attended with pains in my eyes and head. I hope it has in some degree had a humbling effect. I have also had some comfortable and very encouraging seasons. As I have no doubt but that it is intended that all things should work together for good, I desire to live so near to the Great Head of the Church as to receive the blessing. Oh! the long suffering and loving kindness of our Divine Master, who is worthy of honor, thanksgiving and praise forever.

7th mo. 26th. Been favored with a sense of the necessity of true humility and a giving up to serve the dear Master. What a blessing not to be cast off—so unworthy a creature.

31st. (Have) been mercifully favored with seasons of encouragement; may the unmerited favor be remembered, and a nearer living unto the Great Giver of all good be experienced.

8th mo. 28th, 1858.

Dear friend Joseph Elkinton,—* * * In regard to A. H. Blackburne's inquiry, I have always thought it was no disadvantage to lend a little to the Indians, with the understanding they were to use the article and return it soon. Such small acts of kindness are felt by them and seem at times, through the blessing of our Divine Master, to open the way to use much freedom and plainness in explaining to them the great advantage there would be in their owning all necessary articles themselves, and being industrious (in) using them, and have sometimes afforded favored opportunities when the minds of those who are laboring amongst them are religiously concerned for their best welfare, to advise them against the evils of intemperance and other immoral practices which are amongst them. Poor people, they are much to be felt for; in some respects they seem like children, while they are not deficient in intellect. I need not tell this to one who is better acquainted with the Indians than myself. I think it is said, that "speaking to one's friend is like thinking aloud." I wish the committee to direct in the matter as they think best. The time of our next meeting will soon roll round and if spared with life and health perhaps we may meet again and talk freely on these subjects. I thought of thee at the time of our last Quarterly Meeting. Moses Baily at that time was sinking fast. (He) was mercifully preserved in a sweet frame of mind, and on the subject of religion his mind seemed clear to the last. It was R——'s wish that very extensive information (of the funeral) should not be given, that every thing should be done without making an improper show and as quietly as conveniently could be, and the corpse be buried in a plain and simple way, as was practised by our early Friends. His loss is felt in Society, in his family and in the neighborhood, but I hope and trust we are all in good measure resigned to it, believing it is in the ordering of Best Wisdom that he has (been) removed from us.

Thy friend,

EBENEZER WORTH.

9th mo. 12th. Were favored with a comfortable meeting, and was in unmerited mercy through the past week favored with very encouraging seasons. May time give evidence of improvement.

10th mo. Left home in company with Jos. Elkinton to visit the Indians on the Allegheny reservation; were mercifully favored in getting there safely, and while there with ability to labor with these poor people to the relief of our minds. We were kindly received by them; they appeared willing to hear what we had to say. We parted with them in feelings of love, and had evidence theirs were of the same kind towards us.

11th mo. Left home with Samuel Cope to visit Philadelphia Quarterly Meeting and the meetings belonging thereto. Although I felt my own great weakness, was favored to return with peace of mind for having accompanied Samuel in his visit. It is cause for encouragement that the Great Head of the Church continues to preserve and qualify for the services He requires of us.

(To be continued.)

Ute Indians.

The *New York Tribune* gives the following account of these Indians, and of the causes which led to the recent fighting with the U. S. troops.

"The Utes, one of the largest and most powerful tribes in the West, composed of hardy, athletic, intelligent savages, have generally been on good terms with the whites; but they have had the hard luck to own lands valuable both for mining and agriculture. They once owned a large part of Colorado and Utah. They refused to join the Mormons in their opposition to the government of the United States, but the Pike's Peak excitement brought many white men into the domain of the tribe, and a war was the consequence. As the flowing tide of emigration to the Rocky Mountains could not be stopped, the final result was that the Utes were deprived of the larger part of their lands. By a treaty in 1865, the largest tract of country ever ceded by a single tribe was transferred to the United States, and thrown open for settlement, and the rapid mineral development of Colorado was thereby made possible. Considering that the Utes exceeded 16,000 in number, and loved to roam in bands over the mountains and plains, despising, as they did, farming, and being very jealous of the settlement of white men in their reservations, it is not surprising that after 1865 there were several years of year. Black Hawk, chief of the Pah Utes, made a great deal of trouble. The gold and silver mines of the Ute reservation in Colorado attracted prospectors continually; there were frequent fights, and peace with the aboriginal proprietors of the land could not be secured until after the Utes had, in 1872, been compelled to cede 4,000,000 acres more of their valuable estates to the Federal Government.

The Utes were then left with one reservation of about 12,000,000 acres in Colorado, west of the mountains, one in Utah of 2,000,000 acres, and one in New Mexico of 670,000 acres. A dozen or more bands occupied these regions, roaming over them at will, hunting and fishing, and maintaining all their original wildness. Their wealth consisted chiefly in their horses and tents. They owned horses in immense numbers. The 900 Utes of the White River Agency in Colorado alone have had 3,000 horses, and the 2,000 Utes at the southern agency on the same reservation, 6,000.

As long as the Government has kept its treaty obligations with these Indians, they have been friendly to the whites. As long as the annuities paid to them in compensation for their valuable lands have been promptly forwarded, they have behaved well; and it is recorded to their credit that many times they have even maintained their good behavior under circumstances of great disappointment and provocation.

The Ute troubles began precisely as all troubles with the Indians begin. The Utes had a reservation, and were conducting themselves peaceably enough on it. A gang of white miners made an irruption into it on June last. No attention was paid to the complaints of the Indians. They declared that they had not enough to eat, and a body of them went off with a chief, Ogallala, to Snake River, a district to which he has a claim. In the meantime, the Agent claimed certain pasture lands belonging to the Indians, for farming purposes, and persisted in enforcing

his claim to plough the land, until they fired on his ploughman, when he called on the military for protection. The match was put to the fire; the whole country was in a flame. Major Thornburgh's detachment was sent forward. A scout, Lowry, was dispatched to the agent to see how matters stood. The Indians had then possession of the Agency and were resolved to kill the agent, but were persuaded to desist. A body of armed Indians then went forward to meet Thornburgh, and a battle followed in which that officer and sixteen of his men were killed."

Selected.

Some Ancient Advices.

Take heed, dear friends, we entreat you, to the convictions of the Holy Spirit, who leads, through unfeigned repentance and living faith in the Son of God, to reconciliation with our Heavenly Father, and to the blessed hope of eternal life, purchased for us by the one offering of our Lord and Saviour Jesus Christ. Be earnestly concerned in religious meetings reverently to present yourselves before the Lord and seek by the help of the Holy Spirit, to worship God through Jesus Christ. Be in the frequent practice of waiting upon God in private retirement, with prayer and supplication, honestly examining yourselves as to your growth in grace, and your preparation for the life to come. Be careful to make a profitable and religious use of those portions of time on the first day of the week, which are not occupied by our meetings for worship. With a tender conscience, and in accordance with the precepts of the Gospel, take heed to the limitations of the Spirit of Truth, in the pursuit of the things of this life.

Maintain strict integrity in all your transactions in trade and in your other outward concerns, remembering that you will have to account for the *mode of acquiring, and the manner of using*, your possessions. Watch with Christian tenderness over the opening minds of your offspring; inure them to habits of self-restraint and filial obedience; carefully instruct them in the knowledge of the Holy Scriptures, and seek for ability to imbue their minds with the love of their Heavenly Father, their Redeemer, and their Sanctifier. Observe simplicity and moderation in the furniture of your houses, and in the supply of your tables, as well as in your personal attire and that of your families.

Be diligent in the private and daily family reading of the Holy Scriptures; and guard carefully against the introduction of improper books into your families. The end of all religious training is to bring the mind under subjection to the will of God, to lead our children unto Jesus, that through Him they may obtain the forgiveness of their sins, and be taught in his school who was meek and lowly of heart. How, dear friends, shall we prosecute this work, if we have not ourselves submitted to the yoke of Christ and been taught of Him? We believe that not a few who have been measurably thus instructed, and who are religiously concerned for the welfare of their families, will do well to look around them and consider whether any thing in their habits of life, whether the indulgences which they allow themselves, the character of their conversation, the persons with whom their children have intercourse, and the books and other publications which are permitted to enter their houses, are not opposed to the training of their families in a religious life and conversation. Let us not esteem any of these things as insignificant.

Selected.

THOUGHTS ON SILENT MEETINGS.

'Tis good to sit us down in stillness,
In silent waiting on the Lord,
With prayerful hearts to Him uplifted,
Discerning His inteaching word.

The blessed Saviour while on earth,
This lesson taught to age and youth,
That worship, when performed aright,
Must be in spirit and in truth.

He knocketh at the inner door,
The inmost threshold of the heart,
And waiteth long, for entrance there,
His grace and mercy to impart.

Ah! why keep waiting such a guest,
The holy Lord of light and life,
Until his head is wet with dew,
Likewise his locks, with drops of night.

Oh! that in humble childlike faith,
We would invite Him to come in,
An honored guest, into our heart,
To sup with us, and we with Him.

This would be worshipping indeed,
Tho' not a word be uttered there,
But sweet communion in the heart,
And all of self laid low in prayer.

But oh! if idle musings take
The place of inward praise and prayer;
Or things of time engross the mind,
In vain do we assemble there.

The holy One sees every heart,
And all that passes there within,
And jealous is He of his right,
Nor will accept us in our sin.

Then oh! thou great and holy One,
Who doth our every action see,
Wilt thou prepare our erring heart,
Acceptably to worship Thee.

Selected.

MARAH AND ELIM.

To-day 'tis Elim, with its palms and wells,
And happy shade for desert weariness;
'Twas Marah yesterday, all rock and sand,
Unshrouded solitude and weariness.

Yet the same desert holds them both the same,
Soft breezes wander o'er the lonely ground;
The same low stretch of valley shelters both,
And the same mountains compass them around.

So it is here on earth—and so—
I do remember it has ever been;
The bitter and the sweet, the grief and joy
Lie near together, but a day between.

Sometimes God turns our bitter into sweet,
Sometimes He gives us pleasant water springs;
Sometimes He shades us with His pillar-cloud,
And sometimes to a blessed palm-shade brings.

What matters it, the time will not be long,
Marah and Elim will alike be past!
Our desert wells and palms will soon be done,
We reach the city of our God at last.

Oh! happy land beyond these lonely hills!
Where gush in joy the *everlasting springs*.
O holy Paradise! above these heavens
Where we shall end our desert wanderings.

Does each day upon its wing,
Its allotted burden bring;
Load it not beside with sorrow,
Which belongeth to to-morrow.
Strength is promised, strength is given,
When the heart by God is riven,
But foredate the day of woe,
And alone thou bearest the blow.
One thing only claims thy care,
Seek thou first by faith and prayer
That all-glorious world above,
Scene of righteousness and love;
And whate'er thou need'st below,
He thou trustest will bestow.

Brief Spiritual Observations;

Extracted from the writings of William Law.

"Babel hath always had *men* for its builders, but the kingdom of God ever was, and eve will be made up of *little children*."

"Hear what our blessed Lord saith of th place, the power, and origin of Truth: H refers us not to the current doctrines of th times, or to the systems of men, but to hi own name, his own nature, his own divinit hidden in us: *My sheep*, says He, *hear my voic* Here the whole matter is decisively dete mined, both where Truth is, and who they ar that can have any knowledge of it. Heavenl truth is nowhere spoken but by the voice c Christ, nor heard but by a power of Chris living in the hearer. As He is the eterna only Word of God, that speaks forth all th wisdom and wonders of God; so He alone i the Word, that speaks forth all the life, wi dom and goodness, that is or can be in an creature. It can have none but what it ha in Him, and from Him."

"That state is best, which exerciseth th highest faith in, and fullest resignation to Goc This state of resignation, naked faith, an pure love of God, is the highest perfectio and most purified life of those, who are bor again from above, and who through the D vine power become sons of God. And it i neither more nor less, than what our blesse Redeemer has called, and qualified us to lon and to aspire after, in these words: *Thy kin dom come; thy will be done, on earth, as it is i heaven.* It is to be sought for in the simpl city of a little child, without being captivate with any mysterious depths or heights c speculation; without coveting any knowledg but so far as it impels us to forget and r nounce every thing for Him; to do every thin in Him, with Him, and for Him; and to giv every breathing, moving, intention and desir of our heart to Him."

"When, therefore, it is the one ruling never-ceasing desire of our hearts, that Go may be the beginning and end, the reason an motive, the rule and measure of our doing c not doing, from morning to night; then every where, whether speaking or silent, whethe inwardly or outwardly employed, we a equally offered up to the eternal Spirit, hav our life in Him, and from Him; and are unite to Him by that *spirit of prayer*, which is th comfort, the support, the strength and securit of the soul, travelling by the help of Go through the vanity of time into the riches c eternity."

"*Come unto me*, says the holy Jesus, *all that labor, and are heavily laden, and I w refresh you.* Here is more for you to live upo more light for your mind, more of unction f your heart, than in volumes of human i struction. Jesus is the love, the sweetnes the compassionate goodness of the Deity itse He became man, that so men might ha power to become sons of God."

"To be like-minded with Christ, is to li in contrariety to self, the world, the flesh, a the devil, as He did; this is our belonging Him, our being one with Him, having li from Him, and washing our robes in the blo of the Lamb. For then, and then only a we [truly] washed and cleansed by his bloo when we drink his blood; and we do dri his blood, when we willingly drink of the cu that He drank of."

"Live in the love, the patience, the mee ness and humility of Christ, and then t

lestial, transparent, spiritual body of Christ, continually forming itself, and growing in d from, and about your soul, till it comes to e fulness of the stature in Christ Jesus; and is is your true, substantial, vital eating the sh, and drinking the blood of Christ, which ll afterwards become your body of glory to l eternity."

"The spirituality of the Christian religion, the reason why it was first preached to the orld under the name of the kingdom of God, cause under this new dispensation, freed m veils, shadows and figures of good things sent or to come, God himself is manifested, ling in us and over us, as an *essential Light* our lives, as an *indwelling Word* of power, a *life-giving Spirit* within us, forming us by new birth, to become a choson generation, royal priesthood, to offer up spiritual sacri-es to God, through a new and living way hich Christ hath consecrated for us. The uth and perfection of which state, is plainly t forth by the following prayer of Christ, z: *That they all may be one, as thou Father t in me, and I in thee, that they also may be e in us; I in them and thou in me, that they ay be made perfect in one, and that the love herewith thou hast loved me, may be in them, d I in them.*"

The Pennsylvania Free Dispensary for Skin Diseases.—From 11 o'clock A. M. until 1 o'clock M. daily, the room is open for the reception persons afflicted with those skin affections at are commonly known as ringworm, tet-r, boils, itch, erysipelas, cancer, hives, burns, ss of hair, mother's marks, and the various shes. Many of these diseases are loath-me and contagious, and necessarily exclude eir victims from the society of others.

The report of the physician in charge, in e last annual announcement, refers to the llowing as being the exciting causes of the ses treated by them.

"Disorders of the organs of digestion from regular habits, hurried meals, bad food, con-nement in close rooms, and the constant ils and cares of life, have occasioned many f these eruptive diseases in youth, manhood nd old age.

In addition, numerous external agencies ave been the exciting cause of a large class f these affections. Among these has been he occupation, wearing of flannel, pressure f articles of wear over tender and delicate arts of the body, exposure to extremes of eat and cold, handling dyes and dyed goods, he application of rancid salves and oils, para-ites, and *uncleanliness.*

It is to this latter class that I desire to call special attention. It has been one of the nost prolific sources of many of the obstinate eruptions of the skin. I have taken the pains or the past two years to make a careful in-quiry of all dispensary patients when they ad last bathed the whole body, and they ave, in some instances, replied *never,* or have cknowledged that an interval of years had lapsed between the ablutions. When ad-vising the frequent use of the bath to this lass of patients they always replied that hey had no place in which to bathe. Can his be surprising when we consider the man-er in which many of the poor of both sexes re often crowded together in a single room, r occupy apartments or dwellings in which there are absolutely no facilities for bathing? When ablution is thus neglected the result is that cast-off scales, together with the dust from the air, and poisonous principles from the system, remain upon the surface and close up the pores. The skin can then no longer eliminate carbon and take in oxygen, and the respiration of the individual is impeded. Should any infectious material exist in the atmosphere, it will settle upon the surface and gradually become absorbed into the system, and thus poison the blood. When the functions of the skin are thus impaired, the extra work of this organ will then be thrown upon the lungs, liver, kidneys and bowels, which will be taxed beyond their capacity. In such a case these latter organs will suffer, or, what is more probable, the morbid action will re-act upon the skin. Thus have the habits of *uncleanliness* become very often the cause of cutaneous eruptions. A multitude of diseases other than those of the skin are also produced by uncleanly habits.

These facts should afford a sufficient reason for the councils of this great metropolis to establish free baths. London, Paris, Dublin, New York, Boston, Chicago, and almost all the large cities except Philadelphia have erected public bathing establishments. The poor do not ask the city for these baths, but they are an actual necessity for the health and cleanliness of this community. At the present time when the most eminent scientists are engaged in enunciating laws for the protection of public health, some should at least make an effort to carry the art of cleanliness to the high perfection that it once enjoyed in the ancient days of Rome. The bath was at that time both the great health-restoring agent and the pleasurable place of resort for all classes.

It will be found that the erection of free bathing establishments will mitigate suffering, afford comfort to the poor, lessen disease, and thus relieve the city of the expense of taking care of an unprofitable class."

The late Vice-president Wilson, soon after his public profession of Christian faith, gave this statement of the struggle which that step cost him: "For a while I was reluctant to come out and profess Christ publicly, lest my course should be misrepresented. I was in political life. Every action of mine was liable to hostile criticism. Living in New England as I was, it might be said that I expected to gain favor, and to increase my popularity, by being known as an orthodox church-member; and I couldn't bear the thought of being misjudged in that way. It seemed to me that I was in danger of dishonoring the Master whom I desired to serve, if I should incur the risk of being supposed a hypocrite in my profession of faith in him. That thought troubled me greatly. At last I came to see that just there was my cross. I must be willing to be misunderstood for Christ's sake. I did have faith in Him. His command to me was to confess that faith before men. I must be willing to do that plain duty, whatever others might think of my purpose in its doing. Jesus Christ would take all the risks of dishonor to his cause through my doing as He told me to. So I came out and publicly confessed my faith in Him as my Saviour, trusting Him, as I did so, to take care of his good name and mine."—*S. S. Times.*

Temporal things are of small importance, when compared with those which are eternal.

For "The Friend"

The Temperature of Meeting-houses.

As the cold season approaches when we have to be shut up within doors, and the stoves and furnace fires are lighted for our comfort, the writer is reminded of the need there is for regulating the temperature of our meeting-houses so that they may be suitably warm, but not to range higher than 65 degrees at most.

Stoves are at times brought up to a red hot condition, and within a few feet of the seat appropriated to a visitor; or the furnace in the cellar made to do extra duty on a cold day, and the temperature thus raised into the neighborhood of 75 or 80 degrees. In this atmosphere the congregation sits for an hour and a half with outdoor clothing on, and of course becomes very warm and the brain somewhat stupefied with the closeness of the room. To leave such an apartment and ride several miles in the cold air is dangerous, and in some cases productive of serious results.

A thermometer should be placed in each end of the meeting-house, about four feet above the floor, and care taken by the person in charge of it that a certain temperature be arrived at and maintained as nearly as practicable during the meeting hours. Where stoves are used, a sheet iron fender or screen put around them will be found advantageous.

Such precautions would, it is believed, tend not only to health, but have an influence in preserving a lively feeling in our religious assemblies.

10th mo. 1879.

An Affecting Anecdote by Dean Stanley.

In the course of a sermon to children in Westminster Abbey, Dean Stanley told the following story of an Edinburgh street Arab:

Not long ago, in Edinburgh, two gentlemen were standing at the door of a hotel one very cold day, when a little boy with a thin blue face, his feet bare and red from the cold, and with nothing to cover him but a bundle of rags, came and said: "Please sir, buy some matches." "No, don't want any," the gentleman said. "But they are only a penny a box," the poor little fellow pleaded. "Yes, but you see we don't want a box," the gentleman said again. "Then I will gie ye twa boxes for a penny," the boy said at last, and to get rid of him, the gentleman who tells the story says, "I bought a box; but then I found I had no change. So I said, 'I will buy a box to-morrow.'" "Oh! do buy them to-night, if you please," the boy pleaded again, "I will run and get ye the change, for I am very hungry." So I gave him the shilling and he started away. I waited for him, but no boy came. Then I thought I had lost my shilling; still there was that in the boy's face I trusted, and I did not like to think bad of him. Late in the evening I was told a boy wanted to see me; when he was brought in I found it was a smaller brother of the boy that had got my shilling; but, if possible, still more ragged and poor and thin. He stood a moment, diving into his rags as if he was seeking something, and then said, 'Are you the gentleman that bought the matches frae Sandie?' 'Yes.' 'Weel, then, here's fourpence out o' yer shilling; Sandie can not come; he's very ill; a cart ran over him and knocked him down, and he lost his bonnet and his matches and your seven pence, and both his legs are broken, and the doctor says

he'll die, and that's a'.' And then putting the four pence on the table, the poor child broke down into great sobs. So I fed the little man, and I went with him to see Sandie. I found the two little things lived alone, their father and mother being dead. Poor Sandie was lying on a bundle of shavings. He knew me as soon as I got in and said: 'I got the change, sir, and was coming back; and then the horse knocked me down, and both my legs were broken; and—O Reuby! little Reuby! I am sure I am dying, and who will take care of you when I am gone? What will ye do, Reuby?' Then I took his hand, and said I would always take care of Reuby. He understood me, and had just strength enough to look up at me as if to thank me; and the light went out of his blue eyes."

Wrath Disarmed.—A man of my acquaintance who had a vehement and rigid temper, had a dispute with a friend of his, a professor of religion, and had been injured by him. With feelings of resentment he made him a visit for the avowed purpose of quarreling with him. He accordingly stated to him the nature and extent of the injury done him, and was preparing, as he afterwards confessed, to load him with a train of severe reproaches, when his friend cut him short by acknowledging, with the utmost readiness and frankness, the injustice of which he had been guilty, expressing his own regret for the wrong which he had done, requesting his forgiveness, and offering him ample compensation. He was compelled to say he was satisfied, and withdrew full of mortification that he had been precluded from venting his indignation, and wounding his friend with keen and violent reproaches for his conduct. As he was walking home he said to himself: "There must be more in religion than I have hitherto suspected. Were any to address me in the tone of haughtiness and provocation, with which I accosted my friend this evening, it would be impossible for me to preserve the equanimity of which I have been a witness, and especially with so much frankness, humility and meekness *to acknowledge the wrong* which I had done; so readily ask forgiveness of the man whom I had injured, and so cheerfully promise a satisfactory recompense. I should have met his anger by anger, &c. There is something in religion that I have hitherto been a stranger to." He soon after became a Christian.—*Dr. Dwight.*

Lest the Ancient Standard should be lowered.—It is well there are a few left, who are jealous lest the ancient standard should be lowered by unskilful meddlers in things too high for them. Oh! how tried my poor mind is, under a sense of a want amongst us of *true discernment;* and even in my very secluded allotment here, I think my inward eye sees a covering in our Society that is prohibited in the truth; a mixture as surely disapproved in the sight of the Great Head of the Church, as ever the forbidden linsey-woolsey garment was of old; and which must one day *be taken off*, for the all-scrutinizing eye will not wink thereat.—*S. Lynes Grubb.*

A religion which does not suffice to govern and control a man, will never suffice to save him. That which does not distinguish him from a wicked world, will never distinguish him from a perishing world.

Religious Items, &c.

Disregard of the First-day of the week.—The Annual State Fair of the Pennsylvania Agricultural Society, recently held at the Permanent Exhibition Buildings at Philadelphia, was kept open for the admission of visitors on the First-day of the week. The responsibility for this breach of the law is said to rest with the Exhibition Company. The Agricultural Society, it is said, had no expectation of such a course being pursued, declined to take any of the money received for admission on that day, and instructed its employees to confine their work to such necessary duties as feeding and watering stock, &c. To prevent the recurrence of such a disgraceful procedure, the Executive Committee of the Agricultural Society has since passed the following resolution:—

Whereas, the existing contract between the Permanent Exhibition Company and this Society does not enforce the uniform practice of this Society that its exhibitions be closed on Sundays, therefore

Resolved, That the Committee of Arrangements of future exhibitions of the Society, when held in connection with other organizations, shall cause to be inserted in the contract between the parties thereto a clause expressly prohibiting the opening of the exhibition on Sunday.

Heathenism in London.—In the Eastern part of London, on a recent First-day, fifteen places of worship belonging to the establishment, and having a seating capacity of 14,478, were visited, and exactly 905 persons were found present in the fifteen; in four of them only 157 persons were found. About the same time eleven Nonconformist houses in the same part of the city were visited and 5500 worshippers were found. The last *Spectator*, in a long article on this indifference to religion, makes the startling assertion that "the working-classes of East London do not go to church or care about religion in any way."

Religion in Japan.—An address delivered by James H. Ballagh, who for 19 years resided in Japan, as reported in *The National Baptist*, contains some interesting information.

In the sixth century after Christ, there was a Buddhist emigration from the highlands of India, which pressed eastward and found its resting-place in Japan. These invaders displaced the aborigines, who fled to the Isle of Yesso and the Kurile group, where they still exist to the number of 10,000. They are called Ainos, which means "O dog!" They maintain their aboriginal customs, as the Indians of our West do when displaced by the white man and driven into a corner. They dress still in bark clothing, have a simple faith, worship nature in her rudest forms, but remain stationary—refuse to advance. The arrival of the Buddhists brought a religion which taught the duty of prayer and the exercise of charity. The five commandments of Buddhism are, not to kill any living being; not to steal; not to commit adultery; not to lie, slander, and swear; to avoid drunkenness. These Buddhists thus had a religion that inculcated the humanities of life. A lower race and civilization were forced to yield to their conquering arm. The new-comers retained their warlike character, and when the recent opening of Japan occurred, the native princes had a large patrician military class under their command. These soldiers, owing to their leisure, had abundance of time to giv to the study of literature. This literatu had come from China, and had been brougl over by them thirteen hundred years befor To become proficient in the knowledge these writings of Confucius was a nation ambition with the military classes. The are written in the Chinese characters; t begin with, a man must know 3,000; to b considered an advanced scholar, 7,000 a necessary; and to be a proficient, 60,000.

These princes and their retainers had bee faithful subjects and servants of the old T coon. But when the empire was opened t foreigners, the privileges granted to the princes were small, and in consequence th Tycoon was deposed (1868), and with his fa the whole military system of the empire wer to pieces.

The overthrow of the Tycoon was a fat blow to Buddh temple-worship, for he w its chief supporter. These temples abounde in the country. There were nearly 300,000 them. They resembled small monasterie with a priest and ten to twelve attendant But the dethronement of their patron con pelled these men to seek their daily bread i some other way. The service has fallen int disrepute and the temples are falling into d cay, or being transformed into school-house

Thus the way has been opened for the i troduction of a purer and more spiritual r ligion.

Natural History, Science, &c.

The Balance of Nature—Fish.—It is dif cult to convey an adequate idea of the nun ber of individual fish which may compose shoal of herrings, and it has been averre that they would speedily impede navigatic were it not for the vast number of agenci that are at work to prevent an undue increa of their number. As the result of recent i quiry, we have been informed that the qua tities which man takes from the water f food uses do not represent a tenth of wh are captured by the sea birds, or devoured b marine enemies. As the herring is the onl fish of which statistics of the capture are cc lected and tabulated, we are in possession figures which afford us a rough idea of th numbers annually withdrawn from the se for food purposes. In a recent year, sufficie herrings were taken to fill a million barrel and as each barrel contains on an average 7(fish, we have thus a number equal to 700 000,000. This quantity, it must be observe represents cured fish only, and only tho which are caught in Scotland under the supe intendence of the Fishery Board. It is prett certain that as many herrings are capture and offered for sale as fresh fish and "reds as are cured for the markets in Scotland an offered for sale as salt herrings; which giv us the prodigious total of 1,400,000,000 wit drawn annually from the sea; and even th number, vast as it is, does not include wh are used in the form of whitebait, or tho which are sold as sprats. After draining t sea to such an extent, it might be suppose that there would be scarcely so many herrin left as would suffice for a breeding stock; b the demands of man are a mere fraction what are taken out of the shoals. All th are captured, as well as all that are wast during the capture, and destroyed in the pr cess of curing, sink into insignificance wh compared with the vastness of the quantiti

ich are devoured by other enemies of the h. Cod and ling are known to prey exsively on the herring; and a calculation, sed on the number of cod and ling annually ught under the auspices of the Scottish ard of Fisheries, (3,500,000 were taken in 76,) assumes that there is a capital stock of ese fish in the Scottish firths and seas of ,000,000 individuals; and that each indiual consumes 420 herrings per annum, ich, at the rate of two herrings every day seven months in the year, shows a conmption of 29,400,000,000 individual herrings. or does the account stop at this point. The mmissioners who recently collected inforation on Scottish herring fisheries assume at in Scotland alone the gannet (a sea-bird) ll annually draw on the shoals to the ext of 1,100,000,000 herrings! In addition dog-fish, cod, gannets and other sea-birds, herring has many other enemies; porpoises, als, coal-fish, and other predaceous fishes are nstantly lying in wait to fall upon and deur them. A female herring, we know, lds over 30,000 eggs; but at the shoalingne myriads of those eggs are devoured by ariety of enemies, besides which, hundreds thousands of the eggs perish in the waters. *Chambers' Journal.*

A dog or cat if dipped into melted paraffine tallow, so that the skin excretions are susnded, will die almost as quickly as if ten ains of strychnine had been administered. e skin is a most important auxiliary to the ngs in the process of aeration of the blood, d so intimate the connection, or so similar d important are its functions, that when ath ensues from skin obstructions, all the nditions resemble those occasioned by cutg off air from the lungs. More deaths m consumption are caused primarily by in obstructions than from any original weakss or disease in the lungs. The lungs are e first of the important organs to be inenced by derangements of the skin, and ey often become congested or disorganized rough secondary causes.

Hot Lemonade.—A hot lemonade is one of e best remedies for a cold, as it acts promptly d efficiently and has no unpleasant after efcts. One lemon should be properly squeezed, t in slices, put with sugar and covered with lf a pint of boiling water. Drink just bere going to bed and do not expose yourself the following day. The remedy may ward f an attack of chills and fever if it is used romptly.

Equal parts of lime water and linseed or ive oil make, probably, the best remedy for vere burns. This should be applied with atent lint or soft rags saturated with the ixture; and oiled silk or rubber cloth aplied outside to prevent drying.

The largest egg in the world is the fossil gg of the *Repyornis Maximus.* There are ut few specimens of this egg in existence. he egg has the capacity of 144 hens' eggs. he bird which produced this egg was anently a native of Madagascar, but has long een extinct.

A rather gaily-dressed young lady asked er class: "What is meant by the pomps and anities of the world?" The answer was onest, but rather unexpected: "Them flowers your hat." That was a sermon on "topnot come down."

THE FRIEND.

TENTH MONTH 25, 1879.

A writer in a recent number of the *Christian Advocate*, describes a tent-meeting which he attended held by one of the off-shoots from the Methodist Church. He says: "After long, loud, and vehement prayers, accompanied with boisterous and incessant shouts and exclamations, a strange effect was manifest among some of the young women who had gone forward for prayers. Some burst out into loud lamentations and groans, then into hysterical laughter, and finally into shouts and screams, followed by general or partial physical prostration. The groans and shouts of some young girls were heard more than a mile. Those were the most affected who were the most closely surrounded by the strong and noisy ones who proposed to 'pray them through.'

"Stepping up to one of the happy ones after the meeting, I asked her if God had given her a conscious sense of pardoned sin. 'O, I don't know,' said she, 'what it is; but I feel so happy.' Perhaps, said I, God has enlightened your mind respecting some precious truth in the gospel, and therefore you are happy. 'O no,' said she, 'that isn't it, I don't know what it is; but I feel so happy.' She then complained of numbness in the hands and arms, and apparently swooned away, giving occasional utterance to ecstatic expressions.

"When water was brought for her restoration, in response to her request, the managers of the meeting objected, saying this was 'the power of God.' Others attempting to remove the numbness complained of by rubbing the parts affected, were rebuked as interfering with a 'work of the Spirit.'

"These phenomena being pointed to as samples of 'old-fashioned conversions,' I was led to ask, How much of this has a natural, and how much a supernatural, cause? Is there not something in the condition of the mind and its influence upon the body that will explain some of the phenomena thoughtlessly attributed to the Holy Spirit? Dr. Cuthbert, of Londonderry, a witness of many of the Ulster revival cases of 1859, says: 'There were cases in which hysteric symptoms arose, not, apparently, directly from the impressions produced on the mind by the revivalist preachers themselves, but as the result of sympathy and imitation. This agrees with Watson's explanation of similar phenomena in Wesley's day. He says: 'There are always nervous, dreamy, and excitable people to be found; and the emotion which was produced among those who were really so "pricked in the heart" as to cry with a sincerity equal to that which was felt by those of old, 'What shall we do to be saved?" would often be communicated to such persons by natural sympathy. No one could be blamed for this, unless he had encouraged the excitement for its own sake, or taught the people to regard it as a sign of grace, which, most assuredly, Wesley never did.

"Now, when I think of four or five strong athletic men, kneeling beside three or four penitent girls, praying with all the fervor they can command, shouting, clapping hands, and exhorting them so incessantly, that, as one remarked, she 'couldn't think at all,' it is no wonder a depression and then a reaction is produced, in which the experience is simply an unaccountable happiness. Such a method is calculated to produce a superficial work, having its source in nervous excitement, leading finally to disappointment, and the most rigorous and bitter skepticism.

"One of the most pronounced skeptics I know is a backslidden Methodist preacher, who was once remarkable for the wonderful physical manifestations that attended his preaching. Shouts, groans, and tears were freqnently heard and seen in his audiences, and himself has been known to drop in the pulpit from sheer exhaustion. To-day he doubts if there is any work of the Holy Spirit in the hearts of even the best of men. Another preacher, when quite a youth, was urged by certain ignorant brethren to be more demonstrative in his religious life, and to make audible responses to prayer or exhortation. During a protracted meeting they urged him to shout, and, obeying their counsel, was soon as ecstatic as the noisiest of them. Before he arose from his knees a conviction that his demonstrativeness was factitious sent a feeling of remorse and shame into his soul, and for months he was on the verge of backsliding, feeling he had been guilty of blasphemy. To-day, he says, he remembers that experience as he would a horrid nightmare. Are we not exhorted: 'Beloved, believe not every spirit, but try the spirits whether they are of God.'"

We have been induced to give this article a place in our columns, believing it is a timely and needed caution in the present day. Persons of an enthusiastic temperament, may work themselves and their audiences up to a high degree of excitement, and think that they have accomplished great results; when no real good has been effected. As Samuel Fothergill remarked, more than a century ago, "I have seen a danger of being taken by the passions. The passionate preacher hath affected the passionate hearer; both have been in raptures, and neither of them profited."

The Spirit of the Lord alone can change the heart of man, and unless it accompanies the labors of the preacher, all his words are no better than sounding brass. Therefore the Society of Friends have ever believed that no man should venture to enter on the ministry of the Gospel unless he is called of the Lord so to do; and that he must be conscious of a fresh requisition of duty, and of the assisting power of the Lord on every exercise of his gift. For unless these things attend the ministry, there is no reasonable ground to believe that the Holy Spirit will bless the efforts of the preacher—and without the Divine blessing no spiritual fruits will follow.

Our Saviour has laid down the rule by which we are to judge of the reality of a conversion of heart, and change from a state of nature to that of grace—"By their fruits shall ye know them." "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts." Where these holy and heavenly fruits are manifested in the daily life and conversation of a man, there are scripture grounds for believing that he is Christ's, even if his voice is never heard in the assemblies of the people, and his path through life is in the vale of unobtrusive quiet. But if these

are wanting, no degree of physical or mental excitement, no amount of profession, and no measure of active labor in professedly religious or philanthropic movements, will convince a clear-sighted observer that he has really entered into the Saviour's fold, and that the life he is now living is a life of faith.

We have been instructed and comforted in reading "A Brief Memoir of the late Joseph Henderson," sent to us by a friend from Canada. He was a carpet weaver who removed from Scotland some years ago, and settled in Canada; and joined the Society of Friends through convincement of the truth of its principles. He appears to have been one of those whom the apostle describes as "the poor of this world, rich in faith, and heirs of the kingdom which God hath promised to them that love Him."

As his attention was turned to the Light of Christ shining within him, he found this blessed and holy Guide to lead him in the same path that it led the early members of our Society. It led him to value that quiet retirement of spirit and waiting on the Lord, in which ability is received to hold communion with our Heavenly Father; it taught him that the tendency of singing, as practised in times of public worship, was "to raise the heart out of that low, humble and penitent state in which alone we can worship God in spirit and in truth;" and it enabled him to feel the preciousness of those silent meetings in which the people are "gathered together in the presence of God himself, that Great Teacher who teaches as never man taught."

It is encouraging to observe how the King Immortal is pleased to bring in, as from the highways and hedges, those whom he causes to partake of the rich bounties of his table; and it confirms our belief that He will care for his own cause in the earth, and raise up from time to time those who will uphold the Truth in its purity. We sincerely desire that none of those who may be called the children of the kingdom, may be cast out because of their unfaithfulness, but rather that in them may be fulfilled the prophetic declaration: "Ye shall be named the priests of the Lord; men shall call you the ministers of our God."

The memoir will be found in another part of our columns.

SUMMARY OF EVENTS.

United States.—Owing to continued drought, the streams in Lancaster county are lower than they have been for thirty years. In the southern portion of the county most of the springs and wells are dried up, and farmers have to haul water for their stock. A rolling-mill, and most of the grist-mills in the county have stopped.

Forest fires are reported in various parts of New Hampshire and Vermont.

A despatch from Washington says: The expenditures for the Post-office Department for the next fiscal year are estimated at $39,920,900. The revenues will be $32,210,000, leaving a deficiency to be provided for out of the general treasury of $7,710,900.

The Hudson Tunnel Company, which began excavations in 1874, for a submarine passage to connect New York and Jersey City, have again resumed operations. The tunnel is to be circular in form, 26 feet wide, and 24 feet high; its entire length 12,000 feet, and its greatest depth below water over 60 feet. Its estimated cost is $10,000,000, and the engineer thinks it can be finished in two years. The object is to make direct railway connection between New York and the several railways terminating in Jersey City.

The coal conference recently held at Elmira, N. Y., resulted, it is said, in all the dealers agreeing to refrain from cutting, and also agreeing upon a general advance of prices.

The superintendent of the department of buildings in New York city, states that during the first eight months of 1879, there were 1450 buildings constructed, at a cost of $16,351,512, an increase of 322 in number over same period last year, and in cost of construction $5,644,312.

Official returns of the vote on Chinese immigration in California show that the vote in its favor was 883, and against it 154,638.

The Chief of the Bureau of Statistics reports, that the value of the exports from the United States of live animals of all kinds increased from $5,844,653, during the fiscal year of 1878, to $11,487,754 during 1879. Of the total exports of live animals during the last fiscal year, 71 per cent. were sent to Great Britain. The improvements which have been made and are still in progress for effecting the speedy transportation of cattle and for securing their comfort and health, both on cars and on shipboard, it is believed will result in a large and constant increase of such exports.

During the past week there were in New York 465 deaths. The rate of mortality is said to be the lowest of any week on record.

In Philadelphia the mortality was 228.

Markets, &c.—U. S. bonds, 6's, 1881, 105½; 5's, registered, 102⅜; do., coupon, 103½; 4½'s, 1891, 105⅞; 4 per cents, 102¼.

Business generally has been quite active during the past week, and prices of most of the leading articles were higher.

Cotton, 10¾ a 11 cts. per pound for uplands and New Orleans.

Petroleum.—Crude 7 a 7⅛ cts. in barrels, and refined 7½ cts., for export, and 8 a 8½ cts. per gallon for home use.

Flour.—Minnesota extra, $7.25 for medium, to $7.50 for extra; Penna. and Ohio, do., $7.50; patent, $8.50 a $9. Rye flour, $6. Bran, $18 per ton.

Grain.—Wheat unsettled and a few cents lower. Red, $1.47 a $1.48; amber, $1.50 a $1.51. Rye, 90 cts. Corn, 64 a 65 cts. Oats, 43 a 45 cts. for mixed, and 46 a 47 cts. for white.

Seeds.—Cloverseed, 7¾ a 8 cts. per pound; Timothy-seed, $2.50 per bushel; Flaxseed, $1.36.

Hay and Straw.—Prime timothy, 80 a 90 cts. per 100 pounds; mixed, 65 a 75 cts. Straw, 85 a $1 per 100 pounds.

Beef cattle.—The market was stronger and prices ⅛c. higher—3200 head sold at 3 a 5½ cts., as to quality. Cows, $20 a $45 per head. Calves, 5 a 6½ cts per pound. Hogs, 5½ a 6½ cts. Sheep, 3¼ a 5 cts. Lambs, 4½ a 6¼ cts., as to condition.

At a recent meeting of the New York Chamber of Commerce, it was stated that the grain charges in the port of Liverpool amounted to one dollar per ton. In Havre the charges exceed the original cost of the grain. In New York the elevator charges aggregate only nine and one-third cents a ton.

Foreign.—*Spain.*—A hurricane on the night of the 14th inst., accompanied by heavy rains, caused the rivers Mundo and Segura to overflow, and flooded the populous and fertile valley. Several cities and villages sustained severe injuries. The rivers rose suddenly during the night, and the inhabitants were compelled to fly without saving any property. A dispatch from Madrid says, the Cortes will be asked to relieve Murcia from direct taxes, in consequence of losses occasioned by the inundation. The total damage is estimated at sixty million francs. Three thousand five hundred houses, and one hundred and twenty mills were destroyed. King Alfonso has subscribed 50,000 francs for the relief of the sufferers, and the Princess of Austria 5,000 piastres. The Bank of Spain has collected 60,000 francs for the same purpose.

There was a sharp frost on the 17th, in the Department of the Gironde, endangering the vintage. Snow has fallen at Marseilles.

A Vienna despatch of the 17th says: "Snow is falling thickly and is now six inches deep. At Gratz the snow is several feet deep. Such weather is unprecedented at this season."

Advices from Pesth state: It is feared the help which the Hungarian Government proposes to afford distressed agriculturists will come too late to permit of the autumn and winter sowing. Throughout the country, thousands of people lack money with which to purchase food, as the tax-gatherers have seized all their possessions.

The Caspian Sea Submarine Telegraph Cable was successfully laid on the 14th inst.

On entering Cabul, General Roberts made a speech to the following effect: It will be necessary to inflict severe punishment. Buildings of the Bala Hissar, and of the city interfering with proper military occupation, will be destroyed. A heavy fine will be levied on th citizens. A military Governor will be placed over th city and country within a radius of ten miles. All th inhabitants will be required to surrender their arm within a week, under pain of death if they refuse to d so. Rewards will be paid for the denunciation an conviction of any person concerned in the massacre the British Embassy.

The plans for the opening up of Central Africa, pr jected by the late Khedive, have been abandoned c account of his financial failure. The importance of th work is thus indicated. Since 1874, a tract of count larger than the Southern States of America, has bee mapped with tolerable accuracy. Over 3,000 miles telegraph lines are in operation, the slave trade h been suppressed, the postal service and other valuab improvements introduced.

Roumania.—The Chamber of Deputies have passe the amendment of the Constitution concerning the ab lition of religious disabilities. A despatch to the *Tim* says, that the measure adopted by the movement for t relief of the Jews does not comprise all that they d sired, but it is the beginning of better days for the and if they accept and make the best of it, there is reason why the Jews of this Principality should n have a peaceful and prosperous political future befo them.

WESTTOWN BOARDING SCHOOL.

The Winter Session opens on Second-day, Eleven month 3d. Parents and others intending to send pupi will please make early application to Benjamin V Passmore, *Sup't.*, *Street Road P. O.*, *Chester Co.*, *P* or to Charles J. Allen, *Treasurer*, 304 Arch stre Philadelphia.

WESTTOWN BOARDING SCHOOL.

The Winter Session of the School will commen on Second-day the 3rd of Eleventh month.

Pupils who have been regularly entered and who by the cars from Philadelphia, can obtain tickets at t depot of the West Chester and Philadelphia Railroa corner of Thirty-first and Chestnut streets, by givi their names to the Ticket-agent there, who is furnish with a list of the pupils for that purpose. In such ca the passage, including the stage fare from the Railro Station, will be charged at the School, to be paid with the other incidental charges at the close of t term. Tickets can also be obtained of the Treasur 304 Arch street. Conveyances will be at the Stre Road Station on Second and Third-days, the 3rd a 4th proximo, to meet the trains that leave Philadelph at 7.50 and 10 A. M., 12.30 and 2.30 P. M.

Baggage may be left either at Thirty-first and Che nut streets or at Eighteenth and Market. If left at t latter place, it must be put under the care of H. Al ander & Son, who will convey it thence to Thirty-fi and Chestnut at a charge of 10 cents per trunk, to paid to them. Those who prefer can have their b gage sent for to any place in the built-up part of t City, by sending word on the day previous (through post-office or otherwise) to H. Alexander & Son, N. corner of 18th and Market Sts. Their charge in s case for taking baggage to Thirty-first and Chest streets, will be 25 cents per trunk. For the same cha they will also collect baggage from the other railr depots, if the *checks* are left at their office corner of 1 and Market Sts. Baggage put under their care, if p perly marked, will not require any attention from owners, either at the West Philadelphia depot, or the Street Road Station, but will be forwarded direct the School. It may not always go on the *same train* the owner, but it will go on the *same day*, provided notice to H. Alexander & Son reaches them in time

During the Session, passengers for the School be met at the Street Road Station, on the arrival of first train from the City, every day except First-da and small packages for the pupils, if left at Frie Book Store, No. 304 Arch street, will be forwar every Sixth-day at 12 o'clock, *except on the last two S days of the Twelfth month*, and the expense charge their bills.

Tenth month 22d, 1879.

FRIENDS' ASYLUM FOR THE INSANE,

Near Frankford, (*Twenty-third Ward*,) *Philadelph*

Physician and Superintendent—John C. Hall, M

Married, at Friends' Meeting, Concord, Beln Co., Ohio, on the 24th of 9th mo. 1879, Thomas Binns, of Harrisville, Ohio, and Alza J., daught Nathan and Mary J. Steer, of the former place.

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PHILADELPHIA.

Selected.

A Brief Memoir of the Late Joseph Henderson.

(Concluded from page 82.)

Though not having much of a gift of utterance in public, yet it was his constant concern o show to all around him that there was a eality in the religion of our Lord and Saviour esus Christ, and endeavored in his daily life nd conversation to live consistently with his rofession thereof. He had a great desire for he spread of Truth as professed by Friends, s he believed it to be nothing short of Primive Christianity revived, and in accordance ith the teachings of Scripture; and it was is daily concern, wherever his lot was cast, hether in his own family or among his neighors, to be watching for opportunities of peaking a word for his Lord and Master. Ie also felt a great concern for his children, hat they might be trained up for the Lord, nd while he was diligent as far as he was ble to provide for their bodies, his greatest oncern was for the salvation of their souls, nd to this end he felt it his duty to be diligent in instructing them as they came to he years of religious understanding in the Holy Scriptures, and, as ability was afforded im, in the principles of Truth therein revealed. It was his constant practice to collect is family together twice in the day for the urpose of reading the Scriptures, and waiting pon the Lord, and although thus a continual ractice, it never became an empty form with im, for in the exercise thereof he realized nore and more the truth of the promise, They that wait upon the Lord shall renew heir strength, they shall mount up upon vings as eagles, they shall run and not be veary, they shall walk and not faint;" and he ften said that he did not know how he could ave got along without the strength that he eceived in this line of duty. His wife also eing closely united with him in these things, hey were a great help to each other and a lessing to their children, and it might be aid of them, that though poor in this world's oods, they were rich in the things of God.

His concern for his children increased as hey grew up and began to work among trangers. Often would he leave his own vork and go and see them when within reach, nd inquire after their welfare, warning them hen necessary against evil company, and lways encouraging them in doing right. They were not always under the influence of as good example as he would have liked, which also increased his anxiety. He always liked to have them as near home as possible, that he might still, in some measure, have a care over them, and influence them as much as possible in the right way, so great did he feel his responsibility to be; and he continually presented them before the Throne of Grace, that they might be kept from the evil which is in the world. The troubles of body which he had incurred in youth, from a want of care and from exposure, and which he never got rid of, increased as he advanced in years. His nervous system was also much impaired, so that for two or three years previous to his death he was not able to labor much, but as long as he was able to be up he endeavored to be faithful in whatever he felt it his duty to do, visiting his neighbors or going wherever he felt drawn, with a word of encouragement or counsel as the case might be.

Although his requirements were thus in a humble sphere, he felt very much the importance of a faithful discharge of them, knowing that in the sight of the Lord, "He that is faithful in that which is least, is faithful also in much;" and that He who had committed unto Him this work would call him to account for the same, he endeavored so to live as to be able to render up his account with joy and not with grief.

Although poorly the greater part of his life, he very seldom was confined to his bed. During the year 1877, he was rather worse than usual, and seemed to fail, considerably more so in strength than in flesh, and in the latter part of it was unable to attend meeting. About the middle of Twelfth month he contracted a severe cold which confined him to his bed by renewing his old complaints, inflammation of the lungs, and disease of the kidneys. Dropsy also set in, and, with all combined, he suffered very much the remaining part of his life, which was short. When thus brought so near to his end he felt that sustaining evidence, that He who had been so merciful and gracious, and had so kindly led and brought him thus far, would not forsake him now, as he frequently testified, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto his care against that day." Though at times he longed to depart, yet throughout his illness, as also in times of health, he desired and was willing that the will of the Lord might be done in him, and that he might be enabled by his grace in all things to glorify his great and ever blessed name. He very much desired of his wife and family that they also might submit to the will of the Lord, and give him up thereunto, so that he might be more freed from that which would bind him to earth, and when the messenger came and called him hence, he could answer the summons with joy. The only desire he had for life was that he might be made instrumental in extending the cause of Christ, and as a monument of God's mercy, might proclai n to a dying world the infinite goodness, boundless love, and the tender mercies of our common Saviour, who is Judge of both quick and dead. But apprehending that his day's work was almost done, that his time was but short, he wished to spend it in praising the Lord while he had breath; and at times whilst he was able to speak plain, his tongue was loosed and his mouth opened in living praises to God Most High, declaring that had he the pen of a ready writer he could write volumes of the great goodness of the Lord to him, but it could not be half told, realizing the language of the apostle when he said, "Oh! the depth of the riches of the goodness of the Lord, how unsearchable are his judgments, and his ways are past finding out."

He was always pleased to have his neighbors come in and see him, but he did not like to hear any conversation that savored of a light or worldly nature, as it was a great annoyance to him, but when Friends came in, those with whom he was in unity, he seemed to be so revived as to talk a good deal, sometimes more than was best. He got very feeble towards the last, but was quite sensible, with the exception of a few times when his mind seemed to be wandering, till within a few hours of his death, which was a great favor and comfort to his family. On the last day, feeling that the time of his departure was at hand, he called them around him, and bidding them all farewell, and with a word of exhortation to all—"Follow me as I have followed Christ"—he folded his arms in peace. A little after this his mind began to wander, and he lasted in this state unconscious of any one for about six hours, when about six o'clock in the evening he suddenly expired. He departed this life on the 1st day of Second month, 1878, in the 52nd year of his age, and was buried in the Friends' burying ground, North Norwich, Ont.

Shortly before his death he desired that a short account of his life might be written and preserved, as a memorial of the kind and merciful dealings of the Lord with him, and as an encouragement to those into whose hands it might come, who were placed in like situations, to be attentive to the gentle intimations of the inward monitor, willing to be led and guided by it in all circumstances, and faithful in obeying and following it as it opens to our way of duty. It was his experience, after coming to a knowledge of the office and operation of the Holy Spirit in the heart of man, that it was only by a faithful obedience to its gentle intimations in little things that he was led step by step into a higher and more perfect knowledge of God, until he came to be familiar with his voice and to know it from that of a stranger, as Christ hath said, "My sheep know my voice, and they follow me, but a stranger will they not follow, for they know not the voice of strangers." In thus follow-

ing its motions he ever felt the blessed effect of obedience, the peace and favor of God, and was enabled to keep his lamp trimmed and burning, so that when the cry came, "Behold the bridegroom cometh, go ye out to meet him," he was ready to enter with him to the marriage.

In writing the above I have endeavored to be as concise as possible, not mentioning anything but what I deemed was really necessary to give the reader a correct idea of his situation and the manner of God's dealings with him, and hope that it may answer its designed end. DAVID C. HENDERSON.

Norwich, 22d of Second month, 1879.

From "The London Friend."

Babylonia and Assyria.

Going back to about 2000 B. C., when Egypt had long enjoyed an isolated and wonderful civilization, we find the lower plain of the Euphrates, or "the land of Shinar," occupied by two distinct but already mingled races—the Accads and the Semites.

The Accads were short, oblique-eyed people, speaking a language, allied to the Elamite on the East, and perhaps to the modern Finnish and Tatar. They had many cities—such as Erech, Calneh, and Cadimirra, afterwards called Babylon (cf. Gen. x. 10), and had plainly been long in the land. Their civilization was considerable, and seems to have been of native growth. We find no traces of Egyptian worship or sculpture, and though the writings which from time immemorial had been in use among them was doubtless derived from earlier hieroglyphics, or picture-words, yet this does not imply contact with Egypt. From the brick tablets, which have survived a climate where paper or parchment has perished, we know that the Accads had written laws and carefully-recorded legal precedents. They protected the slave against his master, and the wife against her husband. We can read their ploughman's songs, their rules for agriculture, their works on arithmetic (including fractions), and even the fortnightly reports of the astronomers which now and then record an eclipse happening other than "according to calculation." True, the Accad star-gazers were "monthly prognosticators," and everything in heaven above as well as in the earth beneath was consulted in order to divine the future. Yet if they failed to explain what they saw, these early astronomers were the first to arrange the Calendar. The lunar month was divided into four weeks, and the 7th, 14th, 19th, 21st, and 28th days were Sabbaths, or days of rest, when even the king might neither eat cooked meat, change his clothes, sit in judgment, drive his chariot, nor review his army, though the why and wherefore of this does not appear. The early Accad religion had been a kind of dependence on sorcerers. Magic formulæ and spells formed a large portion of their earliest literature, and in later days Chaldee sorcerers found their way to Imperial Rome. But by 2000 B. C. a complicated mythology and a powerful priesthood had arisen, and there was formed about this time a collection of poems which served as a sort of Accad Bible. Of one of these, remarkable as a penitential Psalm, a few lines may be given:—

"O my Lord, my transgression (is) great, many (are) my sins.
O my Goddess, my transgression (is) great, my sins (are many).
The forbidden thing did I eat.
The forbidden thing did I trample upon.
My Lord, in the wrath of His heart, has punished me.
God, in the strength of His heart, has overpowered me.
The Goddess upon me has laid affliction and in pain has set me.
God, who knew (that) I knew not, hath caused darkness.
I cried aloud, there was none that would hear me.
To my God my (distress) I referred; my prayer I addressed.
The sin (that) I have sinned to blessedness turn.
The transgression I have committed let the wind carry away.
My manifold affliction like a garment destroy.
O my God, seven times seven (are my) transgressions, my transgressions are before me."

Striking as this is it must not be forgotten that at the same time human sacrifice was practised, and the prevailing superstitions were degrading in the extreme. The chief poem, however, is the Epic of Gisdhubar. This is arranged in twelve books, which by their contents correspond to the signs of the Zodiac. The hero, Gisdhubar, a great conqueror, after many impossible adventures, wanders to the South, and hears the account of the Deluge from Sisuthrus—the Noah of the Bible—who had been translated to Heaven. As is well known from the works of its discoverer, the late George Smith, this account presents numerous minute parallels with the Scriptural one, and agrees, too, in representing the flood as sent by the gods to punish men for sin.

From the Accads we now turn to the Semites. By Semites (or Shemites, *i. e.*, the supposed descendants of Shem) is meant the race of which the later Babylonians and Assyrians, the Syrians, Phœnicians, Arabs, and Jews were the leading examples. All these spoke allied languages, which had no connection with the Accad. Whence the Semites came, or when they began to supplant the Accadians, is unknown. At any rate, by 1750 B. C. we find a Semite king ruling the whole of Babylonia, and the Accad tongue no longer spoken. The Semites inherited and handed on the civilization of their predecessors, and we find Accad divinities, Bel, Istar, and Rimmon, worshipped in Syria and Phœnicia with, in some cases, the dreadful accompaniment of human sacrifice. The Semite settlers formed for themselves, out of the Accad characters, a cumbrous syllabic alphabet of 500 or more letters; they kept up the Accad libraries, and translated the works in them, and the old language continued to be studied and used by the Semite priests and perhaps lawyers, much as Latin is or was amongst ourselves.

Amidst the obscurity of this period we know that Ur, the home of Abraham, was one of the most powerful cities of Babylonia, and it can hardly be that the patriarch, when called to leave his country, can have been ignorant of its literature. There is evidently some connection between the Scripture accounts of the Creation, the Deluge, and Babel, and those current among the Accads before the time of Abraham. As yet the literature, 4,000 years old, which is being recovered from the mounds and buried cities of Assyria and Babylonia has failed to show what that connection is. Abraham's defeat of Chedorlaomer, King of Elam (Gen. xiv.), is consonant with known invasions of early Babylonia by the Elamites of the mountains to the east of the Euphrates. In fact the raids of these highlanders we only finally checked by Nebuchadnezzar.

For a thousand years after Abraham, Mes potamian history scarcely touches the Israe ites. Whilst the latter were in Egypt t city of Babylon became the acknowledg sovereign of the South Euphrates Valley, a Assyria to the north, an early colony of Bab lonia (cf. Gen. x. 11), threw off the yoke the mother country though retaining her la guage, customs, and religion. The Bab lonians were essentially a peaceful peop The Assyrians, on the contrary, the Roma of the East, delighted in war, and under Ti lath Pileser I. (*circa* 1120–1100 B. C.,) they u only ruled the whole Euphrates Valley, b reached the Mediterranean. Pretty full d tails, and fairly accurate chronology, are ava able for three centuries before this point. W know little, however, of Assyria or Babylon during the reigns of David and Solomon, n indeed, until the time when Assyrian affai touched Palestine. Just at this juncture, t State archives furnish, from B. C. 909 forwa uumerous details and an exact chronolog which serves as a useful check on the dat given in the Books of Kings and Chronicl The zenith of what is commonly called t Second Assyrian Empire dates from 732 B. when Tiglath Pileser II. took Damascus, sl Razon, and broke the power of Syria, of la a sad oppressor of Israel. The only gre nation which remained unsubdued was Egy and her cowardly attempts to induce h neighbors to revolt against Assyria were last deservedly punished in the destruction Thebes by Assurbanipal (B. C. 666–5, and Nahum iii. 8-10.)

Assurbanipal (B. C. 668 to 626 ?), the Sard napalus of the Greeks, was the last of t great Assyrian monarchs, and the most ma nificent of them all. But he will be reme bered less by his conquests and palaces th by the great library of 10,000 tablets whi he caused to be "written, engraved, and plained, and stored in the midst of his pal for the inspection of his subjects" at Ninev Accad and Babylonian literature was stud by the Assyrians, just as in later days Romans cultivated the learning of the c quered Greeks. It is from the gramma dictionaries, and translations of this libr that we have obtained most of our infor tion on Accadian life. It is impossible to tail the multifarious character of the do ments discovered, ranging from the priv will of Sennacherib to a spelling lesson for grand-daughter of Assurbanipal. Suffice i say that we now know Assyrian civiliza almost as well as we know the not dissim Chinese life and thought of to-day. M over when we consider that thirty years no Jewish king was known to have b named in foreign documents, and that cuneiform records already deciphered h mentioned Omri, Ahab, Jehu, Menahem, kah, Hoshea of Israel; Azariah, Ahaz, H kiah, and Manasseh of Judah, and in ev respect strikingly illustrate and confirm Scripture narratives of this epoch, we well do honor to the labor of Assyrian scho and wish them God-speed in their furthe searches.

Exhausted by wars, Assyria rapidly finally fell on the death of Assurban About 607 B. C. Nineveh was destroyed, her dominions shared by Babylon on south, the Medes on the east, and Egyp

he south-west. Then, under Nebuchadnezzar, Babylon vanquished Egypt, and, after enjoying her one brief hour of empire, herself fell efore Cyrus the Persian, B. C. 539. The onuments have thrown much light on this omplicated period. Belshazzar's name has een recovered, and perhaps we may yet hear f some reference to Daniel.

Brief Spiritual Observations;

Extracted from the writings of William Law.

"The greatest danger that new converts re liable to, especially if they are young, rises from their conceiving something great f their conversion, and that great things are o follow from it. Hence they are taken up o much with themselves, and the supposed esigns of God upon them. They enter into easonings and conjectures, how they shall be nd do something extraordinary; and so lose hat simplicity of heart, which should think f nothing but of dying *to self*, that the Spirit f God might have time and place to create, nd to form all that is wanting in their inward man."

"There is nothing more plain and simple han the way of religion, if *self* is but kept ut of it; and all the perplexities and scruples which pious persons meet with, chiefly arise rom some idea they have formed, of a progress they ought to make in order to be *that*, which self would be. But piety makes little rogress till it has no schemes of its own, no houghts or contrivances to be any thing, but simple penitent, left wholly and solely, in aith and hope, to the Divine goodness."

"The faith that ascribes all to God, and xpects all from Him, cannot be disappointed."

"To be inwardly attentive to God, while He is showing the good and the evil, distinguishing the light from the darkness in our wn souls; to listen to the voice of his ever-peaking Word, and to watch the movings of is ever-sanctifying Spirit within us, waiting nd longing in the spirit of prayer, of faith nd hope, of love and resignation, to be inwardly quickened and revived in the image, nd according to the likeness of that Son, in whom He is well pleased, is the worshipping f God with our whole heart and soul, in pirit and in truth."

"God is always present, and always working towards the *life* of the soul, and its deiverance from captivity under flesh and blood. But this inward work of God, though never easing or altering, is yet always and only hindered by the activity of our own nature nd faculties; by bad men through their obedience to earthly passions, and by good men hrough their striving to be good *in their own way*, by their natural strength, and a multiplicity of seemingly holy labors and contrivances. Both these sorts of people obstruct he work of God upon their own souls. For ve can co-operate with God no other way, han by submitting to the work of God, and eeking, and leaving ourselves to it."

"There is nothing that so sanctifies the heart of man, that keeps us in such habitual ove, prayer, and delight in God; nothing that o kills all the roots of evil in our nature, that o renows and perfects all our virtues, that ills us with so much love, goodness, and good vishes to every creature, as *this faith*,—that God is always present in us—with his Light and Holy Spirit."

"The Son of God did not come from above, to add an external form of worship to the several ways of life that are in the world; and so to leave people to live as they did before, in such tempers and enjoyments as the fashion and spirit of the world approves. But as He came down from heaven, altogether divine and heavenly in his own nature, so it was to call mankind to a divine and heavenly life; to the highest change of their whole nature and temper; to be born again of the Holy Spirit; to walk in the wisdom and light and love of God; and be like Him to the utmost of their power; to renounce all the most plausible ways of the world, whether of greatness, business, or pleasure; to a mortification of all their most agreeable passions; and to live in such wisdom, and purity and holiness, as might fit them to be glorious in the enjoyment of God to all eternity."

"This is the state of separation from the world, to which all orders of Christians are called. They must so far renounce all worldly tempers, be so far governed by the things of another life, as to show that they are truly and really crucified, dead, and risen with Christ. And it is as necessary for all Christians to conform to this great change of spirit, to be thus in Christ new creatures, as it was necessary that Christ should suffer, die, and rise again for our salvation."

The foregoing extracts from the writings of William Law, an English Episcopal minister of the last century, have been principally taken from his published letters on religious subjects; one or two from his well known work, "A Serious Call to a Devout and Holy Life;" and the remainder from other parts of his writings. Several of his books are more labored in their composition, and less satisfactory than the above named; but it has been refreshing to find so much in the works extracted from, so consonant with sound spiritual doctrine, and with Christian experience. D. P.

Leeds, England, 9th mo. 1879.

"For The Friend."

Six Months in Ascension.

(Concluded from page 82.)

Among the relaxations in which our astronomers indulged in the intervals of their anxious watching, was a visit to the breeding-grounds of the "Wide-awakes" or "Tropical Swallows," a small and graceful sea-bird of the Tern family, which at irregular intervals resorts to Ascension to rear its young. Our author says:—

"'Wide-awake! Wide-awake!' is the response of thousands of baby birdies to the encouraging cry of their mothers—'Come here! Come here!' in the lessons of first flight. The noise they make is certainly 'fair' like, hence the names 'Wide-awake' (*Sterna fuliginosa*) and 'Wide-awake Fair.'"

"The Wide-awakes choose their nurseries for the most part among the rocks in the centre of the island. The largest 'Fair' which we now visited, lies between Gannet Hill and Riding school Crater, about three miles from Garrison and two miles from Mars Bay. Here David, attended by Greydon and Sam, met us, and so did the Wide-awakes with a noisy greeting. Poor little things, how they shrieked in their excitement! To say that there were thousands, conveys no idea of the vast multitude of birds that whirled around and above us—so close that one gentleman caught several, seizing them in his hands as they flew by. One carried in its bill a tiny fish, which we took the liberty of examining, and, much to our surprise, found it to be no habitant of Ascension waters; so that this hungry little Wide-awake—about the size of an ordinary pigeon, only more slender and graceful in form—must have flown many a weary mile in search of its prey. We restored to him his supper and his liberty.

"Of course there was competition in egg gathering, at which I was singularly unsuccessful, feeling so confused by the deafening noise and so sickened by the strong smell of guano, that my wits went a-wool-gathering instead."

"The thin shell is speckled very much like that of the grouse, and is difficult to detect on the bare stony ground on which the eggs are laid. It is more by the excitement of the birds in the neighborhood of their treasures, than by anything else, that one discovers them; and so bold are they that the female will hardly leave her post until actually thrust aside.

"It was very amusing on one occasion. Just as we had scared a little hen from her solitary egg, her lord and master swooped down to defend it, and stood over the treasure screaming and flapping his wings in a fury, and threatening to attack any one that dared approach him. I admired his courage so much that, had not this been my first find, I certainly would not have robbed him.

"We gathered a good many dozens, but the eggs were by no means so numerous as I had been led to expect. I had been told that it was customary, on going to the Fair for plunder, to mark off and clear a space of ground, and then to sit down at some little distance and smoke a cigar till the birds should lay afresh. From the word 'clear' I had conceived an absurd idea of the ground being so covered with eggs that it would require stepping not to crush them! This is decidedly not so, and, as I succeeded in finding only fifteen eggs, I should prefer to say that they are scarce. But 'Honesty is the best policy,' and I must confess that the St. Helena boys, who cater for the officers' mess and for the few private families in Garrison, sometimes carry off as many as *two hundred dozen* in a morning."

At another time David and his wife wandered along the sea-shore examining the occupants of the pools of water left by the tide among the rocks. One of their "finds" is thus described:—

"While poking at a lovely shelf of pink coralline in one of these grottos, trying to dislodge it, I felt my stick suddenly pulled from my grasp. Thinking it must have got fixed among the stones in some way, I was about to put down my hand to disengage it, when to my horror I saw ugly slimy tentacles wind themselves round my trusty staff, which was now the prey of a cuttle-fish. There was not the slightest occasion for it of course; nevertheless, I screamed. This was no devil-fish of Victor Hugo's dimensions; but so hideous was the creature, that disgust, not terror, possessed me. David, who was at a little distance exploring on his own account, concluded that I had at last sprained my ankle—an accident he had been threatening me with for some time—and ran quickly to my assistance.

"'Only an octopus! We have seen many of these before.'

"'Yes, but only baby ones, who looked innocent enough to be gorged with crabs; this is a monster—a fiend!'

"We stood watching him. Clearly my stick was not to his liking, for by-and-by he gradually unwound himself from it and sank sullenly down among the coral, looking, as before, like a tuft of harmless sea-weed. How I congratulated myself on not having trusted my hand under water! Had I done so, and had I been alone, I doubt not that this monster of ugliness would have cost me at least a limb, for I fear I should have lacked the strength and presence of mind to fling him off at once, before the 'suckers' had seized firm hold—the only chance, I believe, of freeing one's self without hurt. David wished to secure our big octopus for future contemplation, and aimed at him a strong blow, hoping by chance to touch his vital part, but he only touched his spleen. Immediately on finding himself attacked, the creature emitted an inky fluid, which turned the clear pool dark as Styx, and under cover of this he made his escape, much to David's disappointment, and to my relief."

The work of observation was completed a few days before the close of the year—and the astronomers and their instruments safely conveyed to their native land.

Modes of Beckoning.—The Africans all beckon with the hand, to call a person, in a different way from what Europeans do. The hand is held, as surgeons say, *prone*, or palm down, while we beckon with the hand held *supine*, or palm up; it is quite natural in them, for the idea in their mind is to lay the hand on the person and draw him towards them. If the person wished for is near, say forty yards off, the beckoner puts out his right hand on a level with his breast, and makes the motion of catching the other by shutting the fingers and drawing him to himself: if the person is further off, this motion is exaggerated by lifting up the right hand as high as he can; he brings it down with a sweep towards the ground, the hand being still held prone as before. In nodding assent they differ from us by lifting up the chin instead of bringing it down as we do.—*Dr. Livingstone.*

Blessed are those who have their minds and hearts always exercised by that which leads into the fellowship of just men's spirits made perfect; such have also unity with their words and testimonies, left upon record in the Scriptures of Truth, as it is written by one in the Psalms, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners; nor sitteth in the seat of the scornful; but his delight is in the law of the Lord, and therein doth he meditate day and night."

The same blessed state is to be witnessed now, which is more than to read and sing all the Psalms; and he is the only blessed man that doth these things.

If Christendom had learned this lesson, which they have read and sung; they would not have become as a waste howling wilderness, and as a desert which brings forth no fruit to God, having lent their ear to the wicked one, and walked in the way of sinners so long, till they are brought to believe, that it is impossible to walk in any other way, while on this side the grave.

Those that obey this wicked one, lend their ear to him; and those that commit sin, walk in the way of sinners.—*William Shewen.*

Selected.

"EXAMINE THYSELF."

Again a day has come and gone,
Again have night's dark shades crept on;
What battles hast thou lost, or won?
My soul, look back and see!

How hast thou done each duty small?
How hast thou fought against sin's thrall?
Hast thou this day given Christ the all
'Twas in thy power to give?

For what lost sinner didst thou pray?
What wand'ring sheep of Christ's astray
Hast thou led back unto the way
Of peace and liberty?

My soul, do thou, with thought sincere,
Work out with trembling and with fear,
Thine own salvation, till 'tis clear
That thou art Christ's alone.

—*American Messenger.*

Selected.

AUTUMN.

O breezy, bright September days
With sunshine overflowing,
I would that I could sing your praise
In truly sympathetic lays,—
As tender and as glowing!

Your asters by the wayside nod
In many a purple cluster;
Your gentians star the grassy sod,
And far and near your golden-rod
Displays its lavish lustre.

With keen delight the eye perceives
Your orchards ripe and mellow,—
The corn-fields bristling with your sheaves—
Your charm upon the forest-leaves
In crimson and in yellow!

What matter if it means decay,
And desolation follows?—
The golden glory of the day
For me will never fade away
From these green hills and hollows.

I did not see them when the spring
With fairy-feet tripped over;
Or when the rose was blossoming,
And honey-bees began to sing
Above the summer's clover.

Nor shall I feel the blank despair
Of winter creeping nigh them;
Before the crimson boughs are bare,
Before the asters purpling there
Grow sere, my feet will fly them.

Far off where city walls are set
In crowded ranks together,
I shall behold his forces met,
And—heedless of them all—forget
The wild and wintry weather.

For your delight will linger still,
O fair, O sweet September!
In fire-lit dusks mine eyes at will
Shall see your bloom upon the hill,
Your lights and darks remember.

And could the joy you bring to me
But find its fit expression,
Whoso my little verse might see,
His heart would thrill in sympathy,
And own a like possession.

—*M. Bradley.*

Selected.

THE LOVED AND LOST.

Time hath no power to bear away
Thine image from my heart,
No scenes that mark life's onward way
Can bid it hence depart.
Yet while our souls with sorrow riven
Mourn, loved and lost, for thee,
We raise our tearful eyes to Heaven
And joy that thou art free!

We miss thee from the band so dear,
That gathers round the hearth;
We listen still thy voice to hear,
Amid our household mirth.
We gaze upon thy vacant chair,
Thy form we cannot see;
We start to find thou art not there
And joy that thou art free.

A thousand old familiar things
Within our childhood's home,
Speak of the cherished absent one
Who never more can come.
They wake with mingled joy and pain
Fond memories of thee;
We would not call thee back again,
We joy that thou art free!

Amid earth's conflict, woe and care—
When dark our path appears,
'Tis sweet to know thou canst not share
Our anguish or our tears;
That on thy head no more shall fall
The storms we may not flee;
Oh safely sheltered from them all
We joy that thou art free.

For thou hast gained a brighter land,
And death's dark stream is past,
Thine are the joys of God's right hand
That shall forever last.
A crown is on thine angel brow,
Thine eyes thy king shall see,
Thy home is with the blessed now,
We joy that thou art free!

The following letter was written by Georg 3rd to Dr. Cornwallis, the Archbishop of Ca terbury, upon the occasion of his hearing unseemly dissipation in the palace of the arc bishop:—

"My good Lord Prelate,—I could not dela giving you the notification of the grief an concern with which I was affected at recei ing authentic information that routs hav made their way into your palace; at the sam time I must signify to you my sentiments o the subject, which hold these levities and vai dissipations as utterly inexpedient, if not u lawful, to pass in a residence for many ce turies devoted to divine studies, religious r tirement, and the extensive exercise of chari and benevolence. I add, in a place where many of your predecessors have led their liv in such sanctity as has thrown lustre on t pure religion they professed and adorne From the dissatisfaction with which you mu perceive I behold these improprieties, not speak in harsher terms, and on still more pio principles, I trust you will suppress them i mediately, so that I may not have occasion show any further mark of my displeasure, to interpose in a different manner. May G take your Grace under his Almighty prot tion. I remain, my lord primate,

Your gracious friend, G. R.'

Not Foiled.—That was a capital less which Prof. Faraday taught one of his stude in the lecture-room after some chemical e periments. The lights had been put out the hall, and by accident some article dropp on the floor from the professor's hand. T professor lingered behind, endeavoring to p it up. "Never mind," said the student, is of no consequence to-night, sir, whet we find it or no." "That is true," replied professor, "but it is of grave consequence me, as a principle, that I am not foiled in *determination* to find it." Perseverance sometimes equal genius in its results. "Th are only two creatures," says the East proverb, "that can surmount the pyramid the eagle and the snail."—*Exchange.*

Conversion of Brownlow North.

The "Records and Recollections of Brownlow orth," by K. Moody Stewart, states that till was nearly forty-five years old, he lived ccording to the course of this world," and en it pleased God to call him by his grace. ne night in the year 1854, he was playing at rds, and had a sensation of sudden illness, hich made him think he was going to die. He id to his son, "I am a dead man; take me -stairs." He threw himself on his bed. He ys, "My first thought then was: Now, what ill my forty-four years of following the deces of my own heart profit me? In a few inutes, I shall be in hell, and what good will l these things do me, for which I have sold y soul? At that moment I felt constrained pray, but it was merely the prayer of the ward, a cry for mercy. I was not sorry for hat I had done, but I was afraid of the punish ent of my sin. And yet still there was someing trying to prevent me putting myself on y knees to call for mercy, and that was the esence of the maid-servant in the room, ghting my fire. Though I did not believe that time I had ten minutes to live, and ew there was no possible hope for me but the mercy of God, and that if I did not ek that mercy I could not expect to have yet such was the nature of my heart and y spirit within me, that it was a balance ith me, a thing to turn this way or that, I uld not tell how, whether I should wait till at woman left the room, or whether I should ll on my knees and cry for mercy in her esence. By the grace of God I did put yself on my knees before that girl, and I lieve it was the turning point with me." * * On the following day he publicly nounced to his friends that he had become changed man. His biography says:

"The announcement made by Brownlow orth to his old friends of his sudden change, hether orally or in writing, created no small nsation among them. Some thought he d gone out of his mind, others thought it as a temporary impression or excitement, d that it would soon pass off, and this was ecially the case with those of them who ere acquainted with his previous convictions d temporary reformations, while in some the newspapers it was even said, after he gan his public work, that the whole thing as done for a wager, and that he had taken bet to gather a certain number of thousands ten thousands of hearers in a given time. o little do carnal men understand the workgs of the Spirit of God, even when they see e most striking and manifest proofs of it. ot only did worldly people stand in doubt him, but Christian people stood aloof from im for a time, and he underwent the trying deal of St. Paul, when he essayed to join imself to the disciples, recorded in Acts ix. 6, to whose case his own experience of God's overeign awakening power had borne a very arked resemblance. B. North recorded this milarity of his case to that of Saul of Tarsus, a marginal note on John iv. 27. 'Upon is came Jesus' disciples, and marveled that e talked with the woman.' It is often a arvel to disciples in every age, the people hrist speaks to. When Paul was converted, ey were all afraid of him, and believed not at he was a disciple. So it was with Brownw North, and no wonder; yet for all that e does believe that the Lord had spoken him. To Him be the gratitude and the glory! So on the remark of Festus to Paul at his trial (Acts xxvi. 24), that the apostle was 'beside himself' 'and mad,' he notes from his own experience, 'Christians in all ages have been called mad; but who was the most mad, Paul or Festus?' and at verse 22, when Paul said that it was by the help of God that he had continued from the day of his conversion until that day, he doubly underlines Paul's words, and adds, 'It was God who enabled him to continue. Give Him the glory, and trust in Him, and he will enable me.' But some at least of his old Christian friends, who had known the history of his careless, godless days, and the history of his religious impressions, stood by him, and encouraged him at this crisis of his life. One of these, after describing her arrival at Dallas, writes: 'He was soon obliged to go on a mission of kindness promised to godless friends (for he was by nature kind and generous). His family were fearful of his health, and he did not seem fit to go, for such a mental revolution had acted on his frame, but no one else I found could do it. I asked him to let me hear soon from him. He wrote from Inverness, and his note contained a few words: 'I am kept. Yours, &c.' And 'I am kept' were long the last words in his notes to me."

"Thus suddenly arrested, awakened, and reformed, it must not be supposed that Brownlow North as rapidly found peace in believing in the Saviour. As we have already indicated, he underwent a very severe and prolonged period of deep spiritual conflict, which made the strong man become feeble through the intensity of his emotion, and the protractedness of his distress. With him it was of a truth the strong man striving, and striving with all the powers of his being, and the faculties of his mind and spirit, to enter in at the straight gate; while he wrestled not only against the flesh and blood of his whole nature, but, as he himself felt, against principalities, against powers, and against the rulers of the darkness of this world. (Eph. vi. 12.) * *

"During this long period he read nothing but the Bible, not even looking at a newspaper. Charles G. Scott mentions that B. North told him that at that time he was so engrossed with the concerns of his soul, that although the Crimean war was raging, its thrilling events were all unknown to him, and that one day when the country was ringing with the battle of Inkermann, happening to be travelling on the outside of a stage-coach, he overheard a conversation about the great battle which had been fought, and of which he knew nothing, so entirely absorbed was he in the greater and more terrible conflict that was raging within his own breast. * *

"Still fierce temptations beset him, and much darkness beclouded his soul for many months after this. He tells us that on the day already referred to, the 21st verse of John v. struck him very powerfully as he read, 'The Son quickeneth whom He will.' He saw it was a certainty that if he received the kingdom of God as a little child, since Christ could quicken whom He would, He could quicken him. At least he felt that he might be saved, for he had found one who was able to save anybody, and therefore could save him. * * * * * * * * *

"During these long, dark months he was often sorely tempted to deny the very being of God, and to find relief in Atheism from the accusations of conscience, and the weary struggles of his soul toward the light for which he was vainly, as it seemed to him, groping. We have heard him tell how at this momentous period of his history, the suggestion that there was no God, and that his existence, was a mere fable, often so persistently pressed itself upon him, even when on his knees in prayer, that he felt as if Satan were at his elbow, constantly whispering, 'There is no God, there is no God!' that he would then have to rise from his knees and walk up and down the little gravel path in his back garden at Elgin for hours, almost like one demented, iterating and reiterating the words, 'God is, there is a God,' in reply to these temptations of the devil or of his own heart; until enabled once more to realize his existence, he returned to his devotion. It might be when he went out into the street upon some business, perhaps before he was aware, his faith in the existence of God again would fail, and, plunged into a sea of doubt and distress, he would return to repeat his whole wrestling and struggling until God satisfied him once more of the truth of his existence. It was a trying ordeal to go through; but when once the way of escape from this temptation was opened to him in God's good time, it left his foot planted upon a rock which never trembled beneath him, and gave him a manly, almost a Titanic grasp of the truth of the being of God, which added vivid color and character to his preaching.

"At one critical time during this period of soul conflict he stated in one of his addresses, that the question, 'Believest thou that I am able to do this?' was made a word of life to him. He writes: 'I was almost despairing. The only thing that kept my head above water was the promise, "Him that cometh to Me I will in no wise cast out." I repeated it again and again, and prayed very earnestly, when the word came to me with such power, and with such a rebuke, 'Believest thou that I am able to do this?' He was able, and I believed Him, and He did it."

"The above text (John vi. 37) was one which he never wearied of quoting, to which he never failed in public and in private to direct the anxious and returning sinner, and no words are oftener written on the pages of his private Bible than those which, like the old woman, he could mark as both 'tried and proved,' 'Him that cometh to Me I will in no wise cast out.'

"At length he was delivered out of all his distresses and perplexities. He says: 'I was many months in trouble about my soul, though I need not have been as many hours, if I had only had faith to believe in Jesus Christ, and to make my own heart a liar; but my own heart told me that I was the chief of sinners, that Paul, who called himself the chief, was not to be compared—no neither was he—to me, and that there could be no hope for me; and for months I believed my own heart.'"

The experience of Brownlow North strikingly corroborates the Scripture declaration, that faith is the gift of God. His long continued wrestling for the Divine blessing was itself an evidence of the possession of a degree of faith, for nothing else could have enabled him to persevere in his hunger and thirst after righteousness. His remark, "I was many months in trouble about my soul, though I need not have been as many hours, if I only had faith to believe in Jesus Christ," indicates that he did not, when he wrote it, fully realize

how entirely dependant we are on the Lord for all spiritual power; that without his help we cannot exercise true faith or any other spiritual quality. Doubtless the Lord saw it meet for his refinement to subject him for a long time to the "ministration of condemnation," which humbles the soul and prepares it for the reception of other gifts; and until this had been accomplished, and he in measure prepared to deny ungodliness and worldly lusts, and to live soberly, righteously and godly in this present world, a sense of acceptance and of the Divine favor was withheld. There was no way in which this could have been obtained but by patient endurance of the Lord's judgments, and looking unto Him for help and deliverance.

"It was with deep sorrow and humiliation, that on one occasion he alluded to himself as being like the man who was above forty years of age, on whom the miracle of healing was showed (Acts iv. 22.) On the first page of the New Testament which he began to use on the New Year's day, 1855, is the affecting inscription, written apparently at first in pencil, and afterwards traced in ink; 'B. North, a man whose sins crucified the Son of God.' And his words and manner alike, in alluding to his having been as one born out of due time, proved that the deepest feeling was—

"'Alas, that I so lately knew Thee,
Thee so worthy of the best;
Nor had sooner turned to view Thee,
Truest good, and only rest!
The more I love, I mourn the more
That I did not love before.'"

Religious Items, &c.

Decrease in Church Membership.—The *Christian*, of London, has the following: "The Wesleyan Church has this year to report a considerable decrease in the number of its members. It will not be possible to state the figures with exactness until the official return has been prepared, but enough is known to awaken earnest reflection. Manufacturing districts and agricultural districts present the same appearance. Districts as diverse as Birmingham and Cornwall, as Bedford and Leeds, have similarly suffered. Wounds and bruises and putrifying sores are not readily discernable, but the whole head seems sick and the whole heart faint. We suspect that when the circuit returns are published it will be found that in some circuits where there are stationed ministers who have long been remarkable for success, decreases have occurred."

Immorality.—The *N. Y. Tribune*, in speaking of the immorality so lamentably prevalent, asserts, that "The mass of the people are decent and God-fearing; the instinct of the American woman is to be modest and pure. Human nature is no coarser or less reverent than in the days of our grandfathers. Our literature is purer than it was then." It gives as one cause of the evils of which it complains, the increased familiarity with vice and its effects which is tolerated in the newspapers of the day, and even in the conversation of the family circle; and adds, "The very air is poisoned in which our children live. No legislation, no single reform can touch this disease any more than it could cure the malaria which slays its victims by the thousand. It is for each family to clean and sweeten their own household."

Jewish Population.—According to official data, the total number of the Hebrew race to-day is about what it was in the days of King David—between six and seven millions. There are in Europe about 5,000,000, in Asia 200,000, in Africa over 80,000, and in America from a million to a million and a half. The present population of Jerusalem is given as 13,500 Jews, 7,000 Mahommedans and 5,000 Christians.

Spread of Protestantism in France.—The Secretary of the Central Evangelical Society of Paris states that, if they had means, they could found a new Protestant place of worship every week, so eager are the people all through Southern France to accept the gospel.

The *Episcopal Register* says:—"Theatres are maintained for the amusement of the people, and in many cases churches are managed so as to present somewhat similar attractions. The music is controlled and intended to satisfy those whose tastes have been cultivated by the opera, and in large measure in the same style of music. The decorations are such as are adapted to satisfy the same or similar tastes. In the pulpit there is much that is dramatic and entertaining. When will we learn that the church is not intended merely to keep the minds of men occupied with serious subjects, but by the assistance of the Holy Spirit to produce devout affections, to enkindle longings after holiness, and to be the means of conveying that grace without which men cannot lead godly, righteous or sober lives."

Natural History, Science, &c.

The Quipu.—A short time since we saw in the possession of a friend some valuable relics which had been forwarded to him from Peru. These antiquities were a portion of a costume, some silver and bone beads, a wooden needle, a piece of bread, and what is believed to be a part of a *Quipu*, which were all obtained from the grave of one of the Incas, and must have been placed with the embalmed body centuries ago. They were in wonderful preservation, owing no doubt to their being buried together in the sand.

The scrap of garment which had enveloped the mummy was like coarse canvas, and interwoven with it were small but beautiful yellow feathers, resembling those of the canary. The remaining antiquities were easily named, except what appeared to be a bunch of different colored threads. We at first thought they appertained to the shuttle, but could not understand why the various colors should be in the same skein; and then we remembered that in lieu of an alphabet, the Peruvians used the *Quipu*.

The absence of an alphabet amongst the Peruvians at the time of the Spanish conquest must have forcibly struck the scholars of that time, especially as the invaders found a powerful nation, far advanced in civilization under the despotic though paternal rule of the Incas. The laws of the country were suitable to the condition of the people, the science of agriculture was well advanced, mines were opened and worked, the palaces of the Incas are described as magnificent, bridges were constructed, woolen and cotton goods were fabricated, yet, the nation possessed no characters for a written language.

Among the Peruvians men were specially appointed to learn and recount the history and personal adventures of the Inca, and of his forefathers; and these men, called *Amantas*, had the duty of giving instruction to the sons of the nobility. That these men should remember every statistic necessary for the discourse would be almost impossible witho some arbitrary aid, and the necessity for th led to the adoption of the *Quipu;* which w a cord about two feet long, composed of di ferent colored threads slightly twisted t gether, from which smaller threads were su pended in the manner of a fringe. The threads were of different colors and were tie into knots. The colors denoted sensible o jects; for instance white represented silve yellow, gold. The knots served instead ciphers, and could be combined in such a ma ner as to represent numbers to any amou they required.

When our readers are reminded that t Peruvians were very exact statisticians—i asmuch as they registered every birth a death, and kept account of all agricultur produce—the important use of the *Qui* among them is apparent.—*Leisure Hour.*

An Elephant's Revenge.—The next time met the elephant in camp was when t Maharajah Dhuleef Sing was coming dow from Lahore to Futtehghur, attended by h tutor, Sir John Login, some of the sirdar and a large escort. He had handsome larg tents for himself and his suite, and elephan were required for carrying them. After d positing the tents in Futtehghur the esco was returning to Meerut accompanied by t elephants that were no longer required. Wi these was a motley group of servants, & also not wanted. Along with them was fine middle aged Sikh Fakeer who had far well while in the retinue of the Maharaja but on the return he was not in such good co pany, and found himself rather hard up. I therefore thought he could not do better th help himself to one of the cakes, a quart inch thick and one foot in diameter, a pile which was supplied every evening to each the elephants. He was too sacred a charact for the mahout or any other native to inte fere with, and as long as no European c was upon him he found it quite easy to supp all his wants from this source. One evenin however, he tried the experiment once t often. As was his wont, he went careless up to the pile that had been set before a sm female elephant and took up one of her favor cakes. Whether remembering his former fences or not it is hard to say, but she caug him in the act, pulled him down with h trunk, and put her foot upon him. A num of men saw what had happened, but it w all too suddenly and unexpectedly done to avoided or prevented. On running up th found the man grievously hurt and unable move. He was put into a dhoolie at o and carried to the hospital, where he p sented a very remarkable appearance. was blown out to an enormous size with under his skin. His arms were almost large as thighs, and his lower limbs and bo were proportionately distended. His lips a cheeks were so distended and tight that could not speak; and his eyelids firmly clos through both upper and lower lid being swol and tense. He could bend no joint in body, but lay stiff and straight on his ba The elephant was said to have put her f on his chest, but there was no external m of injury. It was clear however that must have broken some of his ribs and dri the ends of one or more of them into lungs. Acting on this belief the man's cl was bandaged up. The swelling subsi

d it was found eight ribs were broken. He ntinued to mend, and thanks to a grand nstitution was able to start for home in six eks. It is hardly likely that he or his ends sought to interfere again with the phant's evening meal.—*Leisure Hour.*

Antiquity of Glass.—A small specimen of pure ass in the British Museum is a moulded lion's ad, the manufacture of which is dated pre- ous to 2000 B. C. The invention of glazing ttery is assigned to the Phenicians by iny; fragments have been found bearing e inscription of early Egyptian monarchs, ssibly of the 1st dynasty. The modern t of glass-blowing appears to have been nown at a very early date, as half obliterated enes of the 5th dynasty were found in a ab at Sakkara.—*Scientific American.*

An Archæological Expedition.—The editor of *s Mondes*, Paris, proposes the fitting out of expedition to go in search of the "eloquent mains of the Egyptian cavalry buried in the d Sea, with their chariots, horses, horse- n, treasures, &c." He believes the remains ay be found by digging, and will be in an cellent state of preservation owing to the tion of the salt in which they are buried. is proposed to form a sort of joint stock mpany, the bonds to bear no interest, but e stockholders to be reimbursed by a di- ion of the money procured from the sale of e discovered treasures.—*Scientific American.* [The scheme is a wild one.—Eds]

The Memory.—It has been observed that erior races of mankind, as the negroes, inese, &c., have more memory than those a higher type of civilization; women more an men; youths than adults, (the faculty ing well developed in childhood and attains maximum about the 14th or 15th year,) ble invalids of a lymphatic temperament ore than strong; peasants more than citizens, d the clergy more than the laity. Also, e memory remains intact in diseases of the t side of the brain and is much affected in ose of the right.

We remember better in the morning than the evening, in summer than in winter, in arm than in cold climates. From a physio- gical point of view memory is diminished over-feeding, physical exercise, and educa- on,—in this sense, that the illiterate have overbially more memory than those who now how to read and write.—*Scientific Ameri- n.*

A writer in the New York *Times* gives the llowing as the proper means to be employed recover a person in a faint: "When a per n faints, or feels like fainting, he should be aced at once in a horizontal position—laid t on the floor—and have a little cold water shed in his face. This is the easiest, quickest, d surest way to recover from fainting. In is position the heart has less labor to per- rm in pumping the blood to the brain than the upright position. A few years since a dy died in a dentist's chair, after having me teeth extracted, she having fainted. It as proved at the coroner's inquest that after e lady had fainted she was kept seated in e dentist's chair for ten minutes—probably e blood running down her throat. If the entist had had the presence of mind to lift er out of the chair, allow the blood to run om her mouth, laid her flat on the floor, and shed a little water in her face, she would all probability have recovered. It is a fficult thing to recover from a dead faint while the body is in an upright position. The London *Lancet* mentions the case of a woman who fainted on a race-course, when the by-standers placed her in an upright position against the fence. A physician happening along stretched her flat on the ground, and she recovered. Let every person who reads this remember that a fainting person should be instantly placed in a horizontal position."

Soule, of Elgin, Ill., is in his third year of frog farming, and his first crop is now being marketed. He has an acre and a quarter devoted to frog industry. The kind grown is the "Goslin frog," much larger than the common sort. He will next season furnish St. Louis, Chicago, and Cincinnati with frogs, and is confident of success in the business.

What Became of Them.—An Ohio correspondent of the Tennessee *Good Templar* gives the following sad illustration of the wages of sin.

Forty years ago I noted down ten drinkers, six young men and four boys. I saw the boys drink beer and buy cigars in what was then called a "grocery" or "doggery." I expressed my disapprobation, but the seller gave a coarse reply. He continued the business, and in fifteen years he died of delirium tremens, leaving not five dollars.

I never lost sight of those ten, only as the clods of the valley hid their bodies from human vision. Of the six young men, one died of delirium tremens and one in a drunken fit; two died of disease produced by their excesses before they reached the meridian of life; two of them left families not provided for, and two sons are drunkards. Of the two remaining, one is a miserable wreck, and the other a drinker in some better condition.

Of the four boys, one who had a good mother grew up a sober man; one was killed by a club in a drunken broil; one has served two terms in the penitentiary; and one has drank himself into an inoffensive dolt, whose family has to provide for him.

Keep your conscience tender—tender as the eye that closes its lid against an atom of dust, or as the sensitive plant which shrinks and shuts its leaves not merely at the rude touch of a finger, but at the breath of a moth.

THE FRIEND.

ELEVENTH MONTH 1, 1879.

In a late number of *The Christian Advocate*, we find an editorial headed, "Only believe," which attributes salvation exclusively to the exercise of faith, by which a new life is received; and asserts that the power of the Spirit "remakes us on the sole condition of believing." It says, "The battle-cry of the New Testament is—'Only believe.'" Good works are not ignored, but are spoken of as the fruits of the regenerate life.

We refer to this subject because we believe similar views are at times advanced by some of our own members. We believe they do not clearly or fully describe the actual work of Grace in the transformation of man from a fallen to a regenerated state; and are liable to be so understood as to lead an inquirer into error and spiritual danger.

That faith is essential, is so clearly stated in the Bible, and so fully in accord with the experience of all true Christians, that we do not suppose any one who is practically acquainted with real religion can hold any other doctrine. But that "believing" is "the *sole* condition" necessary for regeneration and salvation, is neither consistent with Scripture nor experience.

The apostle James distinctly asserts—"By works a man is justified and not by faith only." "Faith without works is dead," and therefore can have no saving power when alone. Indeed *saving faith* is no mere intellectual operation that can be performed at our own will, but is expressly declared to be the gift of God.

Our holy Lord Jesus Christ, by his Spirit, shines into the hearts of mankind, even in very early years, showing people what is right and what is wrong, reproving for sin, and seeking to draw them into communion with God. The earliest exercise of faith is in the reception of these teachings and leadings; in turning to, believing in and obeying them. The same mental process may be regarded as one of those "good works" wrought by the power of the Spirit through our yielding ourselves to its operation. Faith and works are thus inseparably connected together in the work of righteousness in its very begining within us—and they are never separated in the whole course of all sound spiritual progress.

The apostle Paul declares, "By Grace are ye saved, through faith, and that not of yourselves; it is the gift of God;" and again, "God so loved the world, that He sent his only begotten Son, that whosoever believeth on Him might not perish but have everlasting life." No one who gives due weight to these precious texts can hope to merit salvation by any thing that he can do of himself. The real Christian must ever cast all his crowns at the foot of the Divine throne, and join the angelic throng in ascribing all honor and glory and power unto Him that sitteth on the throne, and unto the Lamb. Yet it is very possible for one who has not yet turned with full purpose of heart to the Lord, and who is unwilling to give up his own will in some particulars, so to misapply these texts as to think himself in a saved state, while in a state of disobedience to the Lord's requirings. The faith on which such lean is not of a Divine and saving nature, and will fail them in the time of need.

The coming and sufferings of Christ are declared to have taken place in order "that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." He not only suffered for our sins in that prepared body, but He now operates in our hearts to purify us from our sins; giving power unto as many as will receive Him in his spiritual appearance within them, to repent of and forsake all unrighteousness, and thus to come into the number of the redeemed of the Lord. This power comes from Him alone—so that it is very true that we are saved "by Grace," and not of ourselves.

The apostle Paul declares in his second epistle to the Corinthians, "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world."

There can be no more precious experience than that here referred to—even an habitual

walking in and under the power and government of the Spirit of the Redeemer, and knowing "the law of the Spirit of Life in Christ Jesus to set us free from the law of sin and death."

Those who have been brought into this condition are not freed from their share of the trials and sufferings incident to this state of existence. The same apostle, in the same epistle speaks of himself as being "troubled on every side," "perplexed," "persecuted" and "cast down;" yet, he says, "we faint not," being sustained by the heart-cheering confidence that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Among the memoranda of Job Scott, is this entry: "Thankful for preservation, and begging to be preserved; much broken off from all creaturely dependence, and all human, all earthly consolation; caring very little where I am or may be; what I am or may be about, or what does or may happen to me; so that in and through all I may be preserved from all sin. I scarce have any wish about my life, whether I may live long or be soon released; whether I may have little or much of this world; little or much toil of body or mind; little or much of the favors and friendship, or the frowns and reproaches of man; so that through all I may dwell steadfastly given up to the will of my God."

SUMMARY OF EVENTS.

United States.—It is estimated that 50,000 men and women are employed in Philadelphia in the manufacture of clothing, and 20,000,000 suits are made there every year. Cutting machines are being introduced into nearly all the manufactories; these have a capacity for cutting nearly eighteen hundred garments in twelve hours. Buttonholes can be worked by machinery at the rate of about one hundred and eighty per hour. An instance of the value of machinery in expediting manufacture, is afforded in the fact that an establishment where cutting and buttonhole machines are used, turns out one hundred suits, ready for wear, within twelve hours.

A press dispatch from Bradford, Pa., states that as much as 150,000 gallons of petroleum are wasting every day in the McKean county oil regions. The tanks with capacity for several million barrels, were filled to overflowing. The United Tidewater Pipe Line, has iron tankage in the Bradford district, for 3,000,000 barrels of oil, and are able to take care of all the oil of individuals and companies owning tankage in connection with them. The heavy loss falls on small producers who cannot afford to build tanks. In some parts of the region, streams were dammed and the oil thus collected set on fire. Heavy losses to derricks and other property have resulted from fires occasioned by sparks from locomotives, and from firing by tramps and malicious persons.

The Belgenland made her last trip, from Antwerp to the dock at Jersey City, in 10 days, 21 hours and 20 minutes.

According to the estimates of the President of the State Vinecultural Society, there are now 60,000 acres in California covered with vineyards. It is said $30,000,000 are invested in these interests, including the land.

Official returns of the vote for members of the Ohio Legislature, give the Republicans 7 majority in the Senate and 24 in the House, or 31 majority on joint ballot.

The body of a man found on the shore of Lake Michigan, has been recognized to be the person who accompanied Wise in his last balloon ascension.

The foreign immigration continues to show a large increase, the arrivals at Castle Garden on the 25th ult. numbering 1028; total for the week 4991.

The amount of grain afloat on the canal between Buffalo and Oswego, on the 25th ult., coming towards tidewater, was: wheat, 2,238,000 bushels; corn, 790,000 bushels; oats, 102,000 bushels; barley, 382,000 bushels; rye, 43,000 bushels. The receipts of all grains at the four principal Atlantic ports during the week ending on the 21st, were 7,441,439 bushels.

Eighteen million bushels of bituminous coal are detained in the river at Pittsburg on account of the want of water; and there is great scarcity of coal at all the cities on the Ohio and Mississippi.

The number of deaths in this city for the week ending at noon on the 25th ult., was 248: 155 being adults and 93 children. In New York, for the same period, the mortality was 509, an increase of 94 compared with the preceding week; this increase is said to be due to an unusual mortality from diseases of a pulmonary character.

Markets, &c.—The following were quotations on the 25th ult. U. S. sixes, 1881, 105⅝; do. 5's, registered, 102⅜; coupon, 103½; 4½'s, 1891, 106; 4's, 1907, 102¼.

Cotton continues in fair demand and prices were rather firmer. Sales of middlings at 11½ a 11¾ cts. per pound.

Petroleum.—Crude, 7 cts. in barrels, and refined 7⅜ cts., for export, and 8 cts. per gallon for home use. Linseed oil, 70 a 75 cts.

Flour.—Sales of 1800 barrels, including Penna. and Minnesota extra, at $6.75 a $7.25; western do. do., at $7 a $7.50; patent, $7.75 a $9. Rye flour, $6. Corn meal, $3.25.

Grain.—Wheat, red, $1.45; amber, $1.47. Rye, 92 93 cts. Corn, 62 a 63 cts. Oats, mixed, 43 a 44 cts.; white, 45 a 46 cts.

Hay and Straw.—Prime timothy, 75 a 85 cts. per 100 pounds; mixed, 65 a 75 cts. per 100 pounds. Straw, 65 a 75 cts. per 100 pounds.

Beef cattle.—The market active and prices well maintained. Sales at 3 a 5 cts., as to quality. Hogs, 5½ a 6½ cts. per pound. Sheep, 4½ a 5 cts. per pound as to condition.

Foreign.—The Paris Gaulois publishes an interview with Gladstone, in which he says, that in the event of a Liberal victory at the next election in England, he himself would only resume office if forced to do so by his fellow countrymen. He deprecated contention with Russia about Afghanistan, and said he believed there would not be any; that India had nothing to fear from Russia, which had as much as she can do to hold her conquests in Turkestan. The Austro-German Alliance was doubtless intended as a check to Russia, but too much account must not be made of it, as Prince Bismarck would abandon it as readily as he had abandoned parliamentary parties which had served his purpose. England's road to India, he said, must be retained by keeping up her maritime supremacy.

Lord Hartington, in addressing a meeting of Liberals at Manchester on the 24th ult., said, "England's policy should not be an imitation of the policy of any other Power. That alliance ought to be used for the purpose of forming and joining in a combination of the States of Europe, framed for the purpose of preserving the peace and independence of Europe, repressing the aggressive ambition of any power, protecting the weak against the strong, the free against the oppressed. This is the policy which has always been in the main adopted by the Liberal party. It has not been the policy of the present Government."

The distress in Hungary is very great. The Government has suspended the collection of taxes until the next harvest, in 57 towns and villages in Temes county. In Soros county some cases of starvation are reported, and forty parishes are threatened with famine. From three other counties distressing accounts are received.

A serious fire has destroyed one-fifth of the town of Ufa, the capital of the Province of Orenberg, in European Russia. It has a population of 5,900.

It is stated that King Alfonso has declared all sums which individuals or public bodies intend to contribute towards the celebration of his marriage, will be devoted to the relief of the sufferers by the floods.

A bill for the abolition of slavery in Cuba, to be presented to the Cortes, provides that slaves aged 55 years and over shall become free immediately; those aged 50, in 1880; those aged 45, in 1882; those aged 40, in 1884; those aged 35, in 1886; those aged 30, in 1888, and all others in 1890. The sum of 350 piasters will be paid to the owners for each slave.

The United States Consul at China, in a dispatch to the Department of State, reports that two English physicians have had remarkable success in their practice in the royal family, leading to a large practice among the common people. The Viceroy has established a free dispensary, and placed one of the doctors at its head. The whole expense is borne by the Viceroy. He has also noticed favorably a female physician who holds high rank among the physicians of Peking. This liberal course will do much to break down the prejudices of the people.

A report from the U. S. Minister of Japan, gives much interesting and valuable information regarding that empire. During the past year the imports fr the United States amounted to three and a half milli dollars, the exports to the United States $7,500,0 The tonnage of American shipping is greater than t of all the European countries combined, except Gr Britain. Statistics of the cholera are startling. T number of cases reported 198,953; deaths, 77,342; s fering at date of report, 9th mo. 20th, 40,448. Foreign seldom recover. The good effect of quarantine has be demonstrated. The action of the U. S. Government sustaining the quarantine has been highly appreciat by the emperor and his people.

The report of the Director-General of the Telegra shows an increase of that enterprise. Total recei from the earliest date (1878) are nearly $1,000,0 Nearly 2,000 miles of wire were put up in that ye over 1,400 persons are employed.

Without any demand of treaty powers, the Japan Government has declared that hereafter the coin kno as the "yen" shall be received by the Government a par with the Mexican dollar. The "yen" is silv of 416 grains and 900 fineness.

BIBLE ASSOCIATION OF FRIENDS.

The Annual Meeting will be held in the Committ room of Arch Street Meeting-house, on Fourth-d the 5th inst., at 8 o'clock p. m. E. Smith,
11th mo. 1879. *Secretary*

WESTTOWN BOARDING SCHOOL.

The Winter Session of the School will comme on Second-day the 3rd of Eleventh month.

Pupils who have been regularly entered and who by the cars from Philadelphia, can obtain tickets at depot of the West Chester and Philadelphia Railro corner of Thirty-first and Chestnut streets, by givi their names to the Ticket-agent there, who is furnish with a list of the pupils for that purpose. In such c the passage, including the stage fare from the Railr Station, will be charged at the School, to be paid with the other incidental charges at the close of term. Tickets can also be obtained of the Treasu 304 Arch street. Conveyances will be at the Str Road Station on Second and Third-days, the 3rd a 4th proximo, to meet the trains that leave Philadelp at 7.50 and 10 a. m., 12.30 and 2.30 p. m.

Baggage may be left either at Thirty-first and Ch nut streets or at Eighteenth and Market. If left at latter place, it must be put under the care of H. Al ander & Son, who will convey it thence to Thirty-f and Chestnut at a charge of 10 cents per trunk, to paid to them. Those who prefer can have their b gage sent for to any place in the built-up part of City, by sending word on the day previous (through post-office or otherwise) to H. Alexander & Son, N corner of 18th and Market Sts. Their charge in s case for taking baggage to Thirty-first and Chest streets, will be 25 cents per trunk. For the same ch they will also collect baggage from the other rail depots, if the *checks* are left at their office corner of 1 and Market Sts. Baggage put under their care, if perly marked, will not require any attention from owners, either at the West Philadelphia depot, o the Street Road Station, but will be forwarded direc the School. It may not always go on the *same trai* the owner, but it will go on the *same day*, provided notice to H. Alexander & Son reaches them in tim

During the Session, passengers for the School be met at the Street Road Station, on the arrival of first train from the City, every day except First-d and small packages for the pupils, if left at Fri Book Store, No. 304 Arch street, will be forwa every Sixth-day at 12 o'clock, *except on the last two S days of the Twelfth month*, and the expense charge their bills.

Tenth month 22d, 1879.

FRIENDS' ASYLUM FOR THE INSANE

Near Frankford, (Twenty-third Ward,) Philadelp

Physician and Superintendent—John C. Hall,

Applications for the Admission of Patients m made to the Superintendent, or to any of the Boa Managers.

Died, 10th mo. 12th, 1879, at her residence i city, Elizabeth, daughter of the late Joseph Rebecca H. Gillingham, a member of Northern trict Monthly Meeting of Friends.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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PHILADELPHIA.

[The following instructive narrative has en forwarded for insertion in "The Friend," eompanied with a copy of part of a letter ferring to it, written by our late valued iend, Hannah Williams.—EDS.]

Extract from a Letter from H. W. to E. R., dated 12th mo. 30th, 1838.

I have just copied the aceount of Isaac hoemaker, from my printed account, for our d friend Job Haines, at his request, and unerstanding some time since they were nearly it of print, and feeling mueh interest in the ntents, should be glad they could again be rinted, either in pamphlet form, or, let it nter the eolumns of "The Friend."

It seemed to me as I traced word by word hose lines, that their use was not at an end; ear Elizabeth, thou knowest they are not cunningly devised fables," but *realities* seen id felt in an awful moment, when they were pened and laid on him to declare, as he says, at the peril of his soul." "That God had pened his mouth on their account, that they ight declare it to others." * * * Most of he subjects are of importanee, and general oneern to us as a Society, and would be reeived afresh (I should hope) not only with eep interest, but with gratitude, by some oor souls; to believe that a kind providence miraculously favored him; and be strengthned thereby to pursue the path of duty.

HANNAH WILLIAMS.

ome account of Isaac Shoemaker, of the Township of Cheltenham, in the County of Philadelphia, son of John Shoemaker of the same place, who departed this life on the 31st day of the Seventh month, 1779, *in the twenty-fifth year of his age.*

He was a young man of an active disposion and vigorous constitution, who in the eneral tenor of his conduct and eonversation as preserved from what in the world's estiation is aeeounted gross or immoral; yet in is eompany, dress and deportment evideneed leaning to levity, and fondness for things in heir nature vain and unsubstantial; of the mptiness and corrupting tendency whereof e was at times made sensible, by the faithful dmonitions of the Divine Monitor in his own ind, as appears from some of his expressions ear his departure out of time; when through he renewed extendings of heavenly favor, he was mereifully visited and awakened from a state of insensibility; under the quickening influences whereof, he had to warn and admonish his former associates aud others, against indulging themselves in the vanities and follies of a perishing world; some of whom having been measurably reached thereby, have signified a desire that the weighty expressions uttered by him in that solemn season, might be communicated and diffused for the benefit of the youth of his acquaintance and others; which if weighed with beeoming seriousness and depth of attention, might minister profitable instruction, and tend to lasting edifieation. This instance of heavenly eondescension and divine regard affording renewed ause in humble admiration to say, "Great and marvellous are thy works, Lord God Almighty! just and true are thy ways thou King of saints!" Rev. xv. 3.

About ten days before his deecase, between the hours of eight and nine in the evening, he fell into a state of silenee, and became speechless and incapable of bodily action, his mouth being open and his jaw set; thus he lay nearly three hours, supposed by the family and divers of the neighbors present, to be in a trance. Upon his recovery, he ground his teeth together, so as greatly to affeet the hearers, and twiee or thriee sighed deeply. After whieh, appearing like one raised from the dead, under great concern and exercise of mind, he began to speak with a strong voiee, to the astonishment of those in company, saying: "Oh! that I could tell you what I have seen and underwent. It would pieree the hardest heart amongst you; perhaps some may think there is no hell, but I have to tell you there is a hell, and a dreadful one too. And there is a heaven, and a sweet one too; where angels elothed in white robes sit at the right hand of God, singing praises to his great name; I have to declare it unto you at the peril of my soul, but some will not believe though an apostle should rise from the dead. You may think I am not in my senses, but I knew you all as you came into the room, am perfectly in my senses, and God hath opened my mouth on your account, and that you might deelare it unto others. Narrow is the way that leads to life, and few there be that find it; but broad is the way that leads to destruetion, and many are going in that way." Proeeeding in a bemoaning accent: "I have lived to this age without knowing what God really is, until this night. I have been often visited, but did kick and rebel. Three years ago, I had a sight that I should be brought to the brink of the grave, but it was not shown me whether I should recover or not; but if I do, I am desirous that I might be made au instrnment to convert thousands into the right way. I wonder," continued he, "that I should undertake to be the head of a family and not eapable to teach them their duty towards God: there is a necessity for parents and heads of families to bring up their children and others under their care, in plainness of speech and apparel, keeping humble, endeavoring to impress their tender minds with a sense of their duty towards God. Many let their children run about the streets, hearing (which is often used in this land) the holy name of Jesus taken in vain. My parents, when I was young, were drawn so much into the cumbering things of this world, that they did not teach me as they ought to have done my duty towards God." To his wife he uttered himself thus: "My dear comfort, my bosom friend, mourn not for me, there are many difficulties and trials to be met with in our passing through this world; retire to thy father's house, live a sober, virtuous life. If it should please God to take me out of the world this night, I would have none to take it to heart; no, not to shed a tear." He was divers times drawn forth in fervent supplieation, and expressed himself on this wise: "Oh! Lord Jesus, be pleased to look down with an eye of pity upon me; on my father; be with him and eomfort him in his old age, under the afflictions and trials that may be suffered to eome upon him. On my aged mother, be her strength and support all the days of her life; who has been a kind and tender mother to me, all my days; and hath sinee my siekness, in my distress, pointed out the right path for me to turn into, when I was ready to fall into despair, under a sense of my manifold transgressions, directing me to look forward towards my dear Redeemer, whose blood is suffieient to wash away all our sins, which I have experieneed the truth of. Be pleased, if it be thy will, look down upon mankind universally; reeoncile all men to one another, and to thyself, that there may be no more blood spilt in the land, if it be thy blessed will; not my will, but thine be done." Also singing praises to God for his many great mercies to him.

Being desirous of seeing divers of his acquaintance not present, he said: "They know not what God really is; some of them have in their breasts the spirit of envy and bitterness." Under mueh eoneern that they may be redeemed from that wrathful spirit, he earnestly besought the Almighty to turn their hearts to love and good will. "I wonder," said he, "that God hath not sent his just judgments and destroyed this plaec, for wiekedness and hardness of heart." He desired to be made subject to the divine will, and said, "I have no will of my own, not my will but thine be done." To his brothers he said, "Remember your Creator in the days of your youth, dress plain and walk humble before the Lord; never mind what your comrades say, for we must all beeome fools for Christ's sake, that we may be made wise. Make Him your standard, keep the world under your feet; attend meetings with your father and mother, both on First and other days of the week; when met, turn your minds inward and solidly think what you came about, aud endeavor to know

God for yourselves; do not as I have done; I often went to meetings and sometimes did think on those things, but soon let them slip, letting my mind out at fine clothes and gay dress, contriving how to exceed in grandeur." To his apprentice boy he said, "I have heard thee use many idle words and passed it by without proper notice, I beg thee may break thyself of them, or God will pronounce his judgments against thee." Desiring the company to withdraw out of the room and to be left alone in stillness, he said, "I think I have done with flesh. I have said all that I have to say unto you;" then lifting up his hands he said, "Oh! holy Jesus, how sweet do I feel thee!" All being gone out of the room, he devoutly and loudly desired (in the hearing of some friends in the adjoining room) that God might be pleased to stop the effusion of blood.*

After which he appeared like one whose mind is redeemed from the earth and much swallowed up in a sense of that sweetness he had been so marvellously favored with; continuing in this frame of spirit to the close of his time; and we doubt not but he now rests in peace and quiet with the Lord.

[* Time of the revolutionary war.]

For "The Friend"

The Island of Mangaia.

This is one of the small coral islands of the Pacific Ocean, belonging to what is called "Hewey's" group. It is about twenty miles in circumference, and has a population of 3000 people. The following particulars are taken from Gill's "Gems from the Coral Islands."

"During our stay here, we had frequent conversations with the people who visited us, respecting their former heathen state, and the blessings of the gospel which were now so richly enjoyed by them. The old natives gained new vigor of body and mind, while they related to us, in language of deprecation, the facts and details of their idol-worship and their heathenism. The last man who had seen Captain Cook, when he visited the island, had died a month or two before we arrived; but most of the present population remembered the accounts respecting him and his ship, as given to them by their own parents; and they preserved with great sacredness an axe, and two or three old knives, which were left on shore by this early navigator and discoverer of the island.

"It was interesting also to witness their emotions of sorrow, while they told us of their cruelty towards Papehia, the Christian teacher, whom 'Wiliamu' wished to leave among them, and of their subsequent afflictions, by which God prepared their hearts to receive 'Davida' when he came. They also told us, with much shame, of a singular instance of their heathen ignorance and superstition. When Davida landed on the island, he brought with him a pig. Having never before seen any animal larger than a rat, they looked on this pig with mingled emotions of awe and pleasure. They believed it to be a representative of some superior spirit, 'i te ao a muri atu,' of the other world. The teacher did all he could to convince them that it was only an inferior animal, brought by him on shore with a view to benefit the people; but they were determined to do it temple honor. They clothed it in white bark, sacred cloth, and took it in triumph to the principal 'Marae' on the island, where they fastened it to the pedestal of one of their gods. For some time she resisted such honor, and made attempts to get at large; but all efforts to escape proved futile; for two months her degraded votaries brought her daily offerings of the best fruits of the land, and presented to her the homage of worship. At length, however, she repaid the degraded devotees by a litter; and the young ones also were considered as sacred as the mother. For some time they kept within the precincts of the temple, until, becoming more unmanageable than the *dumb* gods, they were left to the privilege of a wide range over the land. The teacher, who had not ceased to ridicule their folly, succeeded in having the sow now returned to him, which he killed, and cooked, and ate! Thus was the spell broken; and since then the posterity of this honored ancestor of the pig tribe have been left to their natural state, administering no small gratification to the people at their feasts, and, by barter, are now the principal means by which they obtain foreign property from ships that call at the island.

"We have already had occasion to notice that the people of Mangaia in their heathenism knew no animal larger than a rat. We have also observed their ignorance and superstition on seeing the first pig that was taken on shore. It will be somewhat amusing, and not altogether below the design of these pages, in noticing native habit and character, to give a brief account of the introduction of another animal, which now so largely abounds on the island.

"On our voyage thither in 1843, we were accompanied by many natives, among whom was a young man who was returning from Sydney, whither he had gone as a sailor. This young man was taking home a rabbit. It was a fine creature, and much thought of by the owner and by the natives on board. One day, while standing on deck, fondling his rabbit and thinking what notoriety he would gain among his countrymen for taking it on shore, the young man was accosted by an elderly man, a friend of his, who was a deacon in the Mangaian church; a man of known integrity, and, moreover, honorably connected with the bench of magistracy on the island. 'Friend,' said this worthy man, 'that is a pretty creature. What is its name?' 'It is a rabbit,' replied the young man; 'and,' he continued, 'they are very numerous in foreign lands.' 'Numerous, are they?' replied the old gentleman. 'Allow me to nurse it a while.' The rabbit was immediately handed over to him, and for some time he continued to stroke its head and back very playfully; and then, in a moment, to the distress of all who stood by, he wrung its neck and cast into the sea? Astonished and irritated at this unprovoked conduct, I united in condemning it, and in demanding an explanation. But, finding myself too much vexed to institute a calm inquiry, I turned aside, leaving the enraged young man to discuss the matter with his friend, who was provokingly easy, and, withal, apparently kind in the midst of the storm of angry words which bore down upon him.

"Some time afterwards I seated myself in their midst, and asked an explanation, assuring the good deacon that I thought he had done a very wrong act. 'O no,' he replied. 'It will all be right when we get on shore. I shall report it to the magistrate. The thing will be justified, and the young man will receive native property more than the value of the animal.' 'Indeed!' I inquired. 'How s 'Last year,' the old man replied, 'a ship ca to our land and put on shore two beasts, mu like that rabbit. At first we were plea with them, but very soon they became plague of the island. They took up th adode in the hills and bush; and so rapid the increase, and so ferocious and wild th habits, that they had well-nigh destroyed our poultry.' 'Tell me what kind of beas was,' I asked. 'It was much like that rabb rejoined the old man, who continued his c versation, with an air of consciousness t he had done right. 'These animals beca so destructive that the chiefs and landlo held a council and resolved to hunt them death, and that no such animal should ever brought on shore.' 'What do you call it inquired. 'We call it "Keao," answered old man. 'Keao, keao,' I repeated again a again. 'What can it be?' 'O, it is a r savage beast! You will soon see it,' was reply.

"About a fortnight after landing, a terri uproar was heard at midnight in the set ment. On making inquiry as to the cause saw a multitude of half-naked natives arm with sticks and stones, and carrying fla beaux, and was told it was a keao hunt, a in a short time afterwards shouts of victo were heard, and the hero of the night seen returning through the settlement, ho ing up a large cat by the tail! Yes, it poor puss! She had been landed among people who did not know her quiet domes habits. Circumstances had driven her to bush, where she had become wild, and had casioned the grave incidents we have noti in the island life of the people of Manga The young man to whom the rabbit belong received property, by order of the chief, fr the public store, which more than remunera his loss, but which did not overcome his gret that his quiet and pet animal had b mistakingly supposed to have relationship the 'keao' tribe."

Animal Sacrifices.—When Sir Joseph Hoo and his companions made their botanical plorations in Morocco, a curious incident curred at a village where they stopped, wh is thus described: "Eight or ten women, d ging with them a sheep, entered the hous a tumultuous way, crowding up the stairs into the verandah, addressed vehement treaties to Hooker, and suddenly cut sheep's throat in his presence. Then follo more passionate entreaties, a document thrust into his hand, and we were left loss to guess the meaning of the strange sc At length, through Ambak's increasing s as interpreter, the matter was made s ciently clear. A number of men of the vill the husbands or fathers of our suppliants, been carried off as prisoners to Morocco, non-payment of taxes, and were there fined in the horrible subterranean dung that serve as prisons. The object of these women was to obtain from the [Governor order for their release, through the inte sion of Hooker. A promise to do what possible on their behalf was readily giv but although a courteous answer was a wards sent through the consul at Mogad may be feared that little attention was by the powerful governor of this regio the representations of Christian stranger

For "The Friend."

The Training of Children.

The following remarks, contained in a ter received from an aged Friend in one of r Western States, are commended to the oughtful notice of the readers of "The iend."

"It has often appeared strange to me to ink that a people making the profession at we do, should have been so careless in structing our children (they having a birthght membership) in the principles of Chrisnity, as held by Friends, and the testionies which they maintained before a frowng world, as being the natural fruit or outowth of living in accordance with the teachg of our holy Redeemer; and yet we see nilies of children grown up amongst us who ve read little or nothing of the history of r Society, and some of these becoming ace members and even recorded ministers, nning to and fro in the land teaching the ople; and they have not learned the alphat well in the school of Christ, who could t give a serious enquirer after Truth a satisctory answer in regard to our principles, or hy Friends bore the testimonies they did. at under such circumstances it is not strange at the Society should be in the condition hich we see. It is true that parents or the urch cannot give grace to the members, but ey may be as an auxiliary by right training prepare the fallow-ground of the heart to ceive the good seed, which may spring up due season, and bring forth fruit abundant to his praise, and to the advancement of e Messiah's kingdom in the earth. But as! the love of the world, its riches, honors id pleasures, with a desire to gratify invidual curiosity or interest, has so nearly led the hearts of the people, that they have ell nigh lost sight of the necessity of living humble, self-denying, cross-bearing life, to a follower of Christ. The apostle ematically declares, If ye have not the Spirit Christ ye are none of his.

"May we not fear and tremble when we ance over this country and see the corrupon and wickedness of the people, that the engeance of the Lord will not sleep forever, id that his judgments will overtake us ere ng if we repent not of our wickedness."

"*Pay John Williams.*"—At a church prayeeeting not far from Boston, a man whose edit was not the best, and who was somehat noted for his failure to meet his obligaons, arose to speak. The subject for the vening was, "What shall I do to be saved?" ommencing in measured tones he quoted the assage, "What shall I do to be saved?" e paused, and again more emphatically sked the question, "What shall I do to be ved?" Again, with increased solemnity id impressiveness of manner, he repeated e momentous inquiry, when a voice from e assembly, in clear and distinct tones anwered, "*Go and pay John Williams for that oke of oxen you bought of him!*" The reainder of the gentleman's address was not eported. All present appreciated the fitness f the unexpected word in season.

The incident has led us to think that there re a good many people who, before they ake much progress in walking in the way f salvation themselves, or guiding others erein, will have to "Go and pay John Wilams," or John somebody else, the money that they honestly owe them. There is no man shrewd enough to pursue a course of dishonesty and trickery, and still retain the favor of God in this world, or a good hope of glory for the world to come. It is best to settle up, square up, and pay up.—*Christian.*

"For The Friend"

Extracts from the Diary and Letters of Ebenezer Worth.

(Continued from page 83.)

1859. 2d mo. 8th. Attended the Select Preparative Meeting. It was very comfortable to me. I have been, through unmerited mercy, favored at seasons of late to feel precious love to my Divine Master, and a sense of his goodness. These feelings are far more precious than the riches and honors of this world. Oh! his loving-kindness and long-suffering to me a poor unworthy sinner; may there be an increase of gratitude and obedidence to so kind and merciful a Master; He is worthy of all that He is pleased to require of us; we cannot love Him too much; to love Him and feel a sense of his loving-kindness is feasting to the soul; how much we labor and toil after that which is comparatively of but little value, and neglect that which is of infinite value. May I be rightly directed in all my movements, and preserved from all that is offensive in the Divine sight, that the remainder of my days may be more and more given up to serve Him.

2d. mo. 9th. Our Monthly Meeting—a very comfortable and interesting one. All the queries were read and answered. Our esteemed friend, S. C., was, I thought, favored in his communication, and showed much submission to other Friends in speaking to the business of the meeting. Our Select Preparative Meeting, held on the 8th, was also a favored season. A precious feeling of unity was felt in it; what a blessing to be thus preserved; the praise is due to the Great Head of the Church. How comforting to feel gathered as under the wing of his Divine power—a feeling more precious than language can describe.

2d mo. 20th.—First-day. Another evidence of Divine regard. I think the presence of the dear Master was felt to comfort and strengthen his poor dependent ones. I think I have been of late blessed and favored with a sense and feeling on a subject (about) which I felt much anxiety. May I be enabled to make straight steps and walk in the way that would be consistent with the Divine Will in all things.

6th mo. 7th. Through unmerited mercy I am enabled to record some account of the great favors bestowed upon me, a poor unworthy creature. Although I have passed through some trials of late, I think I have been favored to feel a comfortable sense of the loving-kindness and presence of the Great Head of the Church. May these favors not be trifled with, but be received with gratitude.

12th mo. 6th. I esteem it an unmerited favor that I am continued here; that it is for a wise and good purpose there can be no doubt. May I be more faithful in endeavoring to answer it, in serving my Divine Master unreservedly, for He is forever worthy. How I have felt the truth of the language expressed by our blessed Saviour, "Without me ye can do nothing;" his holy help can enable us to do all things that He is pleased to require of us, and we may safely trust ourselves and our all in his holy hands. Our religious meetings of late have been increasingly comfortable. What a blessing when we are assembled for the purpose of performing worship, to be enabled to do it in spirit and in truth; it is certainly our duty to wait for and feel after the qualification thus to worship, and it is due to Him who created us and from whom we receive every blessing. Visited a sick friend yesterday, whose case I understand is considered by the physician a doubtful one; I felt much for the individual. All things are possible with Him who created us, and who has a right to do with us as He sees meet, and who doeth all things right; may his blessed will be done in this case. I felt comforted on my way home and have since in thinking of the friend, with sincere desires that the blessings of the Great Head of the Church may be upon the dear friend. How comforting is his life-giving presence with a sense of his Divine approbation.

12th mo. 16th. Went to the city (Philadelphia) to attend the meeting of the Indian Committee and Meeting for Sufferings. Attended Arch Street Meeting (in the morning), which was a comfortable one to me. In the meeting of the Indian Committee in the afternoon, felt my mind interested for the welfare of the Indians, with a wish to see them; was appointed to go to Tunessassa on account of three of the Friends there being about to leave, and the school to stop. I feel as if I had great reason to be thankful that I am accounted worthy to labor in the good cause, hoping I am serving my Divine Master in laboring there. May I love Him, be humble before Him, and try faithfully to serve Him in the way of his requirings, that his great and holy name may be honored. I have had a lameness in my knee which I have reason to believe was permitted for my good. T. V. has expressed a willingness to go to Tunessassa and assist in carying on the school.

22d of 12th mo. Left home to go to Tunessassa; met T. V. at Downingtown; took the cars about 9.45. We got safely to the ferry, near Tunessassa, on the afternoon of the 23d. Called at Wm. Blacksnake's; saw his father, old Governor Blacksnake; he expressed satisfaction on seeing me. The old man seemed nearly worn out with age. There was a good-deal of floating ice in the river, the day being cold. We crossed over in a canoe, and got to Tunessassa before night. It felt comfortable to be at the end of our journey and to enjoy the comforts the place afforded, which, with a peaceful mind, is a great blessing.

(To be continued.)

Please, Sir, Don't Step There.—A layer of snow was spread over the icy streets, and pedestrians, shod with india rubber, walked carefully. Walking somewhat hastily churchward, for I was late, I noticed a bright looking little lad standing upon the pavement, his eyes fixed upon one spot on the sidewalk. As I approached him he looked up to me, and, pointing to the place, said:

"Please, sir, don't step there. I slipped there and fell down."

I thanked the philanthropic little fellow, and passed round the dangerous spot.

"Don't step there" was the theme of my meditation during the remainder of the walk.

A thousand times since has the clear voice of that kind-hearted child rung in my ear, reminding me of my duty to those around me, and urging me to repeat it whenever it

promises to be useful. "Please, sir, don't stop there."

The Quaker's House.—A most remarkable case of providential preservation occurred at the siege of Copenhagen, under Lord Nelson. An officer in the fleet says: "I was particularly impressed with an object I saw three or four days after the terrific bombardment of that place. For several nights before the surrender, the darkness was ushered in with a tremendous roar of guns and mortars, accompanied by the whizzing of those destructive and burning engines of warfare, Congreve's rockets.

"The dreadful effects were soon visible in the brilliant lights throughout the city. The blazing houses of the rich and the burning cottages of the poor illuminated the heavens and the wide spreading flames, reflecting on the water, showed a forest of ships assembled round the city for its destruction.

"This work of conflagration went on for several nights, and the Danes at length surrendered. On walking some days after among the ruins of the cottages of the poor, houses of the rich, manufactories, lofty steeples, and humble meeting-houses, I discried, amid this barren field of desolation, a solitary house unharmed. All around it was a burnt mass, this alone untouched by the fire, a monument of mercy. 'Whose house is that?' I asked. 'That,' said the interpreter, 'belongs to a Quaker. He would neither fight nor leave his house, but remained in prayer with his family during the whole bombardment.' Surely, thought I, it is well with the righteous. God has been a shield to thee in battle, a wall of fire round about thee, a very present help in time of need."

Selected.

A FLOWER NOT FOR THE CHILDREN.

PRISCILLA J. OWENS.

Beware of the opelet flower, beware,
Each creature that swims the sea;
In its beauteous leaves is a cruel snare,
That is hid to wait for thee.

Its fringes soft through the waters glide,
In purple or golden green;
Its lovely petals are spread to hide
Where a grim mouth waits unseen.

See where it floats with the waves at play,
And expands its silk-fringed crown;
'Tis waiting the moment to strike its prey,
To the depths it will drag them down.

Beware, beware of the poison flower,
The fatal opelet of sin,
That lies in wait for many an hour,
To draw the unwary in.

Does it seem fair, and bright and gay?
Does it seem to beckon and smile?
O, turn thee then from the lure away,
It will snare thy soul with guile.

Fringed with purple or shining with gold,
'Tis hiding the gulf of death;
It will clasp thee round with its fearful hold,
And wither thy hopes with its breath.

O, sin is worse than the opelet flower,
With its purple and gold-fringed crown;
In its venomous leaves there is deadly power,
To the depths it will drag thee down.

The Opelet appears as a beautiful flower floating on the surface of the sea, but in reality it is a sea animal, and the pretty silk-fringed petals are clasping fingers, seizing every fish which ventures near, to benumb it with swift poison, and draw it down to the voracious mouth beneath.

Selected.

RESIGNATION.

In trouble and in grief, O Lord,
Thy smile hath cheered my way;
And joy hath budded from each thorn
That round my footsteps lay.

The hours of pain have yielded good,
Which prosperous days refused;
As herbs though scentless when entire,
Spread fragrance when they're bruised.

The oak strikes deeper as its boughs
By furious blasts are driven;
So life's vicissitudes the more
Have fixed my heart in Heaven.

All-gracious Lord! whate'er my lot
In other times may be,
I'll welcome still the heaviest grief
That brings me near to thee.

Selected.

THE TWO WEAVERS; or, TURN THE CARPET.

"Lo, these are parts of his ways."—Job xxvi. 14.

As at their work two weavers sat,
Beguiling time with friendly chat,
They touched upon the price of meat,
So high a weaver scarce could eat.

"What with my brats, and sickly wife,"
Quoth Dick, "I'm almost tired of life;
So hard my work, so poor my fare,
'Tis more than mortal man can bear.

"How glorious is the rich man's state,
His house so fine, his wealth so great;
Heaven is not just, you must agree;
Why all to him? Why none to me?

"In spite of all the Bible teaches,
In spite of all the parson preaches,
This world—indeed I've thought so long—
Is ruled, methinks, entirely wrong.

"Where'er I look, howe'er I range,
'Tis all confused, and hard, and strange;
The good are troubled and oppressed,
And all the wicked seem the blessed."

Quoth John, "Our ignorance is the cause,
Why thus we blame the Maker's laws;
Parts of his ways alone we know;
'Tis all that man can see below.

"Seest thou that carpet, not half done,
Which thou, dear Dick, hast well begun?
Behold the wild confusion there;
So rude the mass, it makes one stare.

"A stranger, ignorant of the trade,
Would say, 'No meaning's there conveyed;
For where's the middle—where the border?
Thy carpet now is all disorder.'"

Quoth Dick, "My work is yet in bits,
But still, in every part it fits:
Beside, you reason like a lout:
Why man, *that carpet's inside out!*"

Says John, "Thou sayest just what I mean;
And now I hope to cure thy spleen:
This world, which clouds thy soul with doubt,
Is but a carpet, inside out.

"As when we view these shreds and ends,
We know not what the whole intends;
So when on earth, things look but odd,
They're working still some scheme of God.

"No plan, no pattern can we trace;
All wants proportion, truth, and grace;
The motley mixture we deride,
Nor see the beauteous upper side.

"But when we reach the world of light,
And view the works of God aright,
Then shall we see the whole design,
And own the Workman is divine.

"What now seem random strokes, will there,
All order and design appear;
Then shall we praise what here we spurned,
For then *the carpet shall be turned.*"

"Thou 'rt right," quoth Dick, "no more I'll grumble
That this world's so strange a jumble;
My heedless doubts are put to flight,
For my own carpet sets me right!"

Hannah More.

"I'm Afraid to Die Rich."

Such was the reply, not long since, of man who was noted for his liberality in doi good. He had just been giving a large su to a certain benevolent object, when a frie enquired "If it was not more than he co well afford, and why it was that, with all t demands upon him for his business and family, he gave away so much." And his ply—for ever memorable—was, "I feel th as to my property I am but God's stewa and I'm afraid to die rich!"

What a lesson to all, especially to eve Christian! A lesson—

1. On the fact of our stewardship. De it, forget it, disregard it though we may is still forever true that we are not owne but stewards of all we possess. On our ti talents, influence, property—on all that have and are, the finger of God hath writt "Occupy till I come." Whether we ha five or ten talents, He bids us remember th it all belongs to Him, and that soon He w call us to give an account for the manner which we have used it. If we remembe this, should we not spend less for self, a fashion, and appetite, and the world in many forms than now we do? Should not regard all our possessions as sacredly be held and faithfully used for the Master advancing his cause, in spreading his tru in blessing our fellow-men? At any mom we may hear the call, "Give an account thy stewardship." Let us so admit, a realize, and be faithful to the trust commit to us, that when that call shall come we m not hear that fearful addition, "Thou may be no longer steward."

And not merely as to the fact of our stewa ship, but it is a lesson also.

2. On fidelity to it. Did we but bring ho to ourselves and seriously consider the f of our stewardship, would it not make more faithful to its duties? If in worl matters it is a dark sign for the steward o rich man himself to be growing rich wh his master's interests are not advancing, i not in the sphere of religion? And is t disciple a faithful steward who is rolling wealth or expending it on self, while his ch ties are less and less in proportion to riches? Quite lately a very wealthy m died, and one who, as the world goes, was garded as very liberal in his gifts. An thoughtful man of the world said, "All gifts, though counted by thousands and t of thousands, were not so much for him a few pennies would be for me." And then added, not in the spirit of censure, but in and serious tones, as expressing the deep c victions of his heart, "If I called myse Christian, I would not dare to go to the ju ment, dying worth so many millions, w there is so much to do in a world like thi benefit one's fellow-men!" And there is tr —to many, it is to be feared, alarming trut in the thought thus expressed. To every and especially to those who are increas their riches, there is a solemn lesson in th words of the Saviour at the final day: "I much as ye did it not!" It is not needfu our condemnation that we use our wealth positively evil ends, that we squander i dissipation, or in spreading error, or in rupting our fellow-men. It is only not to it in doing good, not to use it as fait stewards of the great Giver, not to empl as He directs and for his honor and gl

is may be the "hiding of the talent in the pkin," and may incur the doom of the cked and slothful servant?

Let every one seriously consider his stewardp, and pray for grace to be faithful to it. t every one sympathize with the spirit of e expression, "I'm afraid to die rich."—*nerican Messenger.*

Selected.

But one Religion.

I am on this occasion renewedly confirmed a sentiment I have long been settled in, at is, that there never was, and never will but one true religion in the world, to wit, *work of the Spirit of God in the souls of mand;* that some of all denominations have mething of this true religion, even though me of these, through the prejudice of educan, disallow it in profession; and that no n has any real religion, but what he comes the knowledge and experience of through e alone influence of this Holy Spirit of God. is it is that begins and carries on the work; is it is, that, by its own divine influence erating in the minds of mankind, reveals rist in them, the hope of glory; or so erates from time to time, on reading the riptures or other good books; on hearing e gospel preached; on meditating on the rks of creation and providence; on God's lgments in the earth; or his dealings with emselves as individuals; or whatever other casion, circumstance or thing, is ever made ncans of conviction or conversion; the Holy irit so operates, I say, in all these cases, as produce the happy effect, and without the ward operation thereof, all these other oprtunities and things would be utterly in in as to salvation, and never able to proce the least degree of true religion, or sanctiation in the soul.

So that, though there are many opinions, ny creeds, professions and denominations, d some truly religious persons in them all; t there is, and can be, but *one* true religion. l true religion is of one kind; all springs m one source. And, blessed and adored ever be the Lord, in order that all men y, if they will, be benefited experimentally this one true religion, "the manifestation the Spirit is given to every man to profit thal." He that rightly profits thereby, and ntinues so to do, will live in the exercise of e one true faith; will witness the one true ristian baptism; will know and obey the e living Lord; will, by the Holy Ghost, in rd and deed acknowledge and call Him rd; and so will be saved with an everlastg salvation. And on the other hand, seeing neasure of the Holy Spirit is given to every n; seeing the grace of God that brings lvation hath appeared unto all men; seeing e light and life of the holy Word, which in e beginning was with God, and was God, th enlightened every man that cometh into e world; and seeing, moreover, Christ Jesus s tasted death for every man; how shall we cape if we neglect and reject so great salvan? How great must be the condemnation every soul, thus highly favored, which yet nds out against and rejects the strivings the Spirit, the teachings of grace, the inings and convictions of this Divine Light. *J. Scott.*

The Lord searcheth all hearts and underndeth all imaginations of the thoughts.

Street Words.

Commenting upon the whitened hair, whilst passing an old and familiar face, said I, "We are much whiter than we were twenty years ago." "Yes," was the reply, "but we shall soon reach home, I trust." "Home! home," said I to myself, as I drove on amid the busy throng; "what a word is that, 'home, home!'" I was at the moment the subject of deep sorrow of heart on account of a most sad and sorrowful epistle from a sorely-tried friend and brother. His was a case which I felt to be far out of the reach of the creature. In it he expressed his anticipation of twenty years of the very keenest and most agonizing of suffering, and I felt at an utter loss what steps to take or argument to adopt with the view of relieving his tortured mind and overburdened heart. Intensely did I feel, "Vain is the help of man." It was a case in which the Lord Himself alone could bring his mighty power to bear, and raise his servant from "the horrible pit and miry clay." I felt that it was the Lord, and the Lord only, could "set his feet upon a rock, and establish his goings," at the same time "putting a new song into his mouth, even of praise unto our God." Yes, this must be the Lord's work, and his alone.

But oh, under the circumstances, how sweetly came the thought of "home! sweet, sweet home!" How the mariner, tossed upon the mighty deep, encountering rough seas and boisterous winds, longs for "home! sweet, sweet home!" How the poor soldier, in that land of swamps and savages where dread war now rages, must think of and long for "home! sweet, sweet home!" How those who have passed years and years upon foreign service must long for "home! sweet, sweet home?" But what comparison do all these varied cases bear to the poor worn-and-weary wanderer across the desert wilderness of time, as he looks and longs for "home! sweet, sweet home!" where he shall find, not only eternal shelter from all storms and tempests with which he had been so many years familiar, but likewise eternal freedom from all the deadly assaults of an ever-vigilant adversary, and equal freedom from the strife and the strugglings of his poor fallen flesh? Yea, and how blessed will be the society, as well as the security, of that "home! sweet, sweet home!" There will be patriarchs and prophets and martyrs! There will be "the general assembly and Church of the First-born, whose names are written in heaven!" There will be many—ah! very many—whom he has known, loved, and communed with on earth. Oh, then, what a heaven and what a home will that be? "Home! sweet, sweet home," indeed!

"There shall he bathe his weary soul
In seas of heavenly rest;
And not a wave of trouble roll
Across his peaceful breast!"

Paying a visit, shortly after the incident aforenamed, upon one who was only partially recovering from a short but severe illness, the letter aforenamed from the deeply-tried and tempted friend was referred to. The case reminded a friend who was present of one upon whom she once had occasion to call in a way of business, who (to her surprise) took her into her confidence, and began to tell of the desperate state of mind she was in. Although at the time rolling in wealth and encompassed by every luxury, she stated that, in place of thankfulness and gratitude, her mind was so filled with cursing and blasphemy that it seemed impossible to refrain from giving utterance to what she was enduring. She felt, however, that she dare not tell what she was passing through even to her husband, although a most godly man! Even at the family service her temptations were fearful beyond expression. At length her husband suddenly sickened and died, and then (to her utmost surprise and amazement) she found she was left a widow, almost penniless, with two growing-up sons to educate and place in some profession. This state of things followed their many years' prosperity, and the loss of property of many thousands as her own marriage dowry. However, in proof of what the Lord himself can do in connection with these otherwise most painful reverses, He so turned her captivity, in a spiritual sense, that "her peace flowed like a river." Now, when walking the streets, only a little removed from absolute poverty, instead of as before riding in her carriage, she was so joyful in the God of her salvation that her very countenance was lighted up with an almost supernatural radiance. When spoken to upon the subject, as being in such striking contrast to her previous condition in the midst of all her prosperity, she stated that the Lord's presence and consolations were so great that, whilst she felt nothing of her reverses, she could but rejoice in the God of her salvation.

But a short time before she was called hence, in the very room where we were then seated, she was expressing her peace and joy in the assurance that she was shortly going home!

Thus, reader, within a short half-hour or so of the aforenamed remark, "We shall soon reach home, I trust," we had a practical illustration of the blessedness of such prospect, in contrast with the so-called luxuries of life!

Reader, say what men may to the contrary, the word of the living God stands as firm, as full, and as blessed as ever: "There be many that say, Who will show us any good? Lord, lift Thou up the light of thy countenance upon us. Thou hast put gladness in my heart more than in the time that their corn and wine increased."—*The Episcopal Recorder.*

The natives of Africa have an amiable desire to please, and often tell what they imagine will be gratifying, rather than the uninteresting naked truth. Let a native from the interior be questioned by a thirsty geographer whether the mountains round his youthful home are high; from a dim recollection of something of the sort, combined with a desire to please, the answer will be in the affirmative. And so it will be if the subject of inquiry be gold or unicorns, or men with tails. English sportsmen, though first-rate shots at home, are notorious for the number of their misses on first trying to shoot in Africa. Everything is on such a large scale, and there is such a glare of bright sunlight, that some time is required to enable them to judge of distances. "Is it wounded?" inquired a gentleman of his dark attendant, after firing at an antelope. "Yes; the ball went right into his heart." These mortal wounds never proving fatal, he asked a friend, who understood the language, to explain to the man that he preferred the truth in every case. "He is my father," replied the native, "and I thought he would be displeased if I told him that he never hits at all."—*D. Livingstone.*

Nan, the Newsboy.

Nan, the newsboy, is among the latest of the odd characters which spring into fame from time to time out of the varied life of the great city of New York. A year ago he formed a little band, consisting of himself and two others, to patrol the East river docks at night and rescue persons from drowning.

Some charitable persons heard of the boys, gave them a floating station to live in, boats, neat blue uniforms, and a small weekly salary, to devote their whole time to the work.

The regulations by which the association should be governed, according to his idea, are few and simple. As jotted down with other matters in his rough log-book, they are:

1. Members shall do whatever the president orders them.
2. No one shall be a member who drinks or gets drunk.
3. Any member not down in Dover Dock, and miss one night except in sickness, shall be fined fifty cents by order of the president.
4. No cursing allowed.

The first meeting of the association took place one pleasant day in 1878.

"We was a-sittin' on Dover Dock," Nan says, "tellin' stories. We got talkin' about how a body was took out 'most every day, and some said two hundred was took out in a year. We heared about life-savin' on the Jersey coast, too. So I says: 'Say we make a' association of it, boys, for to go along the docks pickin' 'em up regular.' 'All right!' they says, and they nominates me for president."

They have also with them five unpaid volunteers who serve at night. The force is divided into three patrols.

Cherry street and its vicinity abound in tenements, sailor boarding-houses and drinking saloons. The upper part of South street is a kind of breathing-place for this squalid quarter. It is much favored by idle urchins especially, who find a hundred ways to amuse themselves among the boxes and bales. A breeze blows from the water across the dusty, coffee-colored piers and gives a breath of fresh air.

The fish dock and the old "dirt" dock in Peck Slip on summer evenings are white with the figures of bathers. Often, too, even when the law was more stringent against it than now, they found means to swim in the daytime. They wrestle and tumble over one another, remain in the water for hours, swim across the swift stream to Brooklyn and back, and dive to the muddy bottom for coins thrown to them by spectators.

This was the training-school of our life-savers. Accidents were very frequent here, and the boys made many rescues without thinking much of them. Their house is a little box of a place, painted bright blue, moored under the shade of the great Brooklyn bridge, and close to both Fulton and Roosevelt street ferries. The front door of the establishment, as it might be called, is through a hole in a dilapidated fence; then down a ladder, and perhaps across a canal-boat or two, to where it lies, wedged in, in the crowded basin. They have a rowboat, and a life-saving raft of the catamaran pattern.

Inside, the station has three bunks, some lockers to hold miscellaneous articles, a small stove in a corner, and a small case of books contributed by the Seaman's Friend Society. These are largely accounts of courage and ingenuity in danger likely to be appreciated by boys in their circumstances.

Nan had saved eight persons, Long six, and Kelly four, before the association was formed, and Nan had received a silver medal from the United States Life-saving Association.

His most gallant case was the rescue of three young men overturned from a row-boat by the collision with the Haarlem steamer off Eleventh street. He was selling his papers on the dock at the time. When his notice was attracted to the accident, he at once threw the papers down and plunged in. He was taken out himself in a drowning condition.

"When you drowns," he says, speaking feelingly from experience, "not a thing you ever did but comes up in your head. Then, maybe, after that you hear a kin' o' noise like music in your ears."

Long's best case was the saving of a son of Police Sergeant Webb's in Dover Dock, and Kelly's of a boy at Bay Ridge, who drew him down twice in the effort.—*St. Nicholas.*

Selected.

"Be kindly affectioned one to another, with brotherly love; in honor preferring one another. If it be possible, as much as lieth in you live peaceably with all men." Rom. xii. 10, 18. "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. xii. 14.

Since wrath and anger turn into nothing but disquietness, and are punished by themselves, why dost thou suffer thyself to be easily moved by them? The least provocation, even a single word, perhaps, will stir up the corruption of thine heart, so as to change the countenance, and make thee utter dreadful words. Therefore, consider how God bears with thee, and what an abomination anger is. * * * Being called to bear the image of God, and bring forth the fruits of the good Spirit, thou art to follow the lamb-like mind of Christ; and to that purpose it is highly necessary, first: To avoid all occasions of strife and contention. Secondly, To bridle our tongue, if quarrels arise. Thirdly, To suffer when we are wronged. Fourthly, To quench the sparks of fire, before they break out into a flame. This is the easiest and the only method to prevent great troubles, and lead a peaceful, happy life: for *anger* carries uneasiness, and *love* a sweet rest in itself.—*Bogatzky.*

War.—How true it is that war is the extremity of evil! and that a resort to the arbitrament of the sword to settle national disputes is both extremely impolitic and highly unchristian. Truisms like these must more and more permeate and leaven the public mind in proportion as the Gospel of the kingdom of Christ is allowed full place in the hearts and consciences of men. How long nation will be permitted to lift up sword against nation, or to go on learning to war and fight, is only known to the Great Arbiter, whose beloved incarnate Son is declared to be the Prince of Peace; and of *the increase* of whose government and peace there shall be no end.

That man should fight and destroy his fellow-man, though permitted under a less perfect dispensation, yet *then* but at the express command and going forth of the Eternal, is one of those outrageous horrors which belong not to these new covenant days; when instead of retaliation for injuries, love is to be the Christian's badge and armor; because as Christ our Lawgiver has said, "Vengean is mine, I will repay, saith the Lord."

Oh! how fiend-like is the strife and ma ness upon the field of battle! How wicke ness reigns! How cursing and bitterne malice and death, cry aloud and prevail!

"To rush into a fixed eternal state,
Out of the very flames of rage and hate,
Or send another shivering to the bar,
With all the guilt of such unnatural war,
Whatever use may urge, or honor plead,
On reason's verdict is a madman's deed."

When will the benign principles of the G pel of Jesus be suffered to leaven all hear so that instead of this blasting scourge of w being resorted to, nations no less than in viduals, the whole like its parts, shall ha recourse to the more civilized, as well as mo expedient and righteous course of submitti to pacific arbitration the grievance, whatev it be, and thus now and forever banish a sce so calculated to glut not only the carrion-l ing birds of the air with mangled human fle but Satan and his angels with fields of hor wickedness and death's eternal reign.—*Episcopal Recorder.*

For "The Friend

A letter which I have just received fr Elizabeth L. Comstock, written from La rence, Kansas, represents the destitution many of the colored refugees to be very gre She earnestly appeals for clothing, beddi &c., and for money with which to buy fo and fuel, as well as to pay for roofing for th rude sod cabins.

I have made arrangements with the Pe sylvania railroad for transportation, free cost, and should be glad to receive and forw any contributions, either in supplies or mon

JOSHUA L. BAILY,
210 Chestnut Street, Philadelphia

10th mo. 29th, 1879.

"This is an age of multiplied and busy fulness. We hear much everywhere of hig education and its advantages; especially the higher education of women urged a necessity of the greatest importance. while we attach all due value to the cult tion of the intellectual powers given to us God, and for the right use of which we doubtless responsible, we cannot but feel there is danger of giving to intellectual ture that first place, which [the Bible] tea us should ever be given to the educatio the heart. Against such an error we bound, as Christian women, firmly to take stand."—*M. Cronyn.*

A Howling Wilderness.—We leave the W of Moses and ride over a dead level of and gravel without seeing a house or a or an animal or a tree, but every now then the skeleton of a camel which marks track. In this region Dean Stanley was c taken by a roaring and driving sand-st which lasted a whole day and explaine him the term "howling" wilderness. whole air he says was filled with a ten of sand, driving in your face like sleet Bedawin rode with their shawls thrown their heads, and half of the riders sat wards; while the camels moved painfull wards, seriously impeded by their saddle which act like sails, and stretching from to time their long necks sideways to the blast.—*Schaff's Through Bible Land*

Religious Items, &c.

Native Christians in India.—Bishop Caldll, of Madras, in a paper on Indian converts Christianity, says: "Remembering that never can know the private life of any ss of people in England so well as we know private life—if that can be called private ich is perfectly public—of native Christians this country, I maintain that the Chrisns of our Indian missions have no need to ink from comparison with Christians in a ilar station in life and similarly circumnced in England or in any other part of world. The style of character they exit is one which those who are well acainted with them cannot but like. I think lo not exaggerate when I affirm that they pear to me in general more teachable and actable, more considerate of the feelings of ers, and more respectful to superiors, more tient and gentle, more trustful in Province, better church-goers, yet freer from reious bigotry, and, in proportion to their ans, more liberal than Christians in Engd, holding a similar position in the social le. I do not for a moment pretend that they free from imperfection; on the contrary, ing among them as I do from day to day, I their imperfections daily, and daily do I prove, rebuke, exhort," as I see need, but m bound to say that when I have gone ay anywhere, and looked back upon the ristians of this country from a distance, en I have compared them with what I ve seen and known of Christians in other ntries, I find that their good qualities have t a deeper impression in my mind than their perfections."—*Leisure Hour.*

The Primitive Christian copies from a Bapt paper some advice against unnecessary d extravagant preparations for entertaining npany at the time of large gatherings of ople for religious purposes. The caution ty be valuable to some of our own members o have many visitors at "Quarterly Meetgs," and other occasions. It says, "Let ere be a supply of plain simple food," and o nothing for vain glory." "We have heard ters say they would not go to so much uble if others would not, but this is not a od excuse." "The manna that comes down m Heaven is the food that we should be e most concerned about; and the more our nds are taken up with the natural food, the s we can feast on the bread of life."

Education in Catholic Schools.—A daughter Richard H. Dana, Jr., of Massachusetts, ving become a convert to Rome from attendg a Romish school, a Romish paper very ndidly says: "The influences of convent ucation have wrought this change of views, d if her family object to the way she has ken, they have themselves to thank for it. ligious instruction from a Catholic standint is about the first thing to find lodgment an imaginative mind, and Miss Dana is ite romantic and poetic in her temperent."

The English Primitive Methodists, through hn Bright, have presented to Parliament a tition three-fourths of a mile long, and gned by 1,000,000 persons, asking for the sing of the liquor shops on First-days. eir plea is justified by the results of the bill sing all liquor shops on that day in Ireland, set forth in an official report on the subct, presented in the House of Commons. For enty-seven weeks before the closing, the arrests were 2,264; after for the same period the arrests were 707—a reduction of 70 per cent. In cities and towns where the prohibition was not made absolute, but the hours of liquor-selling were materially shortened, the figures show a reduction of 35 per cent. in arrests.

Natural History, Science, &c.

A Pet Monkey.—This animal, a large and powerful specimen of his class, belonged to an officer in the British army, and was a general favorite from his gentleness of disposition. During a temporary absence of his master, he was entrusted to the care of a brother officer, who chained him to a chest of drawers in his own barrack-room, being anxious that no harm should happen to him while under his charge. This restriction of his usual liberty appears to have quite depressed him. To while the tedious hours away, upon a certain day during which he was left alone longer than usual, he hit upon the following occupation. Having, with a patience and perseverance worthy of a better cause, forced open the locks of all the drawers,—a feat requiring a very considerable degree of strength—he strewed the miscellaneous contents upon the floor, and seated himself in the centre, monarch of all he surveyed; and doubtless contemplated with tranquil satisfaction the chaos he had produced. Unfortunately he soon espied a very large inkstand, placed, it must be allowed in extenuation, within easy reach. Immediately availing himself of the contents, he deliberately and with unsparing hand, bedaubed every article of his hospitable entertainer's property with ink. The scene on the entrance of the unsuspecting host may be possibly better imagined than described. Peter [the monkey was so named] appeared to be totally unconscious that he had been guilty of the slightest wrong-doing in this somewhat sensational scene. He was mercifully spared from punishment, but summarily dismissed from his comfortable quarters, and left to wander about the barracks.

Soon after poor Peter was found in a woful condition; it being discovered, amidst general indignation, that he had been fired at and seriously injured by gun-shot wounds. His numerous friends did their utmost to save his life which was in imminent danger. He had the best medical advice; the slugs were all extracted; and with surgical skill and affectionate care he was soon restored to health. His master returned at the time of Peter's convalescence, and the rapturous joy of the poor monkey at seeing him once more will never be forgotten by those who witnessed it. He clung to him, and fondly embraced him over and over again; repeatedly kissing or rather licking his face and hands, with demonstrations of the most devoted attachment.

When the first paroxysm of delight had subsided, Peter, sitting on the table, the better to gaze upon his newly recovered friend, looked earnestly at him, and clasping his arm, to bespeak special attention, pointed with his own forefinger to each of the wounds whence the slugs had been taken; trying at the same time, in the nearest approach to speech that he could accomplish, to tell the piteous story of his narrow escape from a violent death, at the hands of his ruthless assailant.—*Chambers' Journal.*

Hawaiian Surf-bathing.—The wind was light, but immense seas were rolling in through the broad opening into the bay, in front of which was our place of observation. To our left was a broad area covered with large volcanic rocks, extending almost half a mile into the bay. Near the shore the tops of many of these appeared above the water, the depth of which gradually increased seaward. As the big seas chased each other in from the open ocean, the west end first reached this rocky bed; and the moment the bottom of the wave met the obstruction the rotary motion was checked, and instantly the comb on the top was formed, so that the foamy crest seemed to run along the top of the wave from west to east, as successive portions of it reached the rocky bottom. To our left, over the rocky bed, perhaps half a dozen of these huge crested waves would be chasing one another, the most advanced being the least perfect in form, till finally they became quite broken down, and dissolved into a vast field of white foam, in the midst of which the great volcanic boulders showed themselves.

Three bathers appeared, each with his bathing-board, which was some three-quarters of an inch thick, about seven feet long, coffin-shaped and rounded at the ends, and chamfered at the edges; it was fifteen inches wide at the widest, near the forward end, and eleven inches wide at the back end. The bathers started out, their boards under their arms, in this seething sea of foam, among the rocks, where only an expert, familiar with the ground, could avoid being dashed to death; sometimes wading, and sometimes swimming, and sometimes stopping on high rocks to study and take advantage of the situation, till they reached the regular wave formations, when they struck out on their boards, diving under the waves they met, making their way rapidly outward and towards the west end of the breakers. Here they remained floating on their boards, till an unusually large and regular wave approached and commenced breaking, its great foaming crest arching over in front, the milky foam falling upon the front declivity of the wave several feet above its base. This was the condition desired by the surf-bathers. One instantly dashed in in the front and at the lowest declivity of the advancing wave, and with a few strokes of hands and feet established his position, and then without further effort shot along the base of the wave to the eastward with incredible velocity. Naturally he came toward the shore with the body of the wave as it advanced, but his course was along the foot of the wave and parallel with it so that we only saw that he was running past with the speed of a swift-winged bird.

So soon as the bather had secured his position, he gave a spring and stood on his knees on the board; and just as he was passing us, when about three hundred feet from the little peninsula where we stood, he gave another spring, and stood upon his feet, now folding his arms upon his breast, and now swinging them about in wild ecstacy in his exhilarating flight. But all this must be enjoyed rapidly; for scarcely a minute elapsed from the time he started till he was far away to the right, where he abandoned the exhausted wave, and with a few vigorous strokes propelled himself into shallow water, when he waded ashore with his board under his arm, and came up to us as calm, at least, as those who had witnessed his wonderful feat.

The bathers themselves were quite unable to explain what it was that propelled them with such astonishing velocity along the foot of the wave.—*Atlantic Monthly.*

Docility of the Elephant.—Strolling out of our tents one afternoon, another officer and I saw a small elephant coming along at a racing pace from the rear, pursued by a larger one in no very quiet mood, with his trunk in the air. The little one made straight for the nearest soldiers' tent, and running among the ropes, snapped some of them like strings, and drew the pegs of others out of the ground. She then turned in among the horses, who thoroughly scared, broke from their head and heel ropes, and commenced racing about, fighting, kicking and neighing. The soldiers' tent, which fell over, gave the men a scare, and they came rolling out as fast as they could. The native horse attendants were set off screaming and yelling, and altogether there was a bewildering Babel of voices and noise.

In less time than it has taken to read these few last lines, the elephants who doubled back came at a great pace, the little one still leading. As she advanced, the mahout of the larger elephant came rushing forward, with his long black hair streaming out behind him. In his hands he had a short spear, which he carried at the charge. He passed the smaller elephant unnoticed, and without hesitation, or halt, met his, the larger elephant, at charging pace, and struck the lance of his spear into the side of his trunk. The shock of the charge made him reel, and the elephant threw himself back on his haunches and stood still. The spear was withdrawn, followed by a very little blood, and the man spoke to the animal in some familiar tones. It immediately put down its trunk; the man stepped upon it, and was at once lifted over the animal's head till he stepped on his usual seat on its neck. He then rode it quietly to the rear. The submission, under such circumstances, to punishment, and the spirit of loyalty to the man who daily fed, watered, washed and clothed it, was touching in the extreme. Considering the strength and courage of the elephant, its having been born and bred a wild beast, and its natural hostility to man, one could not but believe that the man who thus conquered must assuredly have formerly gained its affections through kind and considerate treatment. We were glad when we saw that the spear, wielded in a moment of excitement and fury, had inflicted a wound so free of danger. —*Leisure Hour.*

Attacked by a Cuttle Fish.—The Leeds *Mercury* says that a rather amusing incident was witnessed in the Scarborough Aquarium recently. The keeper, while engaged in cleaning out the tank occupied by the octopods, was suddenly seized by the leg (fortunately he had sea-boots on) by the largest of the octopods, which fastened four of his tentacles round the leg of the boot, and with the other four held firmly on to the rocks forming the back of the tank. A struggle ensued, during which the man found he could not disengage himself without killing the animal, and finally hit upon the expedient of slipping his leg out, leaving the boot in the water and beating a retreat. The hungry octopus stuck to the boot for 20 minutes, when it relinquished its hold.

The English Sweet briar (Rosa rubiginosa) has become a wide-spreading annoyance in Tasmania, where it was originally introduced as a hedge plant, for which it is very efficient, if kept within proper bounds and well clipped; but from carelessness or inattention, it has been permitted to run wild, and being propogated by the aid of birds and other causes, it is fast becoming a serious evil, for so firm are the roots, it can only be eradicated by the help of bullocks.—*Leisure Hour.*

THE FRIEND.

ELEVENTH MONTH 8, 1879.

SUMMARY OF EVENTS.

United States.—During the Tenth month there were six days on which some rain fell, but the total amount only reached .41 of an inch. Average rainfall of 10th month for the past six years, 2.38 inches. Number of clear days 17. Frosts occurred on the 20th, 25th and 26th, and a few flakes of snow fell on the 24th. The average temperature of the month was 61.7 degrees, which is 3.6 degrees higher than same month last year, and 5.6 deg. above the average for the past six years. Prevailing direction of wind was south-west.

The total tonnage of all kinds of coal, for the week ending 10th mo. 25th, is 669,088 tons, against 562,436 for corresponding week last year; the total for the coal year is 23 915,816 tons, against 16,021,655 tons to same date last year.

Sixty years ago there were ninety-two carriage establishments in the United States. These gave employment to 2,274 persons, producing 13,331 carriages of various kinds, representing a value of $1,708,741. It is now estimated there are 15,000 carriage manufacturers in the United States, who employ upwards of 100,000 hands, pay out from $25,000,000 to $31,000,000 for labor annually, and produced during the past twelve months upwards of 1,200,000 carriages, amounting in value to fully $125,000,000.

Officers of the Canadian Geological Survey, now engaged in the Northwest Territory, report the discovery of extensive beds of coal in the neigbborhood of Nelson River. It is thought this will hasten the proposed expedition to test the navigability of Hudson's Bay and Straits during the summer months.

The steamship City of Bristol, drawing 25 feet, went through the Mississippi jetties without detention. This is said to be the largest craft ever floated to sea from New Orleans.

Forty-five Indian children arrived last week at the school at Carlisle. It is stated these were obtained through the exertions of two of the Indians who were taken four years ago to Florida as prisoners of war. While in prison some instruction was given them, and their advancement proved so encouraging that they were sent to the school at Hampton. From there many of them have gone to the school at Carlisle. About one year ago, four of them went to Syracuse, N. Y., and entered a school under care of the Episcopalians. When children were wanted for the Carlisle school, the officers decided to send two of these Indians to make selections, and the above is the result of their first visit among their people.

The number of deaths in Philadelphia for the week ending at noon on the first inst., was 225, a decrease of 23 from the previous week, and of 61 from the same period last year.

Markets, &c.—U. S. bonds, 6s, 1881, 105½; 5's, 1881, 102¼; 4½'s, 1891, registered, 105; coupon, 106; 4 per cents, 102⅜.

Business generally has been quite active during the past week.

Cotton, 11½ a 11⅝ cts. per pound for uplands and New Orleans.

Flour.—Prices closed firmer: Minnesota extra, at $6.50 for medium, $6.75 for choice, and $7 for fancy; patent, $8.25 a $8.75. Rye flour, $6. Feed.—Bran, $16 a $16.50 per ton.

Grain.—Wheat unsettled and higher. Penna. and Southern red, $1.37 a $1.38; amber and white, $1.40. Corn, 59 a 60 cts. Oats, 43 a 45 cts. for white, and 41 a 42 cts. for mixed.

Hay and Straw.—Average price during the week: Prime timothy, 80 a 95 cts. per 100 pounds; mixed, 65 a 80 cts. per 100 pounds. Straw, 95 a $1.05 per 100 pounds.

Beef cattle.—The market active, though prices for the lower grades were off. Extra, 5¼ a 5½ cts.; good, 4¾ a 5 cts., and common 3 a 3¾ cts. per lb. Hogs—the market was active and prices higher, 5¾ a 6½ cts. pound, as to quality. Sheep, 3¾ a 5⅛ cts. per poun to condition. Lambs, 4½ a 6 cts.

Ice formed in the gutters at Memphis on the 3d i ending all fears of further fever this year. Refu are returning to their homes.

An ice bridge was formed on the river at Winni Manitoba, on the 3d, and people walked across. usual snow storms for this season of the year, hav curred through the lake region and New England.

The steamship Teutonia arrived at New Orlean the 3d inst., from Liverpool, with two hundred in grant farmers who intend to settle in Texas.

Foreign.—At the municipal elections throug England on the 1st inst., wherever political consid tions were involved, the Liberals were mostly triu ant; in one or two very important boroughs the bal of power was completely reversed in favor of Liberals.

Sir Stafford Northcote, Chancellor of the Exche in answering a letter calling his attention to the dis in the southwest of Ireland, and suggesting imme action by the Government in providing work for people, says he sympathizes with the people, but only refer them to the Irish Executive. He adds, direct interposition by the Government would be to great abuse.

A dispatch from Cabul says: The population is q but it is a sullen calm. There can be no doubt beneath it is hid deep hatred of the British domina The Cabulese are kept down simply by fear, and w rise if they saw a chance of success.

By order of the Viceroy of India, Sir Frede Roberts has issued a proclamation, stating that, in sequence of the abdication of the Ameer and the rage at the British Residency, the British Governm has been compelled to occupy Cabul and other par Afghanistan. The Afghan authorities are instruct maintain order in the districts under their control, are invited to hold a joint consultation with Ge Roberts. Arrangements for a permanent admini tion of the country will be made after the ab mentioned consultation has been held.

The Emperor William opened the Prussian Die the 28th ult., and read his speech in person. The p cipal measures announced comprise a loan for cove the deficits, a bill for applying the surplus of the perial taxes to the reduction of the income tax, a for taxing the retail trade in brandy, a bill for purchase of railways by the State, and the constru of new branches. No allusion was made to the fo or the political situation.

The Vienna correspondent of the *Standard* telegr "Russia, convinced that she is isolated, has been estly seeking to be admitted to the Austro-Germa derstanding. It is almost certain there will be a ing of the emperors.

Spain.—There have been heavy rains throughou country. The principal railroad lines of Arragon, lonia and Navarre, have been interrupted by gale floods. The river Ebro has risen several metres its ordinary level, and carried away houses, mill bridges, and caused damage to the amount of se millions of pesetes. It is expected that a large nu of the inhabitants have been drowned.

The Portuguese census of 1878, shows a popu of 4,744,025 persons—2,314,523 males, and 2,4 females—including Maderia and Azores. The inh houses are 1,132,773 in number, the average the to each house being 3.85 persons.

FRIENDS' ASYLUM FOR THE INSAN
Near Frankford, (Twenty-third Ward,) Philadel
Physician and Superintendent—John C. Hall
Applications for the Admission of Patients m made to the Superintendent, or to any of the Bo Managers.

Died, at her residence in West Chester, Pa., 8th of Tenth mo. 1879, Mary E. Pim, widow of R Pim, in the 73d year of her age, a member of Bi ham Monthly Meeting. The precious ornamen meek and quiet spirit, in simple trust that "He all things well," seemed to be her bright co through many years of single-handed responsibi fore a large family. The loving serenity of her p away, like that of her course of life, bore witne the work of righteousness is peace, and the e righteousness, quietness and assurance forever.

WILLIAM H. PILE, PRINTER,
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Selected for "The Friend."

This letter, of Samuel Bownas, appeared in "The Friend" several years ago. I should be glad to see it re-published. It is good for us to be put in remembrance of things that we already know: that such who are called upon to minister to the people may "appear in the beauty of the Spirit, without any mixture of the flesh."

8th mo. 14th, 1879.

Letter to a Female Friend, on the Subject of Ministry.

Dear Debby,—The small time I had with thee, furnished me with an opportunity of observing the disposition of thy mind, and gave me a small taste of thy ministry, both which, under proper cultivation, I think may be improved, so as to render thee a member of good service in the body. In order to which, and that thou mayest in thy public engagements appear in the beauty of the Spirit, without any mixture of the flesh, or of that weak and womanish part which, in both sexes, ought never to speak in the congregation of the saints, I will give thee a short sketch of some of my hits and misses, when, in my youth, I publicly appeared in the gallery; the observation of which, I hope, may end to thy profit and instruction, viz:

I was seldom, for near two years after my mouth was first opened to preach the Gospel, without some degree of Divine love and virtue on my mind, but after I was called out to the service of visiting meetings abroad, I found my mind very often barren and weak, and as I then thought, void of all good, in which state, (being companion to my dear friend J. A. J.) I cried out that I was deceived, to his great surprise; he fearing my affliction would be too hard for me. I had imprudently thought, that having such abundings of Divine love and life when I was daily at my work, I should be much more favored therewith when abroad in the service of the Gospel, disengaged from all other employments. But finding the reverse, I wished myself at home again, rather than travelling in such a barren state as I was then in, though at times I had eminent enjoyments; but, alas! they were soon gone. In due time, I was favored with the design of Providence in dealing thus with me; and the very cattle in the field, by weaning of their young and turning them to shift for themselves, taught me, that it was meet I should be left a little to myself, and not always be kept to the breast and dandled upon the knee like an infant; but that it was needful I should grow and advance above this infant state, to a degree more fit for service.

When I was thoroughly informed in this point, I longed to be a man; yea, sometimes, I verily thought I *was* so; but met often with great disappointments therein, by undertaking matters above my growth and experience; and the weak part appearing at times to my great shame and confusion, humbled me again for some time. But recovering strength and courage, I began, as I thought, to advance above the danger of making such blunders: a confidence arising in me, on imprudently comparing my service and growth as a minister, with others, that were in the work before me; supposing myself (and it was self that did suppose) more eminent than they. Thus self prevailed, and the weak part appeared again, to my shame and sorrow; but my Master's kindness and gracious regard was soon after evidently manifested in letting me plainly see the weakness and folly of taking the honor to ourselves, which alone is due to Him, when we have been drawn forth in the beauty of the Gospel, beyond what we ourselves, or those that heard us, did expect. Now I perceived the necessity of guarding against the inclinations of the flesh, which would sometimes be decking itself with the jewels of the Spirit, saying, I did this, or that, fishing for and seeking the praise of men more than of God. I also saw a danger of falling into a formal way of preaching a form of words, almost without variation, which, though sound, and perhaps pleasing to many, yet wanting the renewing of Divine virtue, are tasteless and unprofitable to the hearers. The view I had of the unprofitableness of such a ministry, would have carried me too far, to my own disadvantage, had I not also been favored with a clear prospect of the lawfulness, expediency and necessity, of speaking the same matter, or preaching the same doctrine today, (being divinely opened and engaged thereto) as yesterday, though then entirely new to me; for nothing can be said that hath not been said, and it is the renewed evidence of the Spirit that makes it savory, both to us and our hearers.

Superfluous words, tones and gestures—ah's! and groans—I was never under any temptation to make use of; but the impertinence of self sometimes, to my shame and trouble, would appear, in my imprudently affecting eloquent terms and scholastic expressions, which seemed to me, in that weak state, to adorn my doctrine, and recommend it better to the audience. All this proceeded from an affectation of appearing an able or skilful minister; a piece of unprofitable vanity; but I soon found it most safe and edifying, to use no more words but what I well understood, and could properly apply, and that truth shines brightest in a plain dress. No embellishments of ours can add to its lustre.

I have also, sometimes, for want of a patient and humble waiting to see my way opened, and discover clearly the leadings of the Divine Gift, warmed myself with sparks of my own kindling, to a degree of zeal and passion, and begun to thrash the assemblies, judging and charging the unfaithful, whether any such or none there, it was all one to me. Thus, in the dark, mistaking the cause of that uneasiness and straitness I found in myself, imagining myself loaded and oppressed by dark and unfaithful spirits in the assembly; after wearying myself with denouncing judgments upon them, I have sat down in sadness and trouble. Though I have found this sort of preaching please many, and was commended, it was ever afflicting to me, when, on reflection, I found the true cause of that uneasiness was in my own breast. Yet, it may sometimes happen, that the unfaithful may bring great grief and uneasiness upon us, and this may be hard to bear; but let us take care we move not till the cloud is removed from off the tabernacle, because it is unsafe going forward till then.

I have, from experience, found it my safest and best way, carefully to attend to my gift, endeavoring to keep my place without judging others; patiently bearing my own burden, and earnestly desiring I may judge nothing before its time, but that my understanding may be opened to see the true cause of my own barrenness, that I may be enabled to address myself suitably to the Father of Spirits for help; that first, if it be in myself it may be removed, then the effect will cease; or secondly, if the weakness or backsliding of others, be the cause of our barrenness and seeming dejection when we are sympathizing with the true seed in its oppressed state, that we may patiently wait the Lord's time, to receive a word from Him fitly to speak to the present state of the people; or, thirdly, if the people's too imprudent expectation of what cannot be had, unless I am favored with a superior aid, qualifying me to answer their desires—I say, if by any or all of these causes, at times, I am shut up, the best way I have ever found is to be patient in waiting the Lord's time for relief. To seek it in our own time, will be but adding sorrow to affliction.

To conclude; the most safe way I ever yet found in the exercise of my gift, is, to stand up, as little regarding any thing besides my opening as I can; and deliver it, in my beginning, just as I do other matters in my common discourse, not endeavoring to beautify it either in matter, tone, or address. As I keep my place, and go on as doctrine is opened in my understanding, I feel at times my voice gradually filled with virtue and power; and even then I find it safest not to speak too fast, or too loud, lest I lose sight of or outrun my guide, and so lose the sight or sense of that inward strength I felt increasing in my mind. This care seems to me necessary to my taking

the apostle's advice, "Let him that ministers do it of that ability which God giveth;" this has a double signification; first, respecting the matter which we deliver: if we keep to our openings, we shall be furnished with suitable doctrine; secondly, the wisdom and strength of the spirit and power of the Gospel will be felt in it, and, at times, by our thus going on according to the ability God gives, the very spirit and marrow of religion will appear plainly laid open to the understanding of the hearers. But when we raise our voices, or hurry on, above or beyond that inward strength we feel in our minds, we are apt to cloud our own minds, lose sight of or outrun our guide, and then run into a wilderness of words, which I have too often done, and found the consequence of such imprudence poverty and death; though even this kind of preaching is, by some unskilful auditors, admired. They will say, "O, how matter flowed from him! how full was he" (of emptiness and confusion, say I,) "of power and authority," say they; or rather the passion and blind zeal of the creature; the fleshly part not being thoroughly mortified and subdued. But when I am so happy as to begin with the Spirit, and follow its leadings in my ministry, I feel strength by degrees cover all my weaknesses; wisdom, illuminating my mind, hides all my folly, so that nothing appears inconsistent with the beauty and wisdom of the Spirit. This is the vestment, the Urim and Thummim, that covers the whole man that is to be covered; so that no weakness will prevail or appear in our ministry. When I am thus conducted (which sometimes happens), though I may be accounted, in my beginning, a dull, heavy, or lifeless preacher, yet I rarely miss of concluding with peace and inward satisfaction; and feeling the gradual increase of Divine virtue, in the patient exercise of my gift; finding myself both furnished with matter and skill to divide the word aright; both which coming from the Spirit, and not being the product of my own wisdom or apprehension, I dare assume no part of that honor to myself, which, at such times, by an imprudent audience is lavishly bestowed upon one, who am only the instrument by which the Lord of the harvest works; but find it my safest way, humbly to make thereof an offering unto Him who is worthy forever.

Thus, dear friend, I have stained some paper with a few observations on my own conduct, aiming at thy good; and conclude with desires, thou mayest endeavor to improve thy skill in this work, and rightly divide the word of Truth, so as neither thou thyself, nor those that hear thee, may have cause of shame or uneasiness.

For "The Friend."

First Impressions.

When David Livingstone, in his African explorations, made his way from the central regions of Southern Africa to the coast of the Atlantic ocean at St. Paul de Loanda, his retinue consisted of a band of the uncivilized Makololo, who had been sent with him on the long and perilous journey by the chief of their tribe; and who carried a few tusks of ivory for purposes of trade.

The impressions produced on these men by the wonders they beheld—wonders so unlike anything which their previous experience had prepared them to understand—were often amusing, and at the same time suggestive.

On crossing the elevated plains near Loanda they first beheld the sea, and Livingstone says: "My companions looked on the boundless ocean with awe. On describing their feelings afterward, they said 'we marched along with our father, believing that what the ancients had always told us was true, that the world has no end; but all at once, the world said to us, "I am finished, there is no more of me."' They had always imagined that the world was one extended plain without limit."

"They viewed the large storehouses and churches in the vicinity of the great ocean, with awe. A house with two stories was, until now, beyond their comprehension. In explanation of this strange thing I had always been obliged to use the word for hut; and as huts are constructed by poles being let into the earth, they never could comprehend how the poles of one hut could be founded upon the roof of another, or how men could live in the upper story, with the conical roof of the lower one in the middle. Some Makololo, who had visited my little house at Kolobeng, in trying to describe it to their countrymen at Linyanti, said, 'It is not a hut: it is a mountain with several caves in it.'"

"Commander Bedingfeld and Captain Skene invited them to visit their vessels, the 'Pluto,' and 'Philomel.' Knowing their fears, I told them no one need go if he entertained the least suspicion of foul play. Nearly the whole party went; and, when on deck, I pointed to the sailors, and said, 'Now, these are all my countrymen, sent by our Queen for the purpose of putting down the trade of those that buy and sell black men.' They replied, 'Truly, they are just like you!' and all their fears seemed to vanish at once.

"The commander allowed them to fire off a cannon; and, having the most exalted ideas of its power, they were greatly pleased when I told them, 'That is what they put down the slave-trade with." The size of the brig-of-war amazed them. 'It is not a canoe at all: it is a town!' The sailors' deck they named 'the kotta;' and then, as a climax to their description of this great ark, added, 'And what sort of a town is it that you must climb up into with a rope?'"

"On the 15th there was a procession and service of the mass in the Cathedral; and wishing to show my men a place of worship, I took them to the church. There is an impression on some minds that a gorgeous ritual is better calculated to inspire devotional feelings than the simple forms of the Protestant worship. But here the frequent genuflections, changing of positions, burning of incense, with the priests' back turned to the people, the laughing, talking and manifest irreverence of the singers, with firing of guns, &c., did not convey to the minds of my men the idea of adoration. I overheard them, in talking to each other, remark 'that they had seen the white men charming their demons;' a phrase identical with one they had used when seeing the Balonda beating drums before their idols."

In a subsequent journey, when exploring the route of the river Zambesi, his approach to the Portuguese settlement at Tete was announced by the natives. They had seen him taking the altitude of the sun with the sextant and an artificial horizon; and they told the Portuguese authorities, that "The Son of God had come," and that he was "able to take the sun down from the heavens and place it under his arm."

For "The Friend."

The Society of Friends defenders of Civil Liberty.

The more fully we understand the prevai ing spirit of the times in which the Societ of Friends arose, the conditions of social an political life that then existed, and especiall the contracted limits of civil and religio liberty; the more highly do we value the bol and conscientious stand in defence of th rights of man taken by those undaunted a vocates of the truth, our primitive Friend Under the Heavenly power with which the were clothed, they were as a brazen wa against all oppression; and by their unyiel ing, yet meek and inoffensive firmness in su fering, they finally overcame all oppositio and largely contributed to secure to the En lish race the degree of freedom which the enjoy, and which we believe exceeds that po sessed by any other of the nations of Europ

In examining the life of Robert Pike, o of the early Massachusetts Puritans, and co tempory with the Friends who were put i death by the intolerant government ther we have been interested in the light whic the work throws on this subject. The auth of the book says, in speaking of those time "The civil authority was offensively dict torial in its commands. No individual ou side of the ruling power had any rights wi which government could not meddle." "Wh we now call the rights of man were not on undefined and unrecognized, but almost u known." "The *peremptory* character of ev Massachusetts semi-popular government a mits of no question; and to face its hostili was an act of temerity in which few engage and from which very few of those who d undertake it, emerged unscathed." "It was period of history, both at home and abroa when the average citizen or subject cou secure immunity only by a discreet, quiet a complete obedience." "The liberty of speec and the liberty of criticism and oppositio were the precise things that were deni The man who contended for either had to it in the spirit of a martyr, and risk a marty doom."

In illustration of this despotic spirit, the bo relates the proceedings against this Rob Pike, ending in a fine and disfranchiseme because he had condemned a law passed the General Court, which prohibited anyo from preaching to the people on a First-d of the week who was not a regularly ordai minister of the Puritan Church. Wher subsequent petition was presented to th for a repeal of this sentence, they conside this an unwarrantable and insulting liber and appointed commissioners to deal w the petitioners. Robert Pike paid his fi and in a few years had his right of citizens restored. There is no doubt his condem tion of an unrighteous law was useful in op ing the eyes of others; though in paying fine he did not fully carry out his testimo as would have been done by a consist Friend. These proceedings occurred ab the year 1653.

The treatment of the early members of Society clearly evinces the despotic spirit the magistrates above referred to, and sh how little regard was paid even to the fo of law, when the will of the officer was travened by the sufferers. In 1655, near same time that Robert Pike had his con versy with the Massachusetts magistra some Friends were brought into sufferin

Barberry in Oxfordshire, England, for their religious principles; and they promptly published to the world the history of their case, in a small pamphlet or book, entitled, "The Saints' testimony finishing through Sufferings," printed by Giles Calvert, at the Black-spread-Eagle in 1655. A copy of this is now before us. It clearly exposes the illegal and unjust treatment on false accusations meted out to Anne Audland and others, compares the proceedings with Scripture records to show their inherent unrighteousness, and lays the burthen of their iniquities plainly on the heads of the transgressors; sparing none for their station or influence, but faithfully warning them to repent, lest the righteous judgments of the Lord should overtake them, and appealing to their own conscience as evidence of the truth of the statements made, and of the wickedness of their course. The old volume of pamphlets in which this is contained, has within its binding more than thirty documents, nearly all of which refer to similar cases, and which were printed at different times between the years 1653 and 1656. And this collection is a very small part of the fruits of that unwearied perseverance in spreading the truth among the people by pen and press, as well as by word of mouth, which made our early Friends such efficient instruments not only in promoting vital religion in the world, but also in educating the communities in which they lived up to a fuller appreciation of the rights of man.

It is not surprising that such plain dealing should offend despotic magistrates, who were unused to having their acts openly criticised, and who expected humble submission to their dictates, whether right or wrong. And we can readily believe that they were not pleased when told, that they had violated the law of God as to respect of persons, and reminded that He who judgeth righteously would give unto every one of them according to their deeds, because they fined and committed a Friend to prison for coming into their presence with his hat on, while at the same time they invited two priests who were present to retain those coverings. Anne Audland in her "Warning" to the people of Barberry who were found "falsely accusing and imprisoning the servants of the Lord Jesus," thus pleads with "magistrates, people and priest:" "If they shall depart into utter darkness that visit not Christ's little ones in prison, how shall those escape that cast them into prison? The burthensome stone which you have taken upon you, will grind you to pieces; to the light in all your consciences do I speak, which will witness for God, and against all unrighteousness, in the day of the Lord, when his righteous judgments shall be revealed from Heaven against all unrighteousness of men."

As Richard Farnsworth was passing quietly along the street of the aforesaid Barberry, on his way to a meeting, a justice of the peace met him, and ordered him to be sent to jail, without just provocation or the breach of any law. When brought up to be examined the next day, no charge could be found against him, and he was told he might go out of the town if he would pay the sergeant his fees. Richard refused to do so, and was remanded to prison, "Because," as the account states, "he could not be a friend to deceit, and acknowledge a false imprisonment and pay fees for the same, being taken out of the highway or street, as he was passing quietly on, and sent to prison; and to color over their deceit withal, they have added several lies in a mittimus, and here is kept in prison for standing faithful to the Lord, and cannot have any fellowship with the unfruitful works of darkness, but rather reprove them."

Such faithful witnesses, whom no fear of man could intimidate, and no suffering prevent from upholding the standard of truth and righteousness which they believed the Lord himself had given them to bear aloft, were exceedingly annoying to their persecutors; for they hesitated not to rebuke their evil deeds, and to throw the burthen of the responsibility on those who were violating the laws of God or man; and that, both in private and in public; to the offenders themselves, and to the world at large.

The spirit in which their testimony was borne is shown in another of the pamphlets bound up in the old volume above-referred to, which narrates the persecutions in the county of Somerset—and which, the title of it says, is "Published for the Truth's defence and vindication, by a follower of the Lamb in the war against the Beast and false Prophet." The preface to this narrative states:

"Herein shall we have peace, that with faithfulness, and in singleness of heart in the sight of the Lord God, we have cleared our consciences and stood as witnesses for the living eternal Truth, in bearing our testimony against the cruelty and injustice acted by the men of this generation: and shall record it for generations to come, that they may see it and beware, and fear before the Lord; that to them it may be a warning and matter of caution, lest they also should stretch forth their hands against the Lord, his truth and faithful servants; and so bring wrath and vengeance, misery and destruction upon their heads forever. And as touching those with whom at present we have to do; (the Lord is our witness), the eternal welfare of their souls is by us desired; and their repentance and return to the Lord, by us longed for: that none of those things might come upon them, which are spoken concerning God's enemies; though from them such measure we receive, and are of them reproached and evil-spoken of, who are of the world in scorn called Quakers."

Bad Business.—It is a great mistake to expect those to be honest, who are engaged in a dishonest business. It is a common thing for the government to have trouble with distillers. Where the sale of liquors is licensed by law, probably one half that is sold, never pays the license.

The lottery is one species of gambling. It is sometimes resorted to by the church to replenish its funds. But it is bad in itself, and cannot be sanctified by any uses to which the gains made by it, may be devoted. It is dishonest, and it promotes dishonesty.

Recently the State of Kentucky had a lottery for the benefit of the library at Louisville. In giving an account of the management of this lottery, the *Louisville Commercial* showed that the gross sum received for tickets for the five drawings was $6,250,000. The total awarded for prizes was $3,142,500, and the library was given $424,396.32. The large remainder, of $2,683,103.68, seems to have clung to the hands of the conductors of the lottery.

Doubtless those chosen to manage this affair were gentlemen of high standing, who enjoyed, to a large degree, the confidence of the community. Yet it seems that for every dollar they raised for the library, they retained five for their services!

The church had better give no more lessons in the lottery business. Its pupils are too apt. The business is too congenial to human depravity to receive any encouragement. It should be put down by law, even in the churches themselves, if they have not enough of the fear of God to abandon a business so utterly demoralizing.

"And not rather (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just." Rom. iii. 8.—*The Earnest Christian.*

Woman under Moslemism.

Some time since the *National Baptist* of this city contained a report of a lecture on this subject, delivered by H. H. Jessup, who for many years had resided at Beirut, Syria, and had abundant opportunities of learning the characteristics of social life in that country. The following article is condensed from the report:—

"When the disciples returned to the well at Sychar, they wondered that the Lord talked thus with a *woman.* The traditions of the Rabbis forbade a teacher of the law to explain the law to a female. And to-day, the whole Eastern world, both Mohammedan and heathen, wonders that Christianity cares for women.

"Moslemism prevails more or less, from Sierra Leone, in Africa, to Pekin, China, over 120 degrees of longitude. It is the religion of 150 million people. It is safe to say that the lowest and most degraded form of Christianity is higher and better than the best form of Mohammedanism. We can estimate a religion by the position which it gives to woman. I go into a Moslem house, no matter how high the station of the family, and I do not see a single woman. I go into the humblest and poorest Christian home, with perhaps not a pane of glass in the windows, and I see the women; and they all wear an aspect of dignity and self-respect.

"Among the Mohammedans, when a death occurs, no matter if it is at midnight, the women throw open the windows, and utter the most piercing cries. This calls in the neighboring women; the corpse is laid on the floor, and all the women stand about it wailing, tearing their hair and beating their breasts, until the body is buried. There is a similar wailing when a female child is born. The neighbors condole with the mother over her calamity. In Mount Lebanon they have a saying that, 'When a girl has been born, the stone threshold sheds tears for forty days.' Some little girls were playing and talking. One of them was telling how little something was: 'It was as small, yes it was as small as the rejoicing in my father's house when I was born.'

"There was a young man at Tripoli, north of Beirut, who became a Christian. He was married, and had a little girl. The grandmother was so angry, that she would not kiss the child for six months. This girl grew up, and married a young man who afterward became the United States Consular Agent. He had an American flag which he used to run up to the top of the liberty pole on the Fourth of July, and Washington's Birthday, and the

birthday of the Sultan. When he had a daughter born, he ran up the flag. The Pasha sent his secretary to ask what event had happened in the United States. He replied, 'Nothing in the United States; but I have a daughter.' The secretary said, 'Pray give me some other reason. I cannot, carry back that answer to the Pasha. He will be angry.' But the Consular Agent would not give him any other reason. The secretary went back to the Pasha, and stood in the door, with one foot outside, and as soon as he had given the reply, he shut the door and ran. The Pasha was enraged to think that he had sent his secretary to ask after so contemptible an event as the birth of a daughter.

"It is the custom when a *son* is born, to send out to all the friends little cups of a confection made of rice and sugar. When my daughter was born, I told the cook to prepare these, and to carry them around. He said, 'It is not the custom.' I said, 'I know it.' When he carried them around, the persons to whom they were sent said, 'Has — Jessup a son born?' When he replied, 'No; it is a daughter,' they said in surprise, 'He does not understand the customs of the country.' And the cook said, 'Yes, he does; but he does this because he is a Christian.'

"In the chapel at Beirut, we were at first obliged to have a curtain drawn across, separating the men from the women; otherwise the Mohammedans would not suffer their wives to come.

"Divorce is very easy. If an Arab says to his wife, 'Go to your father,' she is divorced. If he changes his mind, and wants to take her back, she must first be married to some other man.

"A laboring man, who worked for us, one day in a moment of anger said to his wife, 'Go to your father.' The next day he regretted his temper, and went to the father, desiring that she should return. But the father said, 'You know the law.' So the man went to a friend of his, and said, 'I want you to marry this woman, so that then I can marry her again.' It was done; after the ceremony, the new husband lifted her veil, and looked on her face, and said, 'I guess I will keep her.' 'But,' said the old husband, 'you knew that the understanding was that I was to have her.' It was of no use; and at last the former husband had to pay quite a sum to have her again."

Selected.

ONLY.

Only a seed—but it chanced to fall
In a little cleft of a city wall,
And taking root, grew bravely up,
Till a tiny blossom crowned its top.

Only a flower—but it chanced that day
That a burdened heart passed by that way;
And the message that through the flower was sent,
Brought the weary soul a sweet content.

For it spake of the lilies so wondrously clad;
And the heart that was tired grew strangely glad
At the thought of a tender care over all,
That noted even a sparrow's fall.

Only a thought—but the work it wrought
Could never by tongue or pen be taught;
For it ran through a life, like a thread of gold;
And the life bore fruit—a hundred fold.

Only a word—but 'twas spoken in love,
With a whispered prayer to the Lord above,
And the angels in heaven rejoiced once more;
For a new-born soul "entered in by the door."

Selected.

ABIDE WITH US.

The tender light is fading where
We pause to linger still,
And through the dim and saddened air,
We feel the evening chill.

Long hast thou journeyed with us, Lord,
Ere we thy face did know;
Oh, still thy fellowship afford,
While dark the shadows grow!

For passed is many a beauteous field,
Beside our morning road;
And many a fount to us is sealed
That once so freshly flowed.

The splendor of the noontide lies
On other paths than ours;
The dews that lave yon fragrant skies
Will not revive our flowers.

It is not now as in the glow
Of life's impassioned heat,
When to the heart there seemed to flow
All that of earth was sweet.

Something has faded—something died—
Without us and within;
We, more than ever, need a guide,
Blinded and weak with sin.

The weight is heavy that we bear,
Our strength more feeble grows;
Weary with toil, and pain, and care,
We long for sweet repose.

Stay with us, gracious Saviour, stay,
While friends and hopes depart;
Fainting, on thee we wish to lay
The burden of our heart.

Abide with us, dear Lord; remain
Our Life, our Truth, our Way;
So shall our loss be turned to gain—
Night dawn to endless day.

Selected.

IN THE SUNSHINE.

But yesterday, in dank and sodden plight,
My neighbor's garden lay beneath the rain;
The flowers, storm-beaten, hid their bloom from sight,
And not a rose-bud showed its tender stain,
Nor in the sky was one faint streak of blue
To charm my wistful eyes the long day through.

Sadly I heard the sighing wind complain,
The melancholy drops fall from the eaves;
And sick at heart, with an unuttered pain,
I looked out on the world of wet green leaves,
Longing for night to blot it all away,
And cheat me with sweet dreams of a new day.

But when night came I paced the lonesome room
Still, with impatient murmurs on my tongue;
"O heart," I cried, "why should it be thy doom
With such a sordid sorrow to be wrung,
And wherefore is it that for me and mine
Nor roses bloom, nor happy sunbeams shine?

"Sweet may the dawning of a new day be;
But what delight is it for one who goes
In shaded paths and flowerless, to see
His neighbor's garden blossom like a rose?
No garden-ground is mine; no joy begun
Wakes to fulfilment with the rising sun."

To-day, as from my window's height I lean,
To see my neighbor's roses far below,
I wonder how such envious thoughts and mean
(That shame me now) found ever room to grow—
So light of heart, so wholly glad am I
At the mere sight of God's fair earth and sky!

Only the same world it was yesterday—
The care, the grief, the burden, all remain;
Yet their dull discontent has slipped away,
The sun is shining where before was rain!
And in its wholesome light my heart's unrest
Turns into faith that all is for the best.

Since God hath willed that some shall dwell at ease,
And others shall know hardness, this is sure:
The lot that fits each nature He foresees,
And wherefore murmur when we must endure?
Some day his loving wisdom will be plain
As the sweet sunshine following after rain.

The following sweet and touching lin were written by St. George Tucker, of Vi ginia, on being solicited to know why he h ceased to court the poetic muse.

Days of my youth, ye have glided away;
Hairs of my youth, ye are frosted and gray;
Eyes of my youth, your keen sight is no more;
Cheeks of my youth, ye are furrowed all o'er;
Strength of my youth, all your vigor is gone;
Thoughts of my youth, your gay visions are flown.
Days of my youth, I wish not your recall;
Hairs of my youth, I'm content you should fall;
Eyes of my youth, ye much evil have seen;
Cheeks of my youth, bathed in tears have ye been;
Thoughts of my youth, ye have led me astray;
Strength of my youth, why lament thy decay.
Days of my age, ye will shortly be past;
Pains of my age, yet awhile ye can last;
Joys of my age, in true wisdom delight;
Eyes of my age, be religion your light;
Thoughts of my age, dread ye not the cold sod;
Hopes of my age, be ye fixed on your God.

Wailing Place of the Jews.—Dr. Schaff r lates that the Jews at Jerusalem assemble every Sixth day afternoon, and on festiv days, at the foundation wall of the temple, bewail the downfall of the holy city. He say "I saw on Good Friday, a large number, o and young, male and female, venerable rabb with patriarchal beards and young men ki ing the stone wall and watering it with the tears. They repeat from their well-worn H brew Bibles and prayer books, the Lament tions of Jeremiah, and suitable Psalms (t 76th and 79th), 'O God, the heathen are con into thine inheritance; thy holy temple ha they defiled; they have laid Jerusalem heaps. * * We are become a reproach our neighbors, a scorn and derision to the that are round about us.'"

The keynote of all these laments and pra ers was struck by Jeremiah, the most pathet and tender-hearted of prophets, in the Lame tations—that funeral dirge of Jerusalem. Th elegy, written with sighs and tears, is re with loud weeping in all the synagogues the Jews, and especially at Jerusalem, eve year, on the ninth of the month of Ab, [7 month]. It keeps alive the memory of th deepest humiliation and guilt, and the ho of final deliverance.

The Inconvenience of too Minute Regulatio —Howitt, who lived many years in the Due of Baden-Baden, gives an amusing account the inconvenience he was put to by the g ernment system of conveying parcels. says: "A parcel must be wrapped in a cert way. It must have so many seals upon Its contents and value must be written o side. If of one weight it must go by one c veyance; if of another, by a second; if another, by a third. It must, under certain c cumstances, be wrapped in an oil-cloth. F ing any of these formalities it cannot go. is returned, or sent from one office to anot till more time is consumed than is necess to take it to its destination."

A title-deed was sent to him from Engl to be executed. He executed it in pro time, returned it the same day in what thought was the most expeditious and l manner. Two months afterwards a le was received complaining that the deed not arrived; it had been lying all the tim an office belonging to the Rhine comp which dared not forward it because it longed to the packet-post department, could not be transferred from the one to other without being returned to the orig

ler, and who he was the officials did not w.—*Leisure Hour.*

Our Defender.

Christian has the right to claim the pro-ion of God wherever he goes in the dis-rge of duty. It is not necessary, even on frontier, that he should carry a revolver oin the Masons. While the Lord God is shield, he is safe.

as. Kennedy, now of San Jose, California, ised the plains in 1852 with his family to fornia. This was but a few years after discovery of gold, and the country was of desperadoes. For a while he worked he mines. Then he went into the business ransporting on pack mules, supplies to the ers, he crossed the Sierras twenty-three es. Afterwards, for twenty years, he kept toll gate at Los Gatos. During all this e he never went armed. When he kept gate, it was well known that he had money he house—sometimes over a thousand dol-. There was no bank near, and he made report to the treasurer only once a month. , during all this time, he was never once lested. Other buildings near him were bed, but no one attempted to rob him. committed himself, and all his interests he keeping of the Lord, and he was gra-ily preserved. Once, when the charter the road was renewed, the people denied legality of the act. A mob assembled and e down the gate. They ordered him out he house that they might burn it. But he y decidedly refused to go at their bidding. was not molested.

Nor was his immunity due to his taking at is commonly termed a prudent popular rse. He was an out-spoken, aggressive olitionist, when the most of those around n were intensely pro-slavery, and the ex-ement on the slavery question ran high. was an ardent temperance man among se whose chief drink was whiskey. He used to carry liquor, when in the transpor-ion business, though the merchants, of om he bought his goods, assured him that ess he did he could not make his living. the end of the season they were greatly onished to learn that he had cleared two-ndred dollars a month when, as they said, ery other man on the road had lost that ar by the business.

Whenever he stopped in camp, he was al ys preaching his doctrines. Once he was allenged by the keeper of the station, an ex-lege professor, to discuss the slavery ques-n before his guests in an orderly manner. e accepted the challenge, and before eleven lock at night, so completely silenced his tagonist that, in dismay, he fled from the om and went to bed.

Many of the stockholders of the road for hich he collected tolls, were fire-eaters from e South. With these he would sometimes ve sharp controversies, and they would get ry angry. But as they had full confidence his honesty, they would not dismiss him.

Have faith in God. He is able to take care you, both soul and body. Be kind to all; your duty faithfully, and then commit the eping of all your interests to Him who ver slumbers nor sleeps, and who has all wer in heaven and in earth.—*The Earnest hristian.*

Use temporal things but desire eternal.

For "The Friend."

Extracts from the Diary and Letters of Ebenezer Worth.

(Continued from page 99.)

1859. 12th mo. 25th.—First-day. Sat a comfortable meeting at Tunessassa with the family and the 17 Indian children who were there boarding and attending school. We visited a number of Indian families up the river to satisfaction. Truly without Divine help we can do no good thing. What an unmerited mercy it is to be accounted worthy to labor in a good cause and to be favored with ability to do all our Divine Master is pleased to require of us. Heard this evening of the death of old Governor Blacksnake.

27th. Went down to the Cornplanter Reservation. Met with Charles and William O'Bail and others in Charles' new house; went to Marsh Pierce's and got dinner, after which I had a very satisfactory opportunity with Marsh and (his) wife.

28th. Went over the river to Owen Blacksnake's, where the corpse of his father was. The day was cold, and the crossing of the river difficult, on which account Caroline Blackburn did not cross, but took the sleigh and two horses home. When I went into Owen's I think they were all sitting in silence. After a time the men all made speeches, one after another. Thomas Big Jacob and his son Isaac were affected to tears, and it was with difficulty they could speak. After the men got through speaking the old man's two daughters went and stood by the corpse, appeared to be looking at the face, cried and talked to him as if the spirit was there, in or about the body. It seems to have been thought by the old Indians that it took the spirit ten days to go from this world to the world of spirits. From the way the daughters spoke I supposed they thought their father heard them. After they had done, an aged Indian woman and Owen's wife went up and talked to the corpse, and then the women commenced a mournful cry and continued it for a few minutes. The coffin was then closed, placed upon a sled, and taken to the council house near Cold Spring, where the little company was met by a large number of Indians from almost all parts of the reservation, where a meeting was held. When I first went into the council house they were sitting quiet; after a little time the lid of the coffin was taken off, I suppose to give the Indians an opportunity of seeing the corpse. John Ray made a speech and I left; did not go to the grave to see the body buried. I was told Isaac Halftown spoke after John Ray, and I suppose gave a short history of the old man's life. The body was interred near the river, about a mile above the council house.

29th. 5th of the week. Sat meeting with the family and children at Tunessassa and afterwards met about 50 Indians at the school house near Cold Spring. The opportunity was a comfortable one to me; one that I desire not soon to forget. Truly it is the Great Head of the Church that can qualify for every good work. May the praise be to Him who is forever worthy.

30th. Went up the river. Stopped at Jacob Tanty's, saw Julia Jimmerson, a child that I have felt much interested in; had not much opportunity of talking with her. We heard there was to be a shooting match at Great Valley that afternoon, which made the thoughts of staying at one of the public houses feel unpleasant on account of so many drinking rough people collecting there. Went up to Horse Shoe; stopped in the school taught by A. J——'s wife; it was sorrowful to hear A. had left her; one of the cases showing the unhappy effect of going out of Society in marriage, and letting his mind too much out after the things of the world. Called at George Titus'; had quite a pleasant time with him; he promised to assist in getting the Indians together that I might have an opportunity of talking with them. Met Isaac Halftown, who kindly invited me home to see his wife, saying she would not be well enough to come out to meet me. He also promised to assist in giving information to meet that evening. Went to Isaac's and was comforted in being with them. Met the Indians that evening, but the interpreter not getting there, they agreed to meet me next morning.

31st. Met the Indians at their council house; there was a good many met and I had a pretty satisfactory opportunity with them, which was a great comfort to me. There is cause for thankfulness and encouragement. The day was very cold; the river became filled up with ice so we could not cross the ferry; stayed at a public house near the edge of the reservation; the company about such places is unpleasant.

1860. 1st mo. 1st. Crossed over on the ice. Being the First-day of the week was anxious to get home to meeting. I think the meeting was a comfortable one. In the afternoon my mind was turned towards home, though I felt as if I wished to see a few more Indians, some of whom had been drinking intemperately. After a time my mind felt more easy on the subject. The next morning I thought I felt liberty to leave. Abel and Caroline (Blackburn) took me to Randolph; there I took stage for Little Valley, where I took the night express for home.

(At home.) 2d mo. I have been comforted of late at seasons with an evidence of Divine regard that I feel unworthy of; at other times much weakness.

2d mo. 7th. To-day was our Select Preparative Meeting. The answering of the Queries seemed to cause some to feel the responsibility that rested on persons in the station of ministers and elders. The meeting to me was a comfortable one.

8th. Our Monthly Meeting I trust was in measure owned by the Great Head. An unmerited favor.

16th. Our Select Quarterly Meeting. I was truly comforted in it. It is cause for thankfulness and encouragement. Oh! that it may stir me up to more faithfulness, and deeply humble me, which I feel to be much wanting.

17th. To-day was our (Caln) Quarterly Meeting, which I think was as large as usual, and I trust a precious solemn covering was felt over the meeting. When the presence of the Great Head of the Church is felt, there is light, life and strength, and He can minister to all our wants.

23d. I feel sensible of many shortcomings, unfaithfulness and unworthiness, notwithstanding through unmerited mercy I have at seasons been favored with comfortable feelings, and I trust with a degree of living faith in the Great and Holy Head. All power is his. May He do with us and for us as He sees meet, for He is worthy; life and death are in his hands. He can heal all the diseases of both mind and body, and we should be re-

signed to his will and trust our all with Him. Had quite a comfortable meeting to-day; feel it a great privilege to attend all our meetings for worship and discipline. May I be grateful and try to make a good use of it.

(To be continued.)

Life Begun.

The *Episcopal Recorder* relates an anecdote of a moral, industrious young man, who fulfilled his duties creditably, but had one peculiarity that cropped up on all occasions—a thoroughly discontented spirit. Nothing was right; no weather pleased him; no advantages gratified him; no kindness satisfied him; there was always something wanting. He and his wife were regular in their attendance at meeting, but they had no concern about their souls; and he only coldly, but civilly, assented to any word dropped upon the subject of religion. At the end of five years he left his situation for another of the same kind, with the addition of a little gardening, in which he took some pride. Occasionally some pretty flowers of his rearing were left at the house of his former master, and inquiries made of a kindly nature. Thus passed some years, till one day he called to leave a message. Having giving it, and about to go, a word was spoken as to the importance of eternal things over the things of time. The man's countenance lighted up at once, and, putting his hat on the floor, he said, "Oh, I did so long to tell you what the Lord in sovereign mercy has done for my soul!" Seeing the surprise with which this news was received, he said, "Ah! you may well wonder, as I do, at myself. Just to think of the Lord taking me in hand, and bringing me to know Him and to love Him! It seems past belief—indeed, at times I can't believe it myself." Asking for a few particulars as to this great change, the man, with much simplicity, said, "No one had any hand in it at all but the Lord. He began it and ended it. You know what a discontented creature I was. Nothing pleased me—everything was wrong. I never thought God or man did anything right, for I was always of that discontented turn. God took hold of that sin of mine, and showed me my wickedness. It condemned me day and night. For a year I had no hope, no peace; but, in the midst of all my blindness, the Lord visited me, and cleared off all my sin, and brought in such a heavenly peace that I can never describe. Oh, how different everything looked! I assure you," said the man, with energy and glistening eyes, "from that time everything has changed. The fields, and the garden, and my work, and the weather, seem quite different. I know the change is *here*—in my soul—and I feel it is the Lord's work, and I know to what I owe it." "And to what do you owe it?" was asked. "Why, to sovereign grace," said the man. "No thanks to me, I'm sure. It was the Lord's work, from first to last, and He well deserves the praise."

Working Tools of Great Men.—It is not tools that make the workman, but the trained skill and perseverance of the man himself. Indeed, it is proverbial that the bad workman never had a good tool. Some one asked Opie by what wonderful process he mixed his colors? "I mix them with my brains, sir," was his reply. It is the same with every workman who would excel. Ferguson made marvellous things, such as his wooden clock, that accurately measured the hours—by means of a common penknife, a tool in everybody's hand, but then everybody is not a Ferguson. A pan of water and two thermometers were the tools by which Dr. Black discovered latent heat; and a prism, a lens, and a sheet of pasteboard enabled Newton to unfold the composition of light and the origin of color. An eminent foreign savant once called upon Dr. Wollaston, and requested to be shown over his laboratories, in which science had been enriched by so many important discoveries, when the doctor took him into a little study, and pointing to an old tea tray on the table, containing a few watch glasses, test papers, a small balance, and a blow pipe, said, "There is all the laboratory I have." Stothard learnt the art of combining colors by closely studying butterflies wings. He would often say that no one knew what he owed to these tiny insects. A burnt stick and a barn-door served Wilkie in lieu of pencil and canvas. Berrick first practised drawing on the cottage wall of his native village, which he covered with his sketches in chalk. Benjamin West made his first brushes out of the cat's tail. Franklin first robbed the thunder cloud of its lightning, by means of a kite made with two cross sticks and a silk handkerchief. Watt made his first model of the condensing steam engine out of an anatomist's old syringe. Gifford worked his first problem in mathematics, when a cobbler's apprentice, upon small scraps of leather, which he beat smooth for the purpose; whilst Rittenhouse, the astronomer, first calculated eclipses on his plough-handle.

For "The Friend."

Freedmen's Schools.

In accordance with the instructions given to the Board of Managers at the annual meeting of Friends' Freedmen's Association of Philadelphia, held during our last Yearly Meeting week, the same number of schools have been reopened this year as last, and the same number of teachers are in the field, under the efficient direction of our tried Superintendent, Alfred H. Jones. Most of the schools opened on the 27th of last month, and the reports thus far have been most encouraging; the teachers are welcomed everywhere by both white and colored, and there is the same eager thirst for knowledge.

The Treasury of the Association, however, is empty, and the efficiency of the work greatly depends upon the promptness with which means are furnished to the Board. We would ask those who have so liberally contributed heretofore to this interesting concern, as well as those who have not, to consider whether there is not still a large debt due and unpaid to the Freedmen, and whether it can now be discharged in any more effective way than by furnishing to their children a good education—thus enabling them to care for themselves, and to fill the important duties which have been thrust upon them.

Contributions as heretofore should be sent to Richard Cadbury, Treasurer, at the Provident Life and Trust Company, Chestnut St., above Fourth.

Elliston P. Morris,
President of the Board.

Awakening of Judson the Missionary.—His biographer relates a striking incident in the career of the American missionary, Adoniram Judson. He was a minister's son, and, v able and very ambitious, was early sent college. In the class above was a young n of the name of E——, brilliant, witty, popular, but a determined deist. Betw him and the minister's son there sprang u close intimacy, which ended in the la gradually renouncing all his early beliefs, becoming as great a sceptic as his friend. was only twenty years of age, and it w terrible distress and consternation which fi the home circle, when, during the recess announced that he was no longer a belie in Christianity. He steeled himself aga all softer influences, and with his mind m up to enjoy life and see the world, he joined a company of players at New Y and then set out on a solitary tour. night he stopped at a country inn. Ligh him to his room, the landlord mentioned he had been obliged to place him next to a young man who was exceedingly il all probability dying, but he hoped it w occasion him no uneasiness. Judson ass him that, beyond pity for the poor sick n he should have no feeling whatever. Still night proved a restless one. Sounds c from the sick-chamber—sometimes the m ments of the watchers, sometimes the gr of the sufferer—and the young traveler c not sleep. So close at hand, with but a partition between us, he thought, there i immortal spirit about to pass into eter and is he prepared? And then he thou "For shame of my shallow philosophy! W would E——, so intellectual and clear-hea think of this boyish weakness?" And he tried to sleep, but still the picture of dying man rose up to his imagination. was a "young man," and the young stu felt compelled to place himself on his ne bor's dying bed, and he could not help fa ing what, in such circumstances, woul his thoughts. But the morning dawned, when he came down-stairs he inquired o landlord how his fellow-lodger had passe night. "He is dead," was the answer. "De "Yes; he is gone, poor fellow! The d said he would probably not survive the nig "Do you know who he was?" "Oh, ye was a young man from Providence Colle a very fine fellow; his name was E— Judson was completely stunned. Hours ed before he could quit the house; but he did resume his journey, the words "D lost! lost!" were continually ringing i ears. There was no need for argument. had spoken, and from the presence o living God the chimeras of unbelief an pleasures of sin alike fled away. The rel of the Bible he knew to be true; and tu his horse's head towards Plymouth, he slowly homewards, his plans of enjoyme shattered, and ready to commence that r and uninviting path which, through the d prison at Ava and its rehearsal of martyr conducted to the grave at Maulmain. *Hamilton.*

Natural History, Science, &c.

The Candle-nut Tree of the South Pac one of the most graceful trees of the isl When ripe the fruit is of an olive colo each cell is one seed, encased in a very shell. These kernels, when ripe, furnis islanders with light—indeed the only li the past in the Hervey group. From immemorial it has been woman's work

he forest to collect the ripe fallen fruits. thick outer covering is removed by hand he spot; at home the nuts are half cooked, teamed in an oven; when taken out, the ntest tap of a stone cracks the hard shell, the kernel comes out entire. It is almost ossible to get the kernel out uninjured nout the application of heat. The mid rib cocoa-nut frond is used to skewer some r 30 of these kernels; two or three skewer- tied together with a strip of *hibiscus*-bark, a capital light. It is woman's work to the torch and carefully tend it by knock- off, from time to time, the burnt black ıel. The smell of this torch is most dis- eable.

he native name of the tree and fruit—*tui*- means "sewn-sewn," in allusion to the ing of the baked kernel with the mid-rib ıe cocoa-nut frond for a torch.

rom the heavy fumes of the burning kernel llected in a broken calabash held over torch, the fine lampblack used in tattoo-

he oily nut was often used as food in sea- of extreme scarcity. This unwholesome invariably produces a black ring round eyes.

pending a week on Tauan, on the southern t of New Guinea, in 1872, we had at first vening light. I luckily, however, dis- red two candle-nut trees laden with ripe , which we at once utilized. The savage uans, who previously had no idea of the e of this tree, were not slow in imitating example.—*W. W. Gill in Leisure Hour.*

he Mongoose.—This is a small East Indian ıal of a bold and carnivorous disposition, ewhat like the weasel in its habits, though er and more stoutly built. It is a deadly ny to the Cobra and other serpents which ınd in its native land; and, from the fol- ng description of a combat with one of e dangerous snakes, it appears to be but e affected by the venom of its fangs:

he Mongoose approached the Cobra with ion, but devoid of any appearance of fear. Cobra, with head erect and body vibrat- watched his opponent with evident signs eing aware of how deadly an enemy he to contend with. The Mongoose was soon ıin easy striking distance of the snake, , suddenly throwing back his head, struck ne Mongoose with tremendous force. The ıgoose, quick as thought, sprang back out each, uttering at the same time savage vls. Again the hooded reptile rose on the nsive, and the Mongoose, nothing daunted he distended jaws and glaring eyes of his gonist, approached so near to the snake he was forced, not relishing such close ximity, to draw his head back consider- ; this lessened his distance from the ınd. The Mongoose at once seizing the rable opportunity, sprung at the Cobra's l, and appeared to inflict as well as receive ound. Again the combatants put them- es in a position to renew the encounter; n the snake struck at his wily opponent, again the latter's agility saved him.

he fight had lasted some three-quarters of ıour, and both combatants seemed now ıerve themselves for the final encounter. Cobra, changing his position of defence that of attack, slowly advanced; with ıl courage the Mongoose awaited the ad- ce. As the Cobra was withdrawing his l after he had inflicted a bite, the Mon- goose instantly retaliated by fixing his teeth in the head of the Cobra. This seemed to convince the Cobra that he was no match for his fierce and watchful antagonist; and now no longer exhibiting a head erect and defiant eye, he unfolded his coils and ignominiously slunk away. Instantly the Mongoose was on his retreating foe, and burying his teeth in his brain, at once ended the contest.

The Mongoose, now set to work to devour his victim, and in a few minutes had eaten the head and a few inches of the body, includ- ing the venom so dreaded by all.

After the Mongoose had satisfied his appe- tite we proceeded to examine with a pocket lens the wounds that he had received; and on washing away the blood from one of these places, the lens disclosed the *broken fang of the Cobra deeply imbedded in the head of the Mon- goose.* We have had the Mongoose confined ever since (now four days ago) and it is now as healthy and lively as ever.—*Leisure Hour.*

The chameleon has long been an object of peculiar interest to scientific investigators, because of their curious power of altering their appearance to conform to surrounding objects. Dr. Bacheler, of Midnapore, India, has given in the *Popular Science Monthly* the result of numerous observations of a family of chameleons which he has been keeping. The chameleon does not change its color always to match its surroundings, but its power to hide itself by a change of form is no less won- derful. In a normal state of rest the color is a light pea green, at times blending with yel- low. The least excitement causes transverse stripes to appear running across the back and nearly encircling the body. These stripes occupy about the same amount of space as the groundwork, and are most susceptible to change of color. At first they become deeply green, and, if the excitement continues, gradu- ally change to black. When placed upon a tree the groundwork becomes a deep green, and the stripes a deeper green or black, and so long as tney remain on the tree the color does not change. Placed on the scarlet leaves of the *dracœna* and among the red flowers of the acacia, no change was observed. But its changes of shape are still more remarkable. Sometimes it assumes the form of a disconso- late mouse sitting in a corner; again, with back curved and tail erect, it resembles a crouching lion, which, no doubt, gave origin to its name, *chamai-leon*, or ground lion. By inflating its sides it flattens its belly, and viewed from below takes the form of an ovate leaf. The tail is the petiole, while a white serrated line, which runs from nose to tip of tail over the belly, becomes the leaf's mid-rib. Still again, throwing out the air, it draws in its sides, and at the same time expands itself upward and downward till it becomes as thin as a knife, and then viewed from the side it has the form of an ovate leaf which lacks a mid-rib, but the serrated line of the belly and the serrated back simulate the serrated edges of a leaf. When thus expanded it has also the power to sway itself so as to present an edge to an observer, thus greatly adding to its means of concealment. Half a dozen chameleons placed in a small tree, not three feet in diameter across the top, are very diffi- cult to discover, although one is certain they must be there. Dr. Bacheler used to tie bits of scarlet wool to their loins to make them visible. Conecalment like this is practised by a number of our common American caterpil- lars, but its higher organization makes the fact in the chameleon far more curious.—*Chris. Advocate.*

Rag-Bushes.—On the west coast of Ceylon, there was a vast collection of rag offerings suspended to the bushes through which the road was cut. It went by the name of "rag- fair," and there were miles of it. They were said to be offerings to the goddess "Kali," (who in the midst of them had a temple and well), to propitiate her and obtain her pro- tection against the dangers of the way, espe- cially those of wild beasts.—*E. Layard, in Nature.*

Bags of Spiders'-web.—A large spider of a species common all over Polynesia, and here also in New Caledonia, produces a very thick, strong web. When no work is going on in the plantations, the imported Pacific Islanders amuse themselves by wandering about the bush, armed with a frame work of cane in the shape of an elongated cone, affixed to a long stick. This they twist round and round in the spiders' webs till it is coated, some- times half an inch thick with the viscous fabric. They then untie the fastenings and draw out the strips of cane, when the bag be- comes like a long night-cap. I have one be- fore me now, over a yard long, a foot across, and pretty thick, which does not weigh one ounce! It is yellow. The New Caledonian ones are usually grey.—*E. Layard, in Nature.*

Habit of Cattle.—In the colony of Natal the cattle have an extraordinary liking for bones. They will stand for hours with a bone in the mouth, quietly munching, sucking, or perhaps more correctly speaking, levigating the bone with the tongue. I have not heard that cattle have the same habit in other colonies of South Africa, but I have been told that cattle ex- hibit the same taste in some parts of South Australia.

In Natal there is, I believe, a scarcity of chalk and limestone in the geological forma- tion. Will this fact account for the habit? Do the cattle lick bones in search of lime?—*H. C. Donovan, in Nature.*

THE FRIEND.

ELEVENTH MONTH 15, 1879.

The Yearly Meeting of North Carolina which was recently held, commenced on the 30th of 10th month, and closed on the 4th of 11th month. The Representative Meeting [Meeting for Sufferings], and the Meeting on Ministry and Oversight [formerly the Meet- ing of Ministers and Elders] assembled on the day previous to the general Yearly Meeting.

Among the subjects which claimed atten- tion was the collection and preservation of the records and valuable papers of the Yearly Meeting and its branches. These are now scattered in different places. The small fire- proof safe at the Yearly Meeting-house at New Garden was not thought suitable to place them in; and the suggestion that a brick vault be built for their reception was referred to a committee for examination.

The condition of the Meeting-houses was reported on by a committee, who stated that 16 new houses had been built since the war, and that four others ought to be rebuilt.

Reference was made to the Monthly Meet- ing libraries throughout the Yearly Meeting, which it was thought would be more used, if

some additions of recently-written works were made to them. The report on this subject called forth remarks from several Friends, who were desirous that the older portions of our literature should not be neglected. It was thought they equalled or surpassed in interest, instruction and edification, anything of more modern date. It was recommended that our members generally should read Sewel's History and George Fox's Journal; and Barclay's Apology was specified as a work that had been peculiarly blessed in spreading a knowledge of our principles, and convincing others of their truth.

In the Meeting on Ministry and Oversight, the importance of the ministers being sound in the doctrines of the Society was brought to view; and it was suggested that it would contribute to this if they were required to sign a written statement of doctrines, to be drawn up for that purpose. This proposition was objected to; and the experience of the Church of England was related, where elaborate provisions of that kind entirely failed to secure uniformity of doctrine. It was thought the true remedy for the difficulty that was feared, was to be found in an increased care and religious weight in the meetings which confirmed the acknowledgment of the gift of the ministry. The proposition was set aside.

The frequent instances of capital punishment in the State of North Carolina which had recently occurred were brought to notice, and the subject was referred to a committee, that, if way opened for it, they might prepare an address to be sent to other religious organizations, calling their attention to this matter.

The answers to the Queries showed an unexpected deficiency in the attendance of meetings; as well as to the preservation of love and unity, as to which exceptions were made by five of the eight Quarterly Meetings. The neglect in attending meetings was dwelt upon by a Friend who had recently been visiting in some parts of the Yearly Meeting, and who gave a sad picture of the smallness of the week-day gatherings in places where no notice had been given of the coming of a stranger.

The annual inquiry as to the use and cultivation of tobacco, showed that a very large proportion of their members are implicated in these practices. Some very sensible remarks on the physical and other evils resulting therefrom were made by a physician who was present.

The statistical reports gave the whole number of members as 4859, being an increase of 299 during the year. Of these 1324 were between 6 and 21 years of age—a proportion of children far in advance of what we find in some of the richer sections of our country, and where other pursuits than agriculture are principally followed.

The committee to whom had been referred the request of Friends in East Tennessee for the establishment of a new Yearly Meeting there, reported against it. It was then proposed and agreed upon that the next Yearly Meeting of North Carolina should be held at Maryville, Tennessee, commencing on the 13th of 8th month. The distance between New Garden and Maryville by carriage road—crossing the mountains—is more than 300 miles. To go by rail, one must go as far north as Lynchburg in Virginia, which requires a much longer journey.

The meeting decided to appoint a standing committee of five persons, three men and two women, to join with other similar committees in forming an "American Missionary Board."

We defer to our next number some further notice of the proceedings of the Yearly Meeting.

SUMMARY OF EVENTS.

United States.—The ship Lady Octavia, from the Delaware Breakwater for New York, collided with the steamer Champion, from New York for Charleston, striking the steamer amidships and sinking her in five minutes. Thirty-two lives are reported lost. The collision occurred thirty-five miles off the capes, at four o'clock on the morning of the 7th.

The annual report of the Appointment Division of the Post-office Department, shows the number of post-offices in operation in the United States on the 30th of 6th mo. last, was 40,855. There were 2676 offices established, and 1079 discontinued during the year. Out of the total number of postmasters, 1711 are appointees of the President; the remainder are filled by appointment of the Postmaster General. It is estimated there are now over 100,000 persons directly connected with our postal service.

Dr. Fischer, of the Imperial German Post-office, has recently published an interesting pamphlet, giving the letter post of the world, for 1873, at 3,300,000,000 letters; and the numbers have increased daily. Postal cards were first brought into use in 1865, and are now employed in almost every country in the world. The parcel post is stated to be in the first stage of development. The number of telegraphic dispatches sent in 1877, amounted for the whole globe to nearly 130,000,000. More than one-third of the telegraphic dispatches are private, dealing with personal concerns.

The estimates for our Consular and Diplomatic Service for the fiscal year, will exceed by about $96,000 those of the current year. An appropriation of $2,750,000 will be asked for the taking of the census next year.

The steamer Naples left Savannah for Liverpool on the 7th inst., with 6,513 bales of cotton—the largest clearance ever known from that port.

A house-to-house sanitary inspection has been commenced in Memphis, under the auspices of the National Board of Health.

The Arkansas River is entirely dry at the Big Bend in the Indian Territory. The corn crop in portions of the territory is very short, and much suffering is anticipated.

A delegation of Indians, representing a dissatisfied part of the Sacs and Foxes, and Iowa tribes, visited Washington the past week, to ask permission to move their tribes to the Indian Territory. A large proportion of these tribes cultivate the soil, own houses and fruit trees. Secretary Schurz informed them it would be foolish for them to abandon their homes, and encouraged them to habits of industry, to send their children to school, and thus become prosperous as their neighbors.

The Choctaw nation, which numbers about 17,000 people, has forty schools and two academies. It also pays for the college education of twenty-two students in the States. The office of Superintendant of Education is elective, and has been held by the Choctaws for four years.

There were eight yellow fever deaths in Memphis last week, a majority being lingering cases.

The steamship Nurenberg arrived at New Orleans on the 8th, from Bremen, with four hundred immigrants, including eighty English farmers. Most of the immigrants are for Texas.

The whaling schooner Petrel, from New Bedford, was wrecked at sea on the 28th ult. There were 21 persons on board, 15 of whom were lost.

Four three-story brick buildings, in Kansas City, Mo., occupied by cracker and candy manufacturers, tumbled down about 3 o'clock on the afternoon of the 7th inst. One hundred and seven persons, mostly boys and girls, were at work in the factory, but only five were killed.

The mortality in this city for the past week numbered 237; 145 of whom were adults. In New York, for the same period, there were 492 deaths.

Markets, &c.—The following were quotations for the 8th. U. S. bonds, 6s, 1881, 106½; 5's, 102½; 4½'s, 1891, registered, 105½; do. coupon, 106½; 4's, 1907, 102½.

Cotton continues in fair demand and prices were steady. Sales of middlings at 11½ a 11¾ cts. per pound for uplands and New Orleans.

Petroleum.—Crude, 7 cts. in barrels, and standard white at 7½ cts. for export, and 8 cts. per gallon for home use.

Flour.—There was rather more inquiry, but were unchanged. Sales of 2100 barrels, including nesota extra, at $6.25 a $6.75; Penna. do. $6.30 a $ western do., $6.50 a $7, and patent and other grades, $7.25 a $8.25. Corn meal, $3.15.

Grain.—Wheat is in better demand and 2 cts bushel higher. Sales of 10,000 bushels, includi jected, at $1.33 a $1.34; red, at $1.36 a $1.37; m $1.35, and amber, $1.38 a $1.40. Rye is dull a 90 cts. Corn is firmer, but very quiet. Sales of 1 bushels, including mixed and yellow, at 58 a 5 Oats are steady. Sales of 7,000 bushels, incl mixed, at 41 a 42½ cts., and white at 43½ a 45 cts. receipts to-day were as follows: 400 barrels flour, 4 bushels wheat, 26,000 bushels corn, 500 bushel 14,000 bushels oats, 6,000 bushels barley.

Pig Iron.—There is less doing and prices buyers. Sales are reported at $28 a $31 for Foundry; $27 a $29 for No. 2 do.; $27 a $28 for Forge, and $25 a $26 per ton for white and mottled Steel rails have advanced. Sales at $60 a $65 pe Iron rails have also advanced, with sales at $50 per ton. Nails are quoted at $3.60 per keg.

Hay and Straw market for week ending 11t 8th.—Loads of hay, 228; loads of straw, 33. Av price during the week: Prime timothy, 90 cts. per 100 pounds; mixed, 75 a 85 cts. per 100 pc Straw, $1 a $1.20 per 100 pounds.

Beef cattle were dull and lower this week—450 arrived and sold at the different yards at 2½ a 5 and a few choice at 5½ cts. per lb. Sheep were lower—17,000 head sold at the different yards a 5¼ cts. Lambs were inactive. Sales at 4¼ a 6 ct lb. Hogs.—Prices were a fraction lower—6,000 arrived and sold at the different yards at 5½ a per lb. Cows were dull—250 head arrived and s $30 a $55 per head.

Foreign.—The Irish Land League has adopt address drafted at the meeting of the National League, calling on the farmers for practical assi in the efforts making towards securing the soil land for those who cultivate it, with a view to t tablishmest of a peasant proprietary.

A tunnel under the river Mersey, between Live and Birkenhead, has been projected. Its esti cost is $2,500,000, and the Town Council, the M Docks and Harbor Board, and the railways h termini at Birkenhead, are expected to co-oper the enterprise.

The experiment of lighting the reading room British Museum by electricity began on the 20th month, and is to continue four months. There a lamps of 5,000 candle power, and the brilliancy illumination is said to exceed that of day light.

The steamer Faraday arrived at Halifax on t inst., having completed the laying of the new cable, from Brest to St. Pierre. She is now layi cable between the latter point and Cape Cod.

A dispatch from Brussels to the *Pall Mall* says: A great improvement has suddenly become fest in the mental condition of Carlotta, widow ex-emperor Maximillian, of Mexico, and the co restoration of her sanity is now considered possi

Among the items of Danish progress, one of th remarkable is the rapid increase of her shippi particularly in the building of steamers. Dur last four years, there were built 180 steamers, of tonnage, 12,340 horse power.

Twelve hundred immigrants arrived at Toro month, a large majority of whom either settled tario, or went to Manitoba. This is an increase over the same month last year.

Married, at Friends' meeting-house, Germ Philada., on the 4th of 9th month, 1879, Wil Cooper, of Camden, N. J., to Phebe E. H. M hall, of Germantown.

———, at Friends' Meeting, Parkersville, Fi 10th mo. 16th, 1879, Henry Marshall, of Co., Pa., and Jane H., daughter of Lewis P. of Delaware Co., Pa.

———, 10th mo. 9th, 1879, at New Garden of Friends, Winona, Ohio, Abram, son of Benj and Ellen Stratton (the former deceased), to H D., daughter of Alfred and Ann Brantinghan the aforesaid place.

Died, on the 27th of 10th month, 1879, Coates, in the 83rd year of her age, a membe Western District Monthly Meeting of Phila "Blessed are the pure in heart."

WILLIAM H. PILE, PRINTER,
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For "The Friend"

xtracts from the Diary and Letters of Ebenezer Worth.

(Continued from page 110.)

The compiler of these extracts has thought might be a satisfaction to the reader to now, that the selections as published are not olated passages occurring here and there nly in the diary of our beloved friend. The ntries are not of daily occurrence; some mes weeks, months, and even years have assed without any record appearing to have een made and preserved. They seem to have een written only under a fresh feeling of ratitude or duty at the time. The whole urnal appears to be an almost continued xpression of grateful feelings for mercies reeived. That he had trials, and some of them f a very peculiar character, his intimate iends well know; but through Divine Grace, e was enabled to bear them with patience, oubtless, however, many times wearing the ackcloth underneath when he appeared not nto men to fast.

"1860. 3rd mo. 3rd. Called to see a sick iend—was comforted in the sick room.

3rd mo. 6th. Had sore throat and some ain in my head last night. These slight inispositions seem like warnings to us; may ney be received as dispensations of mercy.

7th mo. 23d. It is humbling to look back n the past and be favored to see our many nortcomings. Without the Great Head of ne Church is pleased to enlighten us and now us our true state and condition, I think e cannot know them,—we are in darkness nd insensibility. I do esteem it a very great avor and an unmerited mercy that He conescends to show us our true state, with kind nvitations to return unto Him and be saved. hope my trust is in my Divine Master, not n my own wisdom and strength. I think I el encouraged to look to the blessed Master or mercy, and have at seasons of late been ruly comforted in feeling sweet love to Him. Oh the necessity of being continually on the atch, lest the world and the things of it enumb our best feelings, and draw us aside om a faithful discharge of religious duty.

8th mo. 24th. May the writing down of the nany blessings and kind dealings of a meriful Providence to me, a poor unworthy sinner, be of some use to myself, if I should be pared, in days to come; they are worthy to e held in sweet remembrance with deep feelngs of gratitude to the Giver of all our blessings. Our meetings have been very comfortable for several weeks (past). If we are only favored to feel the Great Head of the Church to be with us to minister to us, it is all we need desire. I believe the living members of his church militant desire to hear from Him, and from such as He calls and qualifies to minister.

10th mo. 1st. I think I have been favored with a pretty satisfactory evidence that it will be right for me to attend the ensuing Yearly Meeting of Ohio, in company with P. W. R. and A. C. I esteem it a favor to have a clear sense of what is required of us, beyond doubting. The comfortable feeling I have at seasons been favored with, is encouraging. Humility and watchfulness is very necessary in seasons of prosperity.

10th mo. 4th. * * * Left home to attend Ohio Yearly Meeting. Left Downingtown half hast one P. M.; were detained on account of the engine being out of order; got another at Parkesburg, took supper at Altoona, after which sleep seemed to leave me; feeling pretty comfortable and there being some moonlight, I was interested in looking at the wild mountain scenery. The works of our Divine Master (are) very beautiful and interesting when the mind is prepared to enjoy them. We were mercifully favored to arrive at the Boarding School, where we had a comfortable home during the time of Yearly Meeting, the school being vacated.

10th mo. 6th. Attended the meeting of ministers and elders; thought it was a favored comfortable meeting; P—— had some service in the meeting. The Queries were all read and answered, then adjourned till Third-day morning, I think to 8 o'clock. In the afternnon of Seventh-day, attended the Meeting for Sufferings. I think about thirty-two members present. There were two memorials read for deceased Friends. Went home in the evening with N. H. First-day morning attended Harrisville Meeting; in the afternoon (that) at Mount Pleasant, which was pretty comfortable. * * * Fifth-day morning a meeting for worship was held, commencing at 10. The Yearly Meeting convened again at 3 P. M. A number of subjects were before the meeting and settled pretty satisfactorily. I thought the meeting was, in unmerited mercy, favored to close under a precious covering, which I thought brought Friends nearer together,—a favor which I hope many will remember with feelings of gratitude. Sixth-day morning took cars at Bridgeport, and was favored to get home safe, with peace of mind.

11th mo. 18th. I have (been) for several weeks favored and much comforted in our religious meetings. May there be an increase of humility and faithfulness, (it is much wanting in me), the whole surrender of the heart to Him to whom it is due, and from whom we receive every blessing.

12th mo. 14th. I changed my seat to the bench occupied by Samuel Cope, father, and Wm. N. Scarlet, at the request of Samuel Cope. The three Friends who occupy this bench are getting old, and seem as if they might not occupy it long. It is a humbling consideration; may those who are younger be livingly concerned to take their places in the church when they are removed. I have been much less troubled with drowsiness in meetings of late; my mind less inclined to wander, and I trust I have in a degree been favored to feel something of the responsibility that rests upon persons who occupy an upper seat in religious meetings.

1861. 1st mo. 3d. Our Preparative Meeting was pretty well attended. It was a quiet solid meeting. I think those in attendance have reason to be thankful they were there. After taking my seat some of my late trials were brought to mind; it seemed to me they afforded an excellent opportunity to exercise Christian patience, which might prove of great use to us, and our example of much use to others.

1st mo. 16th. I have, I think, been favored of late to feel a quiet settled state of mind in our religious meetings, and I trust at seasons, through unmerited mercy, have felt my mind clothed with the spirit of supplication for myself, for those assembled with us, and for our country on account of the truly distressing state of things between the Northern and Southern States.

1st mo. 31st. Yesterday attended Birmingham Monthly Meeting, held at West Chester, to me pretty comfortable. They read and answered the Queries, and the subject of recommending W. K. as a minister was before the meeting, united with, and the subject forwarded to the Select Quarterly Meeting. My business in going to West Chester was to meet J. S. and the Quarterly Meeting's committee which was appointed to assist in settling a case of difficulty of near nineteen years standing. I hope through Divine help we were enabled to make some progress towards a settlement of this very unpleasant difficulty. Were the pure principles of the Christian religion that we make profession of only lived up to, such difficulties, if they should at all arise, would be very short-lived. I have felt the great necessity of being more humble and watchful, a living near to the Fountain of all good, that I may be prepared, when it may please Him who made me, to take me from works to rewards.

(To be continued.)

An English paper recalls the story of Pelham, M. P. for Shropshire, in 1822, and the salt duty. Pelham was strongly of opinion that honorable members were not aware how great a punishment to the poor it was to be deprived of this condiment, so he had two great basins of gruel prepared and taken down to the House, one with salt and the other without, which he insisted on the Opposition tasting. The effect was salutary, for in the following year the tax was abated.

Witnessing the Truth.

[We find in one of the religious papers the following touching narrative, said to be written by S. H. Hammond, formerly editor of the Albany *State Register*. He was an eye-witness of the scene. The use of the phrase "Word of God" for the Bible, by the child, in her examination, is in accordance with common usage among the members of other religious societies than our own, but is objectionable from its confounding two distinct things—for the Apostle John expressly states that "The Word was God." It is better, therefore, to use such language as will conform to the claim which the scriptures make for themselves—that they are records which "Holy men of old wrote as they were moved by the Holy Ghost."

So also, if their eyes were not blinded by popular usage, most sensible men would see the gross inconsistency of administering an oath to the child with an open Bible before it, which condemns all swearing in the most positive and unequivocal terms—"Ye have heard that it hath been said by them of old times, Thou shalt not forswear thyself but shalt perform unto the Lord thine oaths; but I say unto you, Swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by thy head, for thou canst not make one hair white or black. But let your communication be, yea, yea, nay, nay, for whatsoever is more than these cometh of evil."

The lesson which the child's good mother had taught her, "Thou shalt not bear false witness against thy neighbor;" and the responsibility which she was under to her Heavenly Father to speak the truth, would have had their proper effect on her mind, without being accompanied by the violation of another of the Divine commands—equally binding, as it seems to us.—Eds.]

A little girl, nine years of age, was offered as a witness against a prisoner who was on trial for a felony committed in her father's house.

"Now, Emily," said the counsel for the prisoner, upon her being offered as a witness, "I desire to know if you understand the nature of an oath?"

"I don't know what you mean," was the simple answer.

"There, your honor," said the counsel, addressing the court, is anything further necessary to demonstrate the validity of my objection? This witness should be rejected. She does not comprehend the nature of an oath."

"Let us see," said the judge, "Come here my daughter."

Assured by the kind tone and manner of the judge, the child stepped toward him, and looked confidingly up in his face, with a calm, clear eye, and in a manner so artless and frank, that it went straight to the heart.

"Did you ever take an oath," inquired the judge. The little girl stepped back with a look of horror; and the red blood mantled in a blush all over her face and neck as she answered, "No, sir."

She thought he intended to inquire if she ever blasphemed.

"I do not mean that," said the judge, who saw her mistake. "I mean were you ever a witness before?"

"No, sir; I never was in court before," was the answer. He handed her the Bible open.

"Do you know that book, my daughter?"

She looked at it and answered, "Yes, sir, it is the Bible."

"Do you ever read it?" he asked.

"Yes, sir, every evening."

"Can you tell me what the Bible is?" inquired the judge.

"It is the Word of the great God," she answered.

"Well, place your hand upon this Bible, and listen to what I say;" and he repeated slowly and solemnly the oath usually administered to witnesses.

"Now," said the judge, "you have sworn as a witness, will you tell me what will befall you if you do not tell the truth?"

"I shall be shut up in the State prison," answered the child.

"Anything else?" asked the judge.

"I shall never go to Heaven," she replied.

"How do you know this?" asked the judge.

The child took the Bible, and turning rapidly to the chapter containing the commandments, pointed to the injunction "Thou shalt not bear false witness against thy neighbor." "I learned that before I could read."

"Has any one talked with you about being a witness in court here against this man?" inquired the judge.

"Yes, sir," she replied. "My mother heard they wanted me to be a witness, and last night she called me to her room, and asked me to tell her the Ten Commandments; and then we kneeled down together, and she prayed that I might understand how wicked it was to bear false witness against my neighbor, and that God would help me, a little child, to tell the truth as it was, before Him. And when I came up here with father, she kissed me, and told me to remember the Ninth Commandment, and that God would hear every word that I said."

"Do you believe this?" asked the judge, while a tear glistened in his eye, and his lip quivered with emotion.

"Yes, sir," said the child, with a voice and manner that showed her conviction of its truth was perfect.

"God bless you, my child!" said the judge; "you have a good mother. This witness is competent," he continued. "Were I on trial for my life, and innocent of the charge against me, I would pray God for such witnesses. Let her be examined."

She told her story with the simplicity of a child as she was, but there was a directness about it which carried conviction of its truth to every heart. She was rigidly cross examined. The counsel plied her with infinite and ingenious questioning, but she varied from her first statement in nothing. The truth as spoken by that little child, was sublime. Falsehood and perjury had preceded her testimony. The prisoner had intrenched himself in lies, until he deemed himself impregnable. Witnesses had falsified facts in his favor, and villainy had manufactured for him a sham defence. But before her testimony, falsehood was scattered like chaff. The little child, for whom a mother had prayed for strength to be given her to speak the truth as it was before God, broke the cunning devices of matured villainy to pieces like a potter's vessel. The strength that her mother prayed for was given her, and the sublime and terrible simplicity—terrible I mean to the prisoner and his associates—with which she spoke, was like a revelation from God Himself.

George Fox.

The following tribute to George Fox, fro the pen of Thomas Carlyle, may prove i teresting to some of the readers of "T Friend."

"Perhaps the most remarkable incident modern history, says Teufelsdröckh, is n the Diet of Worms, still less the battle Austerlitz, Waterloo, Peterloo, or any oth battle; but an incident passed carelessly ov by most historians, and treated with some d gree of ridicule by others; namely, Geor Fox's making to himself a suit of leath This man, the first of the Quakers, and trade a shoemaker, was one of those, to who under ruder or purer form, the Divine Idea the Universe is pleased to manifest itself; a across all the hulls of ignorance and earth degradation, shine through, in unspeakab awfulness, unspeakable beauty, on their sou * * Sitting in his stall; working on tann hides, amid pincers, paste-horns, rosin, swin bristles, and a nameless flood of rubbish, th youth had nevertheless a living Spirit belon ing to him; also an antique inspired volum through which, as through a window, it cou look upwards, and discern its celestial hom The task of a daily pair of shoes, coupled ev with some prospect of victuals, and an hon able mastership in cordwainery, and perha the part of thirdborough in his hundred, the crown of long faithful sewing,—was n wise satisfactory enough to such a mind; b ever amid the boring and hammering ca tones from that far-off country, came spl dors and terrors; for this poor cordwainer, we said, was a man; and the temple of i mensity, wherein as man he had been sent minister, was full of holy mystery to him.

The clergy of the neighborhood, the dained watchers and interpreters of that sa holy mystery, listened with unaffected tedi to his consultations, and advised him, as t solution of such doubts, to 'drink beer a dance.' Blind leaders of the blind! For wh end were their tithes levied and eaten: what were their shovel-hats scooped out, a their surplices and cassock aprons girt o and such a church-repairing, and chafferi and organing, and other racketing, held o that spot of God's earth,—if man were a patent digester? Fox turned from the with tears and a sacred scorn, back to leather-parings and his Bible. Mountains encumbrance, higher than Ætna, had b heaped over that Spirit; but it was a spi and would not lie buried there. Throu long days and nights of silent agony, it str gled and wrestled, with a man's force, to free; how its prison-mountains heaved swayed tumultuously, as the giant spirit sh them to this hand and that, and emerged i the light of Heaven! That Leicester sh shop, had men known it, was a holier pl than any Vatican or Loretto-shrine. " bandaged, and hampered, and hemmed groaned he, "with thousand requisitions, ligations, straps, tatters, and tagrags, I neither see nor move; not my own am I, the world's; and time flies fast, and Hea is high and hell is deep; man! bethink t if thou hast power of thought! Why n what binds me here? Want, want!—Ha what? Will all the shoe-wages under moon ferry me across into that far lan light? Only meditation can, and de prayer to God. I will to the woods: the low of a tree will lodge me, wild berries

d me; and for clothes, cannot I stitch my-lf one perennial suit of leather!"

Historical oil-painting, continues Teufels-ckh, is one of the arts I never practised; erefore shall I not decide whether this sub-t were easy of execution on the canvas. t often has it seemed to me as if such first tflashing of man's freewill, to lighten more d more into day, the chaotic night that reatened to engulf him in its hindrances and honors, were properly the only grandeur ere is in history. Let some living angels Rosa, with seeing eye and understanding art, picture George Fox on that morning, hen he spread out his cutting-board for the t time, and cuts cowhides by unwonted tterns, and stitches them together into one ntinuous all-including case, the farewell rvice of the awl! Stitch away, thou noble ox; every prick of that little instrument is icking into the heart of slavery, and world-orship, and the mammon-god. Thy elbows rk, as in strong swimmer-strokes, and every roke is bearing thee across the prison-ditch, ithin which vanity holds her workhouse and gfair, into lands of true liberty; were the ork done, there is in broad Europe one *free an*, and thou art he!

Thus from the lowest depth there is a path the loftiest height; and for the poor also Gospel has been published. Surely if, as 'Alembert asserts, my illustrious namesake, iogenes was the greatest man of antiquity, ly that he wanted decency, then by stronger ason is George Fox the greatest; and greater an Diogenes himself; for he too stands on e adamantine basis of his manhood, casting ide all props and shores; yet not, in half vage pride undervaluing the earth; valuing rather, as a place to yield him warmth and od, he looks heavenward from his earth, d dwells in an element of mercy and wor-ip, with a still strength, such as the cynic's b did nowise witness. Great, truly, was at tub; a temple from which man's dignity d divinity was scornfully preached abroad; t greater is the leather hull, for the same rmon was preached there, and not in scorn t in love."

Living by Cheating.—A man has something sell. He proposes to obtain for it, not hat it is worth, but what any person can be eceived and persuaded to give; and the man ho knows how to deceive and beguile his eighbor into paying twice the value of an rtiele is held to be keen and shrewd. In the ng run it may be fairly questioned whether ny bargain is a good bargain for the seller nless it is also a good bargain for the buyer.

The man who undertakes to do business on e principle of deceiving and cheating will o well to remember that it is not wise to ke too narrow a view of these matters. If fifty men in a community each contrives the course of a year to cheat each of the thers to the amount of fifty dollars, pray ll us how much better off any of them will e at the year's end? Each of them has ained twenty-five hundred dollars by his wn rascality, and lost twenty-five hundred ollars by the rascality of his neighbors. But ost of them expect to gain, but do not ex-ect to lose; they regard themselves as very smart," and in this opinion no doubt they are rrect; but they make the very common istake of supposing that because they are ise everybody else is foolish. The keenest of them in the course of a life-time find their match, and perhaps lose in a day everything which they accumulate through years of craft and guile.

All business done upon this basis of deception, cheating and rascality is everyway unsatisfactory. It ruins many, it really helps none. The long lane of crookedness and craft turns at last, and turns down hill. The only safe and proper way to do business is to do it honestly; and if men are unwilling to do this, much as they think they gain, they will find in the end that their loss is greater. Absence of honesty causes loss of confidence; loss of confidence causes financial panics and disasters; swindling, stealing and defalcations rob men of their rights, and send them out into the community as tramps and beggars, enemies to society, and tempted to avenge their real or fancied wrongs wherever they can find opportunity; and finally come anarchy and revolution, in which the ill-gotten gains of generations go down in seas of fire, and blood, and desolation. The remedy for panics is confidence; the foundation of confidence is honesty and integrity; and the foundation for honesty and integrity is the fear of the Lord, which is the beginning of wisdom.—*Common People.*

For "The Friend"

True and False Warmth in Ministry.

Job Scott mentions in his journal, that when in New York city in 1790, he had a meeting appointed. Of this he says,—"It was large, and dear Isaac Everett, of Pennsylvania, now on his return from a religious visit into New England, was livingly opened and favored in this evening meeting. He is indeed an eminent minister of the gospel; scarce attended with any degree of warmth or animation in his ministry, but what is purely divine. Oh! that this was the case with all. But, alas! the mixtures!—the affectionate emotions!—how many take these for gospel power! 'The passionate preacher, said Samuel Fothergill in a letter to a friend, 'hath affected the passionate hearer; both have been in raptures and neither of them edified.' And adds, 'Mistake not the warmth of the passions for the gospel authority. The first is like the rattling thunder, which frights but never hurts; the last is like the lightning from the East, which illuminates, and, at times, breaks through all opposition, and melts every obstruction.'

"This kind of preaching has abundantly too much place among us as a people. May every hint, such passionate preachers meet with, be treasured up by them, and not soon be forgotten; seeing so great is the need of a reformation herein, even among many who scarcely suspect themselves of any fault in this respect, and yet are almost always in their testimonies putting too a little strength of their own, as if they were ashamed to appear so weak and little as truth would make them, were they reduced to an entire dependence on its holy help. And yet, this is the only way to come forth in strength and clearness, though not in such haste as active self may desire. But every creaturely addition will, in degree, prevent our arising in the life and purity of the gospel. And yet many praise this kind of animated ministry, and so hurt the poor instrument, who all the while is greatly in need of help; but alas! in the low state of things, is likely but seldom, if at all, to meet with it from any of the brethren, in some places. For, there are too few who are enough acquainted with true silence to prefer it before a noise and sound of words, in the warmth and influence of creaturely vehemence. To distinguish this from the real warmth of truth, requires a deep dwelling in the root of life, where no false heat can pass for the genuine, nor any specious mixture for the simple, unmixed gospel ministry."

Cigarette Smoking.

BY CHAS. B. KELSEY, M. D.

It is not uncommon in Cuba where cigarette smoking is the general way of using the weed—to have a native offer you a cigar when you tell him you have smoked enough already. He does not wish you to be sick or uncomfortable, and he gives you something mild—something that can hurt nobody. He does not offer you more cigarettes, but a cigar. The fact, shortly stated, is, that there is no way in which the effect of tobacco can be obtained so quickly and powerfully as by a cigarette; and the fact has its explanation in the habit of inhaling the smoke, which is the characteristic of cigarette smoking. To a confirmed cigarette smoker a cigarette is by no means the same as a cigar. It is something more powerful, different in effect, more seductive, and it acts instantaneously. The difference may, perhaps, be expressed in the following proportion: As the number of square inches of mucous membrane in the mouth is to the 130 square yards of membrane of the lungs, so is the effect of a whiff of smoke taken in the ordinary way to the effect of one inhaled. Such a proportion is not entirely accurate, but it serves to express the idea, and explain the difference in effect.

A man may have smoked the strongest cigars for years, and consider himself beyond the reach of any unpleasant effect. Let such an one take a strong cigarette, inhale deeply one whiff of the smoke, and in less time than it takes to write it he will be dizzy, sparks will flash before his eyes, he will stagger, and, perhaps, lean against something for support. What has happened? An instantaneous shock to his nervous system. A foreign body has been taken into the lungs, and by the nearest possible way it has come into contact with the blood on the other side of the delicate transparent lung tissue, and been carried to the heart. The membrane is formed for the passage of gases in respiration, and is the most delicate and sensitive in the body. Compared with it, the mucous membrane of the mouth bears the same relation that a heavy blanket might bear to a cobweb.

And now as to some of the growing evils of the habit. Physicians are accustomed to recognize a certain form of heart trouble under the name of tobacco heart. A man may have such an organ before he suffers in any other way, and when he gets it he thinks he is going to die. For the first time in his life he becomes conscious that he has a heart, and an exceedingly unpleasant form of self consciousness it is. It beats when he goes up stairs as it never did before. He is sitting up late and somebody knocks at his door, or a messenger comes to him with an unexpected telegram, and an entirely new sensation comes over him, as though his very life's blood had suddenly stopped flowing. He masters himself in a moment, and by and by he wonders what could have startled him so at such a simple

thing, and is inclined to be ashamed of himself for having been afraid. "It was nothing," he says to himself, and, indeed, it was not very much—only his heart suddenly failed him, not only in a mental but physical sense.

It ought to have gone on quietly with its seventy or eighty pulsations a minute, but it didn't. It stopped for the fraction of a minute, and then it picked itself up again, gave one or two spasmodic throbs, and after awhile settled down to its work. If it had stopped a little longer he would have fainted. If it had not picked itself up again he would have died; but it always does.

What does this mean? In a smoker, simply that his nervous system is showing the effects of tobacco, and showing them in the organ which is, perhaps, the quickest to manifest any nervous disturbance—the heart. Fortunate is he who regards nature's warning and stops at this point; for this first fluttering of the heart is a valuable sign to one who understands its significance, and if it is disregarded worse is to follow.

There is another train of symptoms, which may come either before or after this functional heart trouble, from the same cause. A man who used to do his day's work merrily, whose body answered to every call of his ambitious spirit, whether for work or play, begins to feel that he is not the same, and to wonder why he cannot do as once he did. He never used to know what it was to be tired, except at night after a hard day's work, and then he went to bed and slept eight solid hours without a dream. Now he is tired in the morning, no matter how much he has slept; and no matter how tired he may be when he goes to bed, he does not sleep. His work is an effort and a drag. It requires a man who lives by his brain to appreciate this, and fully understand what it means. A day laborer does not know. His nervous system is of a healthy, solid type, and is not easily deranged. But the professional man, the man who uses his wits and lives by them, either in a profession which is his business, or in a business which is not professional—the clergyman who sits down to his sermon and cannot, simply and absolutely *cannot*, write; the literary man, who would gladly give all he has if he could sit down to his work with his old *vim* and spirit; they appreciate it fully. These are the men who feel the lack of that most delicate and most complex of all the results of a perfectly harmonious working of all the vital phenomena—nerve force—most seriously. Without it they are shorn of their power; with it they are the brain and nerve of the social system. Theirs it is to plan, for others to execute; to lead, for others to follow.

When we enter a foul air from the street we feel the effect and know the cause. But when we shut up a room, and sit in it till the air becomes close, we gradually grow stupid and nervous and uncomfortable; our head begins to ache; but still we struggle on with our work, till finally it grows unendurable, and at last it strikes us that the windows are all closed, and the thermometer at eighty, and the air heavy and poisonous. We step out, get the fresh breeze, and are ourselves again. Most people are educated up to the point of knowing good air from bad, very few to the knowing of the influence of tobacco when shown in the same way.—*Christian Advocate.*

"*She Died Free.*"—Soon after the war a physician was travelling in Chambers County and saw a colored woman lying a little from the road in an old uninclosed field, with a boy about ten years of age sitting by her side. Said the doctor to the boy, "Who is that on the ground?" "My mother," answered the boy. "Is she dead?" "Yes," answered the boy, "but, thank God, *she said she died free.*"

Selected.

THE USE OF TEARS.

Be not thy tears too harshly chid,
Repine not at the rising sigh;
Who, if they might, would always bid
The breast be still, the cheek be dry.

How little of ourselves we know,
Before a grief the heart has felt!
The lessons that we learn of woe,
May brace the mind as well as melt.

The energies too stern for mirth,
The reach of thought, the strength of will,
Mid cloud and tempest have their birth;
Through blight and blast their course fulfil.

Love's perfect triumph never crowned
The hope unchequered by a pang,
The gaudiest wreaths with thorns are bound,
And Sappho wept before she sang.

Tears at each pure emotion flow,
They wait on pity's gentle claim,
On admiration's fervid glow,
On piety's seraphic flame.

'Tis only when it mourns and fears,
The loaded spirit feels forgiven;
And through the mist of falling tears,
We catch the clearest glimpse of Heaven.

Selected.

HAZEL BLOSSOMS.

The summer warmth has left the sky,
The summer songs have died away;
And, withered, in the footpaths lie
The fallen leaves, but yesterday
With ruby and with topaz gay.

The grass is browning on the hills;
No pale, belated flowers recall
The astral fringes of the rills.
And drearily the dead vines fall,
Frost-blackened, from the roadside wall.

Yet, through the gray and sombre wood,
Against the dusk of fir and pine,
Last of their floral sisterhood,
The hazel's yellow blossoms shine,
The tawny gold of Afric's mine!

Small beauty hath my unsung flower,
For spring to own or summer hail;
But, in the season's saddest hour,
To skies that weep and winds that wail,
Its glad surprisals never fail.

O days grown cold! O life grown old!
No rose of June may bloom again;
But, like the hazel's twisted gold,
Through early frost and latter rain
Shall hints of summer-time remain.

And as within the hazel's bough
A gift of mystic virtue dwells,
That points to golden ores below,
And in dry desert places tells
Where flow unseen the cool, sweet wells,

So, in the wise Diviner's hand,
Be mine the hazel's grateful part
To feel, beneath a thirsty land,
The living waters thrill and start,
The beating of the rivulet's heart!

Sufficeth me the gift to light
With latest bloom the dark, cold days;
To call some hidden spring to sight
That, in these dry and dusty ways,
Shall sing its pleasant song of praise.

O Love! the hazel-wand may fail,
But thou canst lend the surer spell,
That, passing over Baca's vale,
Repeats the old-time miracle,
And makes the desert-land a well.

—*John G. Whittier.*

Selected

SOME LITTLE FOLKS.

There are some little folks that we never can please,
They fret about trifles, they trouble and tease,
Full of discontent, even at play;
Till their friends are worn out, and are heartily glad
When bedtime is come, and each lass or lad
Is quiet, and out of the way.

There are some little folks so good-tempered and swe
That to see their bright faces is always a treat,
And their friends can quite trust them, they know
They amuse themselves nicely with some plan or pl
Take care not to worry, or get in the way,
And are welcome wherever they go.

—*The Child's Own Magazine.*

For "The Friend.

The following expressions of Charles Ma shall, one of our early Friends, uttered a sho time before his death, I should like to see i serted in "The Friend," if approved of.

Taken from 1st vol. Piety Promoted, pa 200. THOMAS HUTCHINSON.

10th mo. 21st, 1879.

"I have two things that lie upon me, Friends, which I desire may be communicat to them.

"The first is, That they gather down in the immortal Seed and Word of life in ther selves, and be exercised in it before the Lor and duly prize and set a value upon the mar outward and inward mercies, and blessing and heavenly visitations, that the Lord h eminently bestowed upon them, since t morning of the day of his blessed visitatio then shall they grow and be preserved in living freshness to Him; and the Lord w continue his mercies to them, and they sh not want his divine refreshing presence their meetings together before him.

"The second thing is, That those Frien to whom the Lord hath given great estat ought to cast their bread upon the waters a do good therewith in their lifetime; for tho who are enjoyers of such things should s that they are good stewards thereof. O the many poor families that such perso might be a help to! how easily might th with a little, assist many a family to live the world! and what a comfort would it for such to see the fruits of their charity their lifetime."

The Indian Pantomime Language.

It is perhaps not generally known that t North American Indians, although speaki different languages, possess in common means of communication that is intelligi to all the tribes. The rapidity with whi they exchange ideas by this method is markable. I have seen Sioux in council wi Arapahoes, Shoshones, and Crows, and p fect understanding seemed to character their deliberations. Not a word was utter but every gesture was significant, and ea look as expressive as our longest periods.

In this sign language these particular tri are represented as follows: The Sioux, drawing the right hand across the thro signifying "cut-throats;" the Arapahoes, touching the left breast, meaning "the g hearts;" the Shoshones or Snakes, by a g ing movement of the hand similar to t employed by the reptile whose stealthy proach they emulate; and the Absaracas Crows, by imitating, with crooked elbo the flight of the birds that, by their numb have given a name to the plateau east of Big Horn Mountains, as well as to the for occupants. They were dispossessed by Sioux.

ther tribes are similarly distinguished; le the whites, or "hat-wearers," are uni- sally described by indicating upon the fore- d, the supposed line of contact of that use- article of wear. The sign for a "big ef" is made by raising the forefinger, point- upward, in a vertical direction, and then ersing both the finger and the motion. greater the elevation the bigger the chief. Indian *tipi*, or lodge, is indicated by both fingers crossed near the nails, so as to sent the general outline of a lodge; while hands partly folded, in imitation of the ner of an ordinary rail fence, signifies a lement or town.

he simple affirmative is signified by gesticu- ng, with extended forefinger, after the eotyped manner of many elderly men in ument, and this is rendered emphatic in sense of "I understand," by the same vement repeated, the thumb and forefinger ended, the other fingers closed, nails up. sign of negation consists of a deprecatory ve of the hand from front to right; while bt, perplexity, or ignorance is expressed the combined signs "Yes—no." How sig- cant! Again, a negative proposition is n stated affirmatively, and "no" added. e reverse likewise obtains; and, generally, opposite of anything expressed may be icated by appending "yes" or "no" as the e may be.

For example: The sign for a woman is de by drawing the fingers through the r as though combing it; and a man may signified by declaring, "A woman—no." stream is expressed by a movement of the ended hand, indicative at once of the flow- of water and the meandering of its cur- ts; and this sign made in reference to any ality, followed by that of negation, will part the absence of running water.

The hollowed hand presented to the lips is symbol for a drink. Grass, undergrowth, d trees are represented by corresponding ghts to which the hand, with fingers ex- ded upward, is raised. Fire is similarily licated, the fingers moving in imitation of gues of flame; and a waving and con- ntly ascending motion means smoke. The a of plenty is conveyed by a movement of hands as if gathering or heaping up, while ot any" is signified by smartly brushing right hand across the palm of the left, in e direction of the fingers. This is also a n for cleanliness, neatness, &c. Poverty of ans, of flesh, &c., is expressed by passing e forefinger over the other as if whittling paring it; and proportionate lengths of same finger, exposed by this means, re- esents the fractions one-fourth, one-half, ree-quarters. The fingers of both hands rapidly used in counting above ten. "On rseback" is signified by separating the fore d middle fingers of the right hand over e fingers of the left, extended and joined. e forefinger thrust from the mouth directly the front, like a tongue, is a token of ithful speech. Falsehood, or the "forked ngue," is made by the same movement of e extended fore and middle fingers. "Beat- g the bush," or "whipping the devil round e stump," as our phrase has it, is indicated passing the forefinger from the mouth in course leading around the head, or in any her than the direct course. A falsehood ay also be represented by "A truth— ."

The signs for articles of diet are less arbitrary. Bacon is meant when the thumb and forefinger of the right hand are separated as if to feel the thickness of the right hand. Sugar and salt are distinguished by the expression given to the face when the tip of the finger, as if conveying a small quantity of either, touches the tongue; and pepper is "salt," with the addition of a sneeze. To represent flour they go through the process of kneading dough, and bread is flour, with the sign of fire added. Coffee naturally suggests a movement of grinding, the mill for that purpose being in common use; and tea becomes, as it really is, a drink compounded of aromatic leaves.

Beauty of face or figure is signified by a caressing or stroking motion of the hand, and this sign, when not made in immediate juxtaposition to any part of the body, is a general one for complacency or satisfaction. Desire of possession is shown by working the forefinger over the nose. The forefingers crossed at right angles, means a trade or "swap."

Perhaps the most interesting signs are those relating to time and to the seasons. The fall of rain and snow is readily imitated, and the temperature is indicated by manifesting cold or heat. By this means summer and winter may also be implied; but I have seen them distinguished by indicating a greater or less meridianal altitude of the sun, thus evincing observation, if not a knowledge of astronomical phenomena. Shooting grass and falling leaves are symbolical of spring and autumn. To designate an hour of the day, the thumb and forefinger approximating a circle are made to describe an arc corresponding to the supposed course of the sun, and remaining stationary for a second at the proper height. The same hour yesterday is indicated by reversing the movement from this point. An entire revolution, forward or retrograde, continued with the required show of fingers, will accurately convey any number of days, future or past, and the exact hour upon the day in question. This, of course, conforms to their belief that the sun revolves around the earth.

To signify years, the recurrence of the seasons is indicated, winter being the favored one in this respect, whence their oft quoted phrase, five, or seven, or any number of "snows."

Darkness or night is expressed by a simultaneous motion of the hands from a position at their respective sides, forearms horizontal and palms up, in a circularly approaching manner, so as to bring their palms down, one above the other, in front of the body, as though to signify that "everything is closed." Everything open, that is to say, day or daylight, is this movement reversed, and both are very significant.

I might proceed to multiply examples of this curious sign manual, but enough has been written to give an idea of its effect, and the facility with which conversations may be carried on by its means. Although ordinarily imperturbable, the Indians possess in a remarkable degree variety and power of facial expression, which added to their graceful gesticulation, makes this, as practised by them, an interesting and wonderful pantomime.—*The Council Fire.*

It is a mark of the righteous that they never regard themselves as perfect, but increase in humility as they grow in grace.

Religious Items, &c.

Plainness in Dress.—A writer in the *Herald of Truth* quotes from Luke vii. 24: "But what went ye out for to see? A man clothed in soft raiment? Behold they which are gorgeously apparelled are in kings' courts," and makes this comment: "This proves that it was not common in those days to wear gorgeous apparel, that this was found only among kings and rulers. If I wish to see a display of dress now-a days I can see it in the church, and upon the preachers. 'If any man love the world, the love of the Father is not in him.' Now, take this home and settle it as best you can."

Ministers among the Mennonites.—The same paper says: "The Mennonites oppose the paying of a stipulated salary, both because there is nothing in the Scriptures that favors the 'How much will you give me to preach for you a year' of the present time; and that observation teaches us, it is the means of bringing all manner of evils into the church. But they never allow their ministers nor their families to suffer for the want of anything, and whenever there is necessity for it, their members are willing and ready to help their ministers. But they are also expected to do like Paul did, labor with their hands to their necessities."

S. Green, the Episcopal incumbent at Port Adelaide, Australia, has taken another step nearer Rome. In a sermon preached recently, he boldly announced his belief in the propriety of prayers for the dead. This opinion he based, first, upon the notion held by many of an intermediate state in the next world—a sort of purgatory, without the torments; secondly, upon the practice of the Jews as indicated in the Apocrypha; and thirdly, upon the silence of the New Testament upon the subject.

Education and Roman Catholicism.—In many of the countries of Europe the Papal clergy have long controlled the popular education to a large extent; and they earnestly oppose the introduction of any measures which seem likely to take out of their hands this powerful agency in influencing the sentiments of the people. In an article on the "Educational agitation in Belgium," published in *The National Baptist*, it is stated, that after the separation between Holland and Belgium, in 1830, the schools of the latter remained in entire subordination to the Roman Catholic Church until 1842. In that year an organic school law was passed, which promised satisfaction both to the Liberals and to the Ultramontanes. While religious instruction was continued, proper provision was made for other branches of knowledge. Wherever the Liberals were strong, the new school law was enforced, but in the rural provinces the clerical party ignored its conditions, and maintained their schools in defiance of State control.

The Liberals, alarmed at the spread of ignorance and superstition, established educational leagues in the large cities and industrial centres, collected funds, and opened private schools in opposition to the private clerical schools. In 1867, the Liberals having secured a majority in the Government took immediate action toward abrogating or modifying the law of 1842; but their rule was too short for the accomplishment of their purpose, as the clerical party returned to power in 1870. In 1878, the Liberals being again a majority in both Houses, proceeded at once to create a

ministry of public instruction, of which Van Humbeek was made chief. Van Humbeek submitted the project of a new school-law, which the king recommended in a speech from the throne, and which became the law of the kingdom.

The following are the salient points of contrast between the two laws:

In 1842, religious instruction was made an essential part of the school course. In 1879, it was left entirely optional. In 1842, it was provided that religious instruction should be given during the school hours. In 1879, it was assigned to hours preceding or following the school session. By the law of 1842, all the religious teachers must be appointed by the clergy. By that of 1879, common teachers were authorized to give the instruction if the priest refused. In 1842, clerical inspectors were appointed for the schools. In 1879, these were abolished and lay inspectors appointed. Such were the preliminary steps to the agitation now convulsing the entire kingdom. The clerical party resisted the law through the pulpits, the press, and the confessional, and at length a conference of the bishops was held at the residence of the Archbishop in Mechlin, and a pastoral letter addressed to all pastors in the State. This letter, which was originally published in Latin, comprised the following positive commands:

1st. That every pastor should immediately open a new school in opposition to those of the State.

2d. That every pastor should announce from his pulpit that no child attending the State schools should receive the sacrament.

3d. That no teacher employed in the schools should partake of the sacrament.

The ecclesiastical pressure has already caused the resignation of 1,332 teachers out of a total of 20,000.

A Brahminical Question.—The establishment of railroads in India effected much in destroying the power and even existence of caste, and now heathenism is to receive another blow; for the Brahmins in India are divided by the question whether the water of the Ganges, their holy river, will not lose its sanctity after it has been bridged over by Europeans.

Natural History, Science, &c.

Young Soko.—"Katomba presented a young Soko or Gorilla that had been caught, while its mother was killed. She sits 18 inches high, has fine long black hair all over, which was pretty so long as it was kept in order by her dam. She is the least mischevious of all the monkey tribe I have seen, and seems to know that in me she has a friend, and sits quietly on the mat beside me. In walking, the first thing observed is that she does not tread on the palms of her hands, but on the backs of the second line of bones of the hands: in doing this the nails do not touch the ground, nor do the knuckles; she uses the arms thus supported crutch fashion, and hitches herself along between them; occasionally one hand is put down before the other, and alternates with the feet, or she walks upright and holds up a hand to anyone to carry her. If refused, she turns her face down, and makes grimaces of the most bitter human weeping, wringing her hands, and sometimes adding a fourth hand or foot to make the appeal more touching. Grass or leaves she draws around her to make a nest, and resents anyone meddling with her property. She is a most friendly little beast, and came up to me at once, making her chirrup of welcome, smelled my clothing, and held out her hand to be shaken. I slapped her palm without offence, though she winced. She began to untie the cord with which she was afterwards bound, with fingers and thumbs, in quite a systematic way, and on being interfered with by a man, looked daggers, and screaming tried to beat him with her hands; she was afraid of his stick, and faced him, putting her back to me as a friend. She holds out her hand for people to lift her up and carry her, quite like a spoiled child; then bursts into a passionate cry, somewhat like that of a kite, and wrings her hands quite naturally, as if in despair. She eats everything, covers herself with a mat to sleep, and makes a nest of grass or leaves, and wipes her face with a leaf."—*D. Livingstone in S. Africa.*

How Lead Pencils are made.—The ordinary lead pencil is filled with a preparation of graphite, commonly called black lead or plumbago, both of which are misnomers, as there is no lead or plumbum in it. Until quite lately it has been considered by chemists as a carburet of iron, but it is now generally acknowledged that although it shows traces of iron, this metal is only mechanically mixed with it—there being no chemical combination between the two.

Pencils were originally filled with square sticks cut from blocks of graphite found in the famous Borrowdale mine, in Cumberland, England, which contained the purest ever found, but on the exhaustion of that mine the impure materials to be found elsewhere were pressed into service, after proper purification. The process adopted by the Dixon Company at Jersey City, who use a graphite found at Ticonderoga, N. Y., is as follows; The graphite is first ground fine in water, treated with sulphuric and nitric acids, and, after washing clean, heated to a bright red. Then it is mixed with sufficient water to make it run freely, and allowed to pass slowly through a series of tanks arranged in steps, until the water leaves the last one of the series almost clear, having left the graphite deposited and graded in the tanks—the deposit in that nearest the overflow, being the purest, is used for the finest pencils. The graphite, after being taken from the tanks is dried, and then mixed with pipe-clay obtained from Rotterdam, Holland, which has been purified in the same way as the graphite, only the very finest being used for pencils, as the coarse can be utilized in the manufacture of crucibles. Upon the amount of clay used depends the hardness of the pencil—the more clay the harder the grade—about seven parts of clay to ten parts of graphite, by weight, forming a medium. The clay and graphite is thoroughly mixed with water and ground like paint, but passed repeatedly through the mills, as many as twenty-four times being considered necessary for the finest grades. When ground sufficient the pasty mass is enclosed in a canvas bag, and the water is squeezed out by a powerful press, leaving the compound in the form of a stiff dough, which is placed into a cylinder of a forming machine, and by means of a piston driven down by a powerful screw, is forced out at the bottom of the cylinder in the form of "leads" that, after being heated in a crucible to a red heat, are ready for insertion in the wooden blocks to cut into pencils.

The blocks are formed by sawing the wo into pieces as long as a pencil, six times wide, and half the thickness, which are aft wards run through a planing machine t not only smooths them but cuts in each blo six grooves half the thickness of the "lead In the grooves in one block, the leads laid; a second block, previously coated w glue, is laid on the first, and a pile of th compound blocks is placed in a press, wh they remain until dry. The blocks are n cut apart into six pencils each, by passi through a machine like a moulding machi having two sets of cutters operating on op site sides of the blocks, each of which c half way through the wood. The cutters these machines are so accurately arrang and run so true, that when the pencils le the machine there is no mark to show line of separation from the block other t the joint of the two pieces of wood inclos the lead, and they are said to be so smo that sand-papering would roughen them. T shaping machine turns out about seventy-t per minute, or over 43,000 per day. The p cils are then varnished or colored by anot machine, at the rate of one hundred and twe per minute, or 72,000 per day; and t polished in another machine, at the rate one hundred and six per minute, or over 000 per day; all by unskilled labor.—*Scien American.*

Domestic Remedies.—Poultices.—The c object obtained by the poultice is the ret tion of heat and moisture, thus hastening occurrence of suppuration in an inflamed p To fully accomplish this, the poultice is made of flaxseed meal (ground flaxseed) mi up with hot water. When thus mixed (i not necessary to boil the meal), it should spread with a large knife on a soft muslin linen cloth. On this spread surface a pi of old, thin muslin or gauze should be l The edges of the poultice cloth should t be folded over, thus retaining the gauze, preventing the poultice matter from escap on the clothing. This is then laid on the flamed part, and outside of it a piece of silk cloth, rubber cloth, waxed paper or other pervious material. This last by prevent evaporation retains the heat and moisture, thus favors the formation of pus. A poul without this outer covering is of but li value, as it soon becomes cool and dry requires frequent changing. With this co ing it need be changed but twice daily the morning and in the evening. A poul should never be heavy, as it may give pai a tender part by its weight. Besides flaxs meal, bread and milk, boiled carrots and ot materials are often used. So too, soft th cloths or patent lint wet with hot water, covered with silk cloth may be used.

For a Sprain.—A large piece of flat wrung out of very *hot water*, applied to the and enveloped in oil silk or rubber and bo up with a bandage, undisturbed for s hours, will be found very efficient.—*Dr. J. J*

"Not long ago," says the *New York Ti* "we described the process by which instant ous photographs of horses in action w taken by a San Francisco operator. same method has been successfully applie athletes, and now all the intricate movem made by men when boxing, wrestling, f ing, jumping, and tumbling have been stantaneously and exactly pictured. The experiment was in photographing a man w

ing a back somersault. He stood in front he camera motionless, and at a signal ng into the air, turned backward, and in econd was again in his original position. rt as was the time consumed in making turn, fourteen negatives were taken, show- him in as many different positions. The cannot follow the rapid motions of a man ing a somersault; but the various posi- s assumed, were faithfully portrayed by lightning like movements of this new sys- of photography."

cience and Art.—The London hospitals use phones for sanitary reasons, as well as for renience. By this means of communica- they do away with the necessity of many sengers; and the risk of conveying infec- , especially with the fever wards, is there- greatly diminished.

caution about Shot in game.—This being season when game killed by shooting and bably containing the pellets, is eaten, it be worth while to caution those who ume the flesh of birds with avidity that proportion of instances in which shot is d is probably small in comparison with number of cases in which the pellets are ittingly swallowed. It is a matter of ulation how much mischief a shot may when passed into the intestines, but the that anomalous diseases have been set up he presence of very small bodies which been entangled in folds of the mucous abrane renders it desirable to put the public heir guard. Occasionally the most dis- ous results have followed such small cases. have in recollection the case of a physician died after prolonged and unexplained erings from the impaction of a very small which had found its way into a pudding, was inadvertently swallowed. A little will avoid this contingency, but, remem- ng that the bird has been shot, some pains ht to be taken to avoid swallowing the sile.—*London Lancet.*

THE FRIEND.

ELEVENTH MONTH 22, 1879.

n our last number there was a brief sketch ome of the proceedings of North Carolina rly Meeting. In that body there exists a re to spread the influence of the Society Friends among the people by whom they surrounded; but there is great need of more that, in endeavoring to accomplish this, rts should not be sanctioned which are in- sistent with those distinguishing princi- which give our denomination a right to st as a distinct branch of the Christian urch, and which are the outgrowth of the rations of the Spirit of Truth upon the ds of its truly concerned members.

mong the practices which have latterly n introduced into North Carolina, as well ther places among those professing the ne of Friends, is the custom of holding re- ous meetings, called sometimes "Devo- al" or "Social" meetings, which are not ducted in the customary manner of our etings for worship. These meetings are ally controlled and directed by one or more sons who are appointed for that purpose, who assume the leadership. They are ned by reading a portion of the Bible, fre ntly with comments on the matter read by the reader, or by others present; hymns are often sung in them; and expressions of per- sonal feeling are encouraged; little or no op- portunity is afforded for that introversion of mind, and drawing near in spirit to the Lord, in which ability is received to offer up spiritual worship. We believe they are a stepping- stone, which will be used by many, to the abandonment of our simple manner of holding religious meetings, and to the fuller adoption of the customs of other religious societies, where one man presides over and assumes to direct the devotional exercises.

In North Carolina we believe this tendency to fall into the practices of others, has been strengthened by the custom of sending and receiving delegates, with fraternal greetings, from the conferences of other religious bodies. It is desirable to maintain a friendly feeling towards all mankind; and the nearer any body of religious professors approaches in doctrine and in practice to the standard given us to maintain, the more nearly we will be prepared to recognize them as brethren of the same household. But when we receive into our meetings for business ministers of other denominations, whose views as to the exercise of gospel ministry, and on other important points, differ from our own; when we permit such freely to address our people; and note on our minutes the circumstance in terms of satisfaction; can we be surprised if many of our members should feel themselves at liberty to attend on the ministrations of such at other times; that their views as to the performance of worship should become more and more out- ward; and that reading the Scriptures, sing- ing hymns, and other vocal exercises should gradually supplant that waiting on God for his help, which the principles of Friends have ever led us as a people to insist upon as the first requisite to true worship?

In connection with this subject, it may be right to refer to the dependence on outward ministry, on which some are in danger of re- lying to too great a degree. We all believe that a true Gospel ministry is a great blessing to the Church, and that like those things which holy men of old wrote as they were moved by the Holy Ghost, it is profitable for doctrine, for reproof, for correction, for instruc- tion in righteousness.

But let us bear in mind the testimony of George Fox, who says: "When the Lord God and his Son Jesus Christ sent me forth into the world to preach his everlasting gospel and kingdom, I was glad that I was commanded to turn people to the Light, Grace and Spirit of God, which would bring them salvation." Such is still the effect of true ministry; it does not lead the hearers to depend on the instru- ment, but directs their attention to the Divine Source of all true spiritual knowledge and power. When people come to sit down under the government and guidance of this Heaven- ly Teacher, they have no absolute need of outward ministrations; and though these and all other helps which our Father in Heaven affords, will be thankfully received, yet their hope and expectation will not be fixed on man, but in the first place and above all on Christ Jesus, the Shepherd and Bishop of souls.

In the regular meetings for worship held during the time of North Carolina Yearly Meeting, several hymns were sung, mostly if not altogether, we believe, by persons who were not members of that meeting; and the practice called forth a plain and earnest re- monstrance, delivered in a business sitting by one of their own members. In the devotional meetings, much greater liberties were taken, especially in that held on Third-day night, after the close of the Yearly Meeting. This occasion is thus described in a communication received from one of the North Carolina Friends who was present:

"Although there was to me cause for sad- ness and uneasiness in the Devotional meet- ings (so called) held during the Yearly Meet- ing week at New Garden, N. C., yet it was not until the last evening (Third-day) after the business concluded, that I witnessed a culmination equal to if not beyond anything I had read of the extravagance into which some meetings claiming to be of the Society of Friends had been carried. After prelim- inary addresses had been delivered, and some feelings of excitement been engendered, [a stranger who was there] requested that all present who read the Bible daily with a de- votional pause, or kept a family altar, should rise. Perceiving that several did not respond, he made some cutting remarks as to pride, waywardness, &c., and ordered all those in the front seat to clear out, as he was going to adopt another course. He then called on those who were anxious about their souls to come forward and kneel down, also others, so as to have a time for vocal prayer, during which time the excitement was fanned by groans, exclamations and words, calling on those present to open their mouths. One young woman threw up her hands and began to scream. Then hymns were sung. She came over among the men. The ministers had been passing to and fro among the kneelers and others, urging them on, sometimes kneeling beside them, and singing or praying aloud. Then another young woman began to scream, and the singing went on to allay her. Some left their seats and came over among the men, and caressed and knelt by their sides. It was a trying time to me, and I cannot describe what I passed through."

This scene of excitement might have gone to still greater lengths, if it had not been for the faithfulness of one of their members, who earnestly appealed to those present to be sober and calm, and not to follow such a spirit; and who, notwithstanding the interruption of one of the principal actors and promoters of this confusion, was enabled to bring a degree of quietness and settlement over the meeting, under which it soon after closed.

We have no doubt that many of the mem- bers of North Carolina Yearly Meeting are grieved with such actions (principally done through the influence of strangers), and we have given place to this exposure through no unkind feeling towards them. But we be- lieve the time has fully come in which Friends who are so situated, should be awakened to the dangers that surround them, and to the need of bearing a more faithful and open testi- mony to the truth. They cannot permit per- sons professing to be ministers to circulate through their meetings, preaching doctrines that are not in accordance with our princi- ples, and inculcating practices that draw their members away from the right performance of true spiritual worship, without becoming re- sponsible themselves for the evils produced. The apostle John advises that if any come

who are out of the true doctrine they should not be received, "for," he adds, "he that biddeth him God-speed is partaker of his evil deeds."

Where real cause for uneasiness exists, there should be honest dealing with those who are in error; the true principles of Friends should be clearly set forth for the information of the more inexperienced; and a warning should be given against inconsistent things, in the spirit of wisdom, so that the flock may be preserved from going astray, and from being injured by unwholesome food.

It will not be sufficient for Friends merely to gather into groups after meetings are over, and complain one to the other of the wrong things they have seen and heard, *privately* find fault with the actors and encouragers of such things, and there let the matter rest. This course savors too much of that "tale bearing" which one of the Queries is aimed against. An open and honest testimony, borne in the fear of the Lord, and in the ability which He will give, will be of far greater value in checking the spread of error, and will tend more to the maintenance of love and unity among the members.

The introduction and spread of changes in the long-established doctrines and practices of Friends have promoted disunity and alienation in other parts of our religious Society; and if these changes are not stopped by the goodness of the Lord, and the faithfulness of his servants, similar results may be produced among Friends in North Carolina. We sincerely desire that this may not be the case; but that there may be a return to first principles, and a more general awakening to the dangers that threaten our Society; and that this may be accompanied with a renewal of primitive zeal, manifesting inself in the first place in an earnest concern for individual salvation, and extending thence to families, neighbors, and to the whole human race, as the Lord opens the hearts of those who are endeavoring to walk in the Light, and who thus come to have fellowship one with another, and to know the blood of Christ to cleanse them from all sin.

SUMMARY OF EVENTS.

United States.—The contract for the iron to be used in the Pennsylvania Railroad Company's elevated road, has been awarded to the Edgemont Iron Works. The contract calls for about five and a-half million pounds of iron. The contract for the bridge over the river, has been given to Keller & Goll, of Lancaster, Penna. The bridge is to be similar to the one over the Delaware at Trenton. It will be thirty feet wide, to accommodate three tracks, two for passenger and one for freight traffic.

The shore-end of the new French Transatlantic cable was landed on the 15th inst. This cable extends from Brest, at the extreme western point of Finisterre, France, across the Atlantic nearly due west to Miquelon, a small island belonging to France, and situated a short distance to the south of Newfoundland, thence southwesterly to United States soil at Nausett. The cable is said to be one of the best and strongest ever laid.

It is stated by the *Watchmaker* and *Metal Worker*, that fifty thousand gross of watch glasses are sold annually in the United States. One importer alone imports thirty-five thousand gross.

The Secretary of the Treasury has officially notified the Secretary of State of the decision of the Treasury Department, prohibiting the introduction of neat cattle into the United States from Canada, and requesting the Dominion authorities be notified of the decision.

Twenty-five barrels of the finest American winter wheat flour, made by the newly patented process, were sold recently at the New York Produce Exchange, to fill an order sent direct from the household of the Queen of England. The price paid was $9 per barrel.

The ocean tonnage of Montreal during the past year has been 468,000 tons—the largest on record by 68,000 tons.

The electric light has been used in loading vessels for sea, at Montreal, and by their aid the men worked efficiently in a storm of rain and sleet.

The annual report of the President of the Western Union Telegraph, shows that last year the company had 82 978 miles of line, 211,566 miles of wire, 8534 offices, and sent upward of 25,000,000 messages, on which the charges were nearly $11,000,000, and the profits $4,-800,000. The capital stock of the company is, in round numbers, $41,000,000.

Violent and destructive wind storms prevailed on the 14th, in Southern Ohio and in portions of Indiana and Illinois. Telegraph wires were levelled in various directions, and communication between Cincinnati and Chicago and the West was interrupted for some time. Much damage was done to buildings in various places, and some loss of life is reported.

The Weather Bureau, in its review of the hurricane which swept the Southern Atlantic seaboard in 8th mo. last, reports that the wind velocities at that time were among the highest, if not the highest, which have ever been recorded. At Cape Lookout, as the storm centre began to pass away, the wind rose to the estimated velocity of 165 miles per hour. At another stage of the storm the instrument registered 138 miles.

The number of deaths in this city the past week was 287—being an increase of 50 over the previous week.

The total tonnage of anthracite coal from all the regions, for the week ending on the 8th, amounted to 540,480 tons, or 81,632 tons more than for the corresponding week last year. The trade continues to wear a most cheerful aspect.

Markets, &c.—U. S. sixes, 1881, 106; do. 5's, 102½; 4½'s, 1891, registered, 105¾; do. coupon, 106¾; 4's, 1907, 103¼.

Cotton continues in good demand. Sales of middlings at 12½ a 12¾ cts. per lb. for uplands and New Orleans.

Petroleum.—Crude, 7⅛ cts. in barrels, and refined, 7⅝ cts. for export, and 8 a 8¼ cts. per gallon for home use. Linseed oil, 82 cts. for American, and 85 cts. for Calcutta. Lard oil, 56½ a 57 cts. Crude, sperm, $1; bleached winter, $1.10 a $1.13.

Flour.—Prices are well maintained, but the volume of business is light. Minnesota extra, $6.25 a $6.75; Penna. do. do., $6.37½ a $6.75; Ohio, Indiana and Illinois do., $6.50 a $7.12½. Rye flour, $5.35. Buckwheat meal, $2.75 a $3 per 100 lbs.

Grain.—Prices 1 a 2 cts. higher, but there is an absence of activity. Red, $1.40; amber, $1.42 a $1.43. Corn, old, 56 a 60 cts.; new, 52 a 55 cts. Oats, 40 a 42½ cts. for mixed, and 42½ a 44 cts. for white.

Hay and straw.— Prime timothy, 90 cts. a $1 per 100 pounds; mixed, 75 a 85 cts. Straw, $1.10 a $1.25 per 100 pounds.

Beef cattle were in fair demand this week, and prices were a fraction higher—2877 head arrived and sold at the different yards, at 2¾ a 5⅝ per pound, as to quality. Sheep were dull and lower; 17,000 head sold at the different yards at 3 a 5 cts., and lambs at 4 a 5¾ cts. per pound. Hogs were rather lower; 5500 head sold at the different yards at 5½ a 6¼ cts. per lb., as to condition. Cows were unchanged; 250 head arrived and sold at $30 a $55 per head.

Foreign.—The *Manchester Guardian* states the production of pig iron at Cleveland has increased from 52,000 tons per month to 164,000; and that there has been more than an equivalent increase in shipments.

Of 120 passengers on the steamer St. Louis, which left Liverpool on the 12th inst. for New Orleans, nearly all were bound for Texas. A number of them were farmers, some with families, others were mechanics.

Advices from Scotland afford ground for the belief, that the American demand for iron has temporarily slackened. The shipments from Scotland last week, to all parts of the world, were 10,100 tons, against an average in previous month of more than 22,000 tons weekly.

Two weeks ago, the creditors of the Glasgow Bank received their third dividend, making 13s. 4d. on the pound out of the total. Of the total £11,000,000, £7,400,000 is paid. It is expected the whole amount will be liquidated, but the interest is doubtful.

The returns from the shipbuilding districts of Great Britain do not give the impression of hard times in that trade. In six months 196 steamers, of 237,486 gross tonnage, and 19 sailing vessels of 18,165 gross tonnage, were built in the Newcastle and Glasgow districts, the latter including the Clyde.

A dispatch from Berlin says: The editors of all the principal newspapers in St. Petersburg have recently been summoned to the Press Bureau of the Ministry of the Interior, and instructed with reference to the conduct of their respective papers. They were informed frequent complaints have been received from Liv that articles in the St. Petersburg press interfered the Imperial policy, and therefore must not be tinued in the same strain. Neither Germany, Austro-Hungary, nor the relations of Russia with e of those Powers, nor the treaty between these Powers, nor France, must be discussed. England be discussed, but judiciously. These rules will be tinued until the emperor's return to St. Petersbu month hence.

A $3,000,900 floating dock, of capacity to accon date eighty ships of the largest tonnage, was opene the 10th of last month at Bordeaux. The shippi this port has almost trebled since 1857, and its ste tonnage exceeds 600,000 tons.

It is reported from Berlin that diphtheria, whic several years has made great ravages in Russia, is ing ground. Eleven vast districts are afflicted wit disease, and the percentage of deaths for six mo past has been alarmingly great. The Governmen appointed a special commission to enquire into causes of the epidemic.

The sinking of the deep artesian well near Pesth, Hungary, is now completed. It is said to b deepest in the world, being 3200 feet. The yie water was at first 272,000 gallons in 24 hours, bu since reduced to 167,200 gallons. The temperatu the water is 165 degrees.

The total exports of tea from Shanghai and Har to 8th inst., since the opening of the season, were 000,000 against 144,000,000 lbs. during the same p last year. The shipments of Canton silks to Eu were 9,700 bales, against 6,900 last year.

FRIENDS' ASYLUM FOR THE INSANE
Near Frankford, (Twenty-third Ward,) Philadelp
Physician and Superintendent—John C. Hall,
Applications for the Admission of Patients ma made to the Superintendent, or to any of the Boa Managers.

Married, at Friends' meeting-house, Springw Linn Co., Iowa, 9th mo. 22d, 1879, Zacheus Te Winona, Ohio, to Mary B. Young, of the former p

Died, at the residence of his son, Seth Shaw, o 25th of 9th month, 1879, Samuel Shaw, in the year of his age, an elder and member of Midd Monthly and Particular Meeting of Friends, This dear Friend was much attached to the doct held by our religious Society, and concerned that might be maintained on their ancient foundation. example and precept he bore a testimony agains travagance in furniture or apparel, or any impropr of the means committed to his care. He bore a pa illness with patience and resignation; meekness contrition being the clothing of his spirit; and wa abled to give suitable counsel and encouragement t family and friends, saying in reference thereto, could do nothing of himself." A few days befor death he said, "He that knoweth the end from th ginning will do right, and I trust *I am in his holy ing.* It is the Lord, let him do as seemeth him g

——, on the 11th of 10th mo. 1879, Abi He aged 60 years and a few days, a beloved minister member of Middleton Monthly and Carmel Parti Meeting of Friends, Ohio. This dear Friend had diligent and faithful in the exercise of her gift for years, and had often been concerned to advis friends to prepare for death whilst in health, and t treat them not to defer to a dying hour the great of the soul's salvation; and she had felt the necess this for herself as well as for others. When the and sufferings of dissolution came on, they did no her unprepared; she said she felt nothing in her and often spoke of the goodness and mercy o Heavenly Father to her, a poor unworthy cre whom He had redeemed out of a world lying in wi ness. Before her close she said with the Psalmist, Lord is my shepherd: I shall not want. He m me to lie down in green pastures; He leadeth me b the still waters of life. Yea, though I now walk th the valley and shadow of death, I fear no evil, for art with me; thy rod and thy staff they comfort She often remarked it was a great attainment to living branch of that true and living vine, Jesus. May her bright example through life, an triumphant death, be an incentive to us that a behind a little louger, to use all diligence in wo out our salvation through Divine power and hel that, as we believe was her experience, we may into that state where the wicked cease from trou and the weary soul is forever at rest.

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For "The Friend."

Incidents and Reflections.

DIVINE GUIDANCE.

'O house of Jacob, come ye and let us walk the light of the Lord!" Those who heed s exhortation of the prophet Isaiah will l the *Light* of the Lord so to shine on the h in which they ought to walk, as to show m what to do and what to leave undone; l will be guided as to the time and manner performing those duties which are pointed to them.

When Anna Shipton was residing in a rural trict in England, her lodgings, she says, erlooked the garden of a pretty ornamen- cottage of a tradesman of the neighboring n. I had often watched with interest the ing wife and children as I sat in the twi- t. It took no lengthened observation to over that Jesus had no place in the little sehold, and I prayed for them.

The time arrived for me to leave the place. e night previous to my departure, soon after ad retired to rest, I was awakened by se- e suffering, followed by rapid exhaustion. y awake marvelling how and why I should e had this sudden return of an illness from ich I appeared to have recovered. The ht wore away before I began to cry to Him whose hands are the issues of life and death, to inquire if I might know why it was s with me.

It was distinctly brought to my mind, that family for whom I had prayed had never eived any testimony from me that God ed for their souls.

I had been content to believe that He would ome way bless them through my prayer; 'faith, if it hath not works, is dead, being e.' James ii. 17. There had been no con- ion with my lips in testimony of his love of his power to save. It was all true. I w that I needed arousing to a sense of my ligence and carelessness in service.

I accepted the reproof, made confession of slothfulness, and praised the tender love t would not let me leave my place without blessing He had ordained for me. For things that are reproved are made mani- by the light; for whatsoever doth make ifest is light.' Eph. v. 13.

I rejoiced in it; and to fit me to do the will he Lord, I prayed for a deep healing sleep. According to my prayer it was granted me. Can any one who loves the Lord believe that, after a few hours of profound slumber, I awoke refreshed and well, with no recollection of the prayer that had brought it, and the dealing of the Holy Spirit with my soul no more impressed on my conscience than a fleeting vision of the night? Delighted with being sufficiently recovered to undertake the journey, I decided to complete my arrangements for leaving in the afternoon. But God had not forgotten his faithless child. I lost all my energy; began to vacillate as to whether the journey should be undertaken at all; and became restless and distressed.

"I sat listlessly at the drawing-room window. The cottage met my sight, and that night-watch of mercy and forgiveness neglected rolled like a cloud over my desolate heart.

"The upper casements of the cottage were closely curtained. I had casually heard that there was sickness in the house. The children were at a neighbor's. I missed them from their sunny garden. The mother I had seen pass to and fro. It was, then, the husband who was laid low.

"I asked the Lord to let some one come to the door, as a sign that I should go over. The door remained closed; no one went in or out; all seemed still as death.

"I opened my Bible: it was a dead letter to me. No line of promise, no word of encouragement, beamed on my trembling soul; the shadow waxed deeper and darker. Once more I sat before the Lord and reviewed the past in his light, and then there came the conviction that I had no right to ask for any sign in a path clearly pointed out to me: the promises were for the upright and pure in heart, and not for the fool who turns aside to his crooked ways.

"'Whatsoever thy hand findeth to do, do it with thy might.' It is not for us to say, 'I felt,' or 'I thought,' when God has said, '*This* is the way; walk ye in it.' I threw on my shawl and walked rapidly to the cottage, rather with a dread of something befalling me than with any other impulse.

"All was quiet without and within: it would have been a relief if it had not been so. I knocked and knocked again, and was thankful for the long interval that elapsed before any one appeared. During that time the unnumbered mercies of my much-forgiving God flowed over my mind and melted my hard heart. I could realize his gracious care over his erring child. My courage until then had quite failed me.

"At last the servant opened the door; and I, who had tarried on the threshold as a servant who unwillingly obeys a master's command, crossed with a light, joyous step, as the privileged child of the King of heaven, the bearer of his message of grace.

"I inquired for the mistress; she came down stairs and spoke to me in the passage, evidently not expecting me to enter. She told me that her husband, who had been dangerously ill, was better. When she found that I did not leave she invited me into the parlor.

"I looked around. Everything clearly indicated that its occupants had no knowledge of Him who was so gracious to me. I had no time to lose. I spoke to her at once of the love of God to *her*. As I proceeded, a deeper and deeper interest was expressed in her countenance; and the tears, that started at my declaration of his love to her, fell unheeded as she sat absorbed in the one great fact that came as a startling message to her ear, that the Lord waited to be gracious to *her!* She was overwhelmed with awe and wonder that God could have put into the heart of a stranger first to pray for her and her children, and then to come into her house and tell her that he *loved* her.

"The short but dangerous sickness of her husband had softened and subdued her spirit, and thus I believe opened the door of her heart for the King of glory to come in. She dried her eyes and looked in my face with a grateful smile, as she said slowly, like one awaking from a dream,

"'It is as if an angel had come down from heaven to tell me all this and make me think of God.'"

"I walked down the garden path with a full heart; the carriage was waiting in the road to convey me to the train. Leaning over the gate, watching me to the last, stood the young mother, with one child in her arms and the other clinging to her side. She was joined by an elderly woman, to whom she seemed to be relating our interview, if I might judge by her evident emotion; and then the bend of the road hid them from my sight. I look to meet her in the land where sickness and tears have no place, and where the will of God is done perfectly.

"We hear much of 'silent testimony,' but we must not shelter our supineness and cowardice under a false name. All testimony for God must come from the Holy Spirit, and we must offer our lips for speech or silence, as he may ordain. The heart will realize that the silence is offered as service at his command, as much as when it delightedly exclaims, 'My tongue shall speak of thy righteousness and of Thy praise all the day long.' 'That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.'"

As to the reality, certainty, and value of this Divine Guidance, the same writer remarks: "We cannot abide in Christ unless the Holy Spirit is abiding in us. How otherwise are we to be 'filled with the knowledge of *his will* in all wisdom and spiritual understanding? 'What man is he that feareth the Lord? him shall He teach in the way that He shall choose.' *How* will He teach him? Certainly not by carnal means, but by the *Comforter*, who the Lord Jesus promised should lead his people into all truth."

"The work and agency of the Holy Spirit

seem to be the special truth against which the wiles of antichrist are directed."

"It is one of the saddest things in our day to see those who are professedly servants of the Lord not desiring to *know* the power of the Holy Spirit *experimentally* in themselves; doubting it where it is unmistakably before them; and lending all their influence to prevent others from seeking after the gift of God, by which alone they can glorify Him.

"Whence arises the desire of knowing the will of God? From whom the patience to suffer it? From whom the light to read therein the messages to the soul? From whom the impression on the mind, which, prayerfully and faithfully accepted, leads on to service and blessing? How is the believer to grow in grace without the power of the Spirit.'"

As we come to wait for the Light of the Lord, and to walk in obedience thereto, we will find the impressions made on our minds valuable to guide us even in outward matters. Incidents of this nature are frequently met with. John Churchman relates, that when going from Horsham, in Pennsylvania, to an appointed meeting at some distance, the company of the person sent with him as a guide was so unpleasant that he persuaded the man to turn back. Not knowing the road to the house, he became thoughtful lest he might miss the way, and the Friends whom he had left be blamed for neglect of duty. He says: "As I was thus pondering in my mind, faith arose that Providence could direct, and that moment I saw the track of a man who had crossed the road we were in, and felt a sudden turn of mind to follow the same, which made me quite easy. It brought us to a field, where we found the fence down on both sides, and led to the house where Friends were gathered; and we were not discovered to be without a guide, for which I was thankful, believing it to be the secret direction of kind Providence, and not barely chance. I relate this with a view to excite such who may meet with difficulties, to rely on Him who alone can show the way, and give faith to follow; but man must be humble and quiet in mind, to understand the inward, gentle sense that Truth favors with."

War.—C. Spurgeon in addressing an English audience, thus speaks of the recent African and Indian wars in which that country has been engaged. "We have invaded one country and then another, with no better justification than the law of superior force, or the suspicion of future danger. Disaster has followed upon the heels of disaster, and at the end of it all there are great expenses to be met. Our acts of aggression must be paid for, not only with the blood of the soldiers, but with the sinews and sweat of our working men. Results of industry which ought to have gone to support the arts and promote the comfort and advancement of the race, have been thrown away in wasteful feats of arms. The food which should have fed our children has been flung into the mouth of the lion to be devoured by war, that its evil spirit may become yet more ravenous. Wilful waste, it is to be feared, will be followed by woeful want, unless God in his mercy shall interpose. We have meddled in many things, and have threatened at least three of the great quarters of the globe either with our fleet or our armies. Nothing could content us till we had drawn the sword against a brave though savage people, whose fighting may well be fierce, since it is for their invaded fatherland. These wars, whatever their issue, are serious calamities.

For "The Friend"

Extracts from the Diary and Letters of Ebenezer Worth.

(Continued from page 113.)

1861. 2d mo. 10th. Had a comfortable meeting, though very unworthy. I felt unwell yesterday with a heavy cold, which I hope may be a blessing to me and I be more religiously guarded and watchful, which is much needed. I esteem it a great blessing that I am not forsaken; that a kind Providence, in his mercy, is still pleased to visit me; were it not for his long forbearance and great mercy, I could have no hope.

2d mo. 20th. Our Select Quarterly Meeting was held on the 15th, it was pretty comfortable. On the 16th the Quarterly Meeting was held, which I trust was favored with the presence of the great and holy Head, an unmerited favor and cause for gratitude and encouragement; may I not trifle with his mercy. I was appointed representative in each of those meetings to the Yearly Meeting; may it deeply humble me, and may I endeavor to be worthy of the trust reposed in me; may I be faithful to the Great Head of the Church, and comparable to the clay in the hands of the potter.

3rd mo. 10th. Yesterday in meeting my mind was much favored, and I hope experienced in measure a qualification to worship, and I trust I have almost daily experienced something of the blessing. Oh! the necessity of keeping the eye single, endeavoring to live near the Great Head of the Church in whom there is life, light and strength, and in serving Him there is sweet peace.

10th mo. 17th. I am quite indisposed from rheumatism in my back and hips; went to meeting, used two canes to walk from the wagon into the meeting-house; I felt almost discouraged from attempting it, but was most easy to go; had a very comfortable meeting, and returned better. I hope this indisposition may be received as a blessing, and that I may improve from it. I have in unmerited mercy been enabled to feel love to my Divine Master, and I trust been favored at seasons to draw near to Him; may I be enabled to love and serve Him better, for He is forever worthy.

1862. 1st mo. 15th. Left home to go to Tunessassa by an appointment of the Indian Committee, having for some time past felt an increased interest in their welfare. Joseph Elkinton, T. V. and C. L., left on the 14th; C. B. joined them at Canton Corners—the latter to assist in the house at Tunessassa—C. L. to teach the Indian children in school. T. V. expects to stay a time to assist as may be needed. The cars made their connection until we got to Williamsport, where we had to wait an hour for the train by the Catawissa road; got to Elmira about 11½ o'clock at night; stopped at the Delavan Temperance House; went to bed and got a short but refreshing sleep; left Elmira about 4.40 A. M., got to Salamanca little after 11 A. M. Took cars on the Atlantic and Great Western Railroad and went to Cold Spring; met with several Indians—they seemed kind and pleased to see me; called to see Benj. Williams and wife, they have sorrowfully fallen from what they once appeared to be,—a warning to others of the bad effects of intemperance. John Ray and son Andrew, helped me across the river little below Cold Spring. I felt very anxio to get to Tunessassa, where I could enjoy t company of my friends and the comforts o home. I was kindly received by friends, a was glad, and I trust in a degree thankf that I was favored to get along safely.

17th. Went up to Elsie Flagg's to ma some inquiry in relation to what would customary terms to let a mill to make lumb with the privilege of cutting the logs on t place. He thought we ought to get two-fift the man who cut the logs and made the lu ber three-fifths.

18th was spent in attending to business Tunessassa.

19th. Sat meeting with the family and I dian children. The children behaved in becoming way, and to me it was a comfo able meeting.

20th. Crossed on the ice in some fear a called at Owen Blacksnake's, Harrison Ha town's, George Jacob's, Wm. Patterson's a widow Blacksnake's, and returned home Tunessassa.

21st. Went across the ice on foot; got Ow Blacksnake's horse and John Jimmerso sleigh, and went to Cornplanter's; had pretty satisfactory visit at David Gordon met Wm. O'Bail and wife at Charles O'Bai also some other Indians. William's wife s she remembered what I had said to her ma years ago, after the death of her son. Had pleasant visit with old Charles O'Bail,— seems an innocent old man; Jas. Cooper w my interpreter; returned home in the eve ing; the ice was weak to walk upon, I was good-deal afraid to cross, and was I tr thankful when I got safe over. A. Blackbu crossed after me, and I felt some anxiety his account.

22d. The ice was cut in the river for t ferryboat to cross.

23d. Sat meeting with the family, Indi children, Jas. Watt and wife, and John Wat widow, an aged woman. I felt glad of t opportunity of sitting with them. In t afternoon, Jos. Elkinton, T. V., C. L. and m self attended a Council near Little Valley a good many Indians attended. Joseph sp to them on the subjects of letting their la to white men, temperance, education, &c. pretty satisfactory opportunity. * *

27th. Started for home, did not feel qu easy in mind to leave without visiting the dians at Horse-shoe. When J. E. and I to Steamburg, neither of us felt as if we w clear of the Indians, and felt that it would safest to return to Tunessassa and stay o another day and finish before leaving. It to me much the most comfortable to do Joseph went to Cornplanter's and I up reservation. R. Blacksnake took me i sleigh or sled. Called to see Julia Jimme a young married woman who had been cated at Friends' school at Tunessassa, comforted with the visit; spent some t with Isaac Halftown, in which I felt my m much relieved; made calls to see other dians to comfort and satisfaction. Was appointed in getting on the car that even and Joseph went on to Elmira and wa for me. I have thought my disappointm was all for good. I left the reservation ing pretty clear of the Indians.

(To be continued.)

Watch ye, stand fast in the faith.

A True History of a Converted Jew.

Some years since, a learned Jew converted Christianity came to this country, accredited with letters of high authority as a an of piety, cast off from his people for forking their religion. He was unique beyond most any one we have met; but with many lings, time proved him to be no imposter. e retained the whole family name, and eatly prized it, as indicating undisputed ieage from the patriarchs.

JUDAH-BEN ISAAC-BEN ABRAHAM.

He was born and educated among the Jews London, and afterward took a position in e mercantile house of his uncle in Italy. is widowed mother exerted all her powers to re him a complete education. He was mas- of many languages, ancient and modern. e Hebrew was almost like his vernacu-. In his closet devotions, earnest supplica- ns were often overheard in that mysterious gue. He was familiar with the Old Tes- nent, having commenced studying it in the ginal as soon as he could read. When ar- ed in the vestments of the synagogue— e broad hemmed garment, the phylactery, ,—his expressive gesticulations, dark hair, es and complexion, and Jewish features, presented a genuine Orientalist.

He described how, like Paul, he had been ined "an Hebrew of the Hebrews," "after e most straitest sect," with extreme con- mpt for the Gentile race. He was taught spit on hearing the name of Jesus of Naza- th. In his boyhood, he had seen windows d doors thrown open at the Jewish Feasts, the possible coming of the Son of Man. me stray leaves of a New Testament acci- ntally fell into his hands, he looked over them th curiosity, and was entertained with their ory—nothing more. But one day, while ading the Bible, his eyes fastened on the ty-third chapter of Isaiah. A new revela- on dawned upon him. He was struck with remarkable resemblance between the de- ription of "the Man of Sorrows" and the lf-forgotten story of the evangelists. Was really the same? He read on. The other opheeies were invested with a new interest? e was eager to see a New Testament entire for he could not rid himself of his impres- ons, and his mind found no rest. By perse- rance he succeeded in stealthily securing a py. It was a book strictly prohibited by e Jews, and he read at his peril. Open ors and windows were on all sides of the unting house, and he was never alone, day night. The New Testament was kept ncealed in his desk, and glanced at under e raised cover of the lid. Alone, without struction, without sympathy, he came to the ll belief that one "numbered with the trans- essors" had been crucified on Calvary be- een two thieves, that the sufferer of whom ilip read to the Ethiopian, "led as a sheep the slaughter," was the one designated by hn as "the Lamb of God, which taketh way the sin of the world."

His conflict was, however, severe. An owal of conversion involved the loss of mily, position, means of support, and what perhaps hardest of all to a Jew—recog- tion as a true Israelite. But his sentiments uld not be repressed. The "glad tidings" of eat joy" must be proclaimed at all hazards. One lovely summer's evening, when he had turned to his native England, he persuaded s mother to walk with him by a hawthorn hedge, whose blossoms had put out, and filled the air with fragrance. He told his story simply, in a way he hoped might be conciliatory. But she spurned him from her, tore her garments till her cap lay in shreds upon the ground. With violent gesticulations she exclaimed: "Have I lived to see this day! a son of mine the follower of Jesus of Nazareth!" And he was banished from her companionship, exiled from all his kindred. No epithet, no term of reproach was too bitter. He left his country, and came to the United States.

The perplexities of the Jew, poring in solitude over the prophecies, remind us of the anxious throngs that followed Jesus Christ as He taught in the streets or Temple, wondering if He were the true Messiah. May there not still be other Israelites desiring like him to see Jesus, and longing for a joy like Simeon's —at the revelation of the Holy Spirit—when in the Temple he took the infant Saviour in his arms, devoutly blessing God, and saying: "Mine eyes have seen Thy salvation"—"A light to lighten the Gentiles, and the glory of Thy people Israel!"—*Sarah Gould.*

For "The Friend."

[The following valuable letter of our late dear friend, Charles Evans, was written a few months before his decease. The recipient suggests that a part of it might with advantage be published in "The Friend," for the counsel and encouragement of others similarly situated.—EDITOR.]

Philadelphia, 1st mo. 22d, 1879.

Dear Friend,—Thy letter of the 13th inst. was handed to me a few days since. I have read it with interest, and can sympathize with thee in the tried condition thou describes thyself to be in. In the present lapsed state of our religious Society, it can hardly be otherwise than that those who feel themselves conscientiously bound to maintain the truths of the Gospel as ever held by Friends, will have to suffer with their Lord and Master; and will find it needful to carry out the injunction given to his immediate followers when personally on earth, "Be ye wise as serpents and harmless as doves." As these are watchful to keep closely under his guidance, in humility and godly fear, He will instruct them when and where to put forth a hand to steady the Ark of the Testimony, and will give them tongue and utterance which their adversaries will not be able to gainsay.

This has been the experience of the true disciples in all ages of the Church, when the multitude seemed bent on digging down the altars and slaying the anointed prophets; and the Shepherd of Israel, by his own power, has always preserved a Seed that shall serve Him, and be accounted by Him for a generation on which his blessing will rest.

As thou art a stranger to me, and I have no particular knowledge of the meeting or members in ——, I have no special advice to give thee except what the tenor of that already written indicates, and to express my sincere desire that if enlisted in the Lamb's army thou may be enabled to endure hardness as a good soldier of Jesus Christ, and daily seek a qualification to weep as between the porch and the altar crying, Spare thy people, O Lord, and give not thy heritage to reproach.

Thy friend,

CHARLES EVANS.

Tyndall on Religon and Science.

[A correspondent sends us the enclosed article, cut from the *North American*, which appears to him to be an appropriate sequel to some former essays which have appeared in "The Friend."]

Physical science can never satisfy the soul, and evolution is still a mere hypothesis, judging from the latest utterance of so eminent a scientist as Prof. John Tyndall. He writes thus in the last number of the Fortnightly Review: "If asked to deduce from the physical interaction of the brain-molecules the least of the phenomena of sensation or thought, we must acknowledge our helplessness. The mechanical philosopher, as such, will never place a state of consciousness and a group of molecules in the relation of mover and moved. In passing from the one to the other we meet a blank which the logic of deduction is unable to fill. Physical considerations do not lead to the final explanation of all that we feel and know. We meet a problem which transcends any conceivable expansion of the powers which we now possess.

"Having thus exhausted physics and reached its very rim, a mighty mystery still looms beyond us. We have, in fact, made no step toward its solution. We try to soar in a vacuum when we endeavor to pass by logical deduction from the one to the other. Religious feeling is as much a verity as any other part of human consciousness; and against it, on its subjective side, the waves of science beat in vain. I could see that his (Carlyle's) contention at bottom always was that the human soul has claims and yearnings which physical science cannot satisfy.

"It seemed high time to Virchow to enter an energetic protest against the attempts that are made to proclaim the problems of research as actual facts, and the opinions of scientists as established science. We ought not, Virchow urges, to represent our conjecture as a certainty nor our hypothesis as a doctrine. The burden of my writings in this connection is as much a recognition of the weakness of science as an assertion of its strength. If asked whether science has solved, or is likely in our day to solve, the problem of the universe, I must shake my head in doubt. Behind and above and around us the real mystery of the universe lies unsolved, and, as far as we are concerned, is incapable of solution. The problem of the connection of body and soul is as insoluble in its modern form as it was in the pre-scientific ages. There ought to be a clear distinction made between science in the state of hypothesis and science in the state of fact. And inasmuch as it is still in its hypothetical stage, the ban of exclusion ought to fall upon the theory of evolution.

"After speaking of the theory of evolution applied to the primitive condition of matter, as belonging to the dim twilight of conjecture, the certainty of experimental inquiry is here shut out. Those who hold the doctrine of evolution only yield to it a provisional assent, and they will frankly admit their inability to point to any satisfactory experimental proof that life can be developed save from demonstrable antecedent life. I share Virchow's opinion that the theory of evolution in its complete form involves the assumption that at some period or other of the earth's history, there occurred what would now be called spontaneous generation. I agree with him that the proofs of it are still wanting. I hold

with Virchow that the failures have been lamentable—that the doctrine is utterly discredited."

How to Attract People to Christ.

A writer in *The British Friend* alludes to the idea, that the Divine Truth in its plainness and simplicity will not be attractive to the people, and says:—

"This sentiment is the one which leads to the abandonment of Quaker modes of action in our day. To this I answer (1), the simple, unadorned, and unadulterated truth and way of God is adapted to every class in every age, as it has been proved to be whenever men have had sufficient confidence in it to put it in practice; (2), it will offend the frivolous and self-satisfied mind, and always did; but this is the first step to healing and restoration. It is the way of the Cross; the Gospel must not comfort, but bruise and break down the natural man. Christ himself hesitated not to say such things as drove away by degrees almost all of those crowds who *seemed* about to become his subjects, and lost Him the adherence of most moral professors, who were beginning to follow and commend Him. His message was to be the same uncompromising one to all, though they should be offended; and the Saviour, when met with, is to the carnal mind, a stone of stumbling and rock of offence still.

The only true or lasting attractiveness of religion must be its own transforming heavenly power; where this is manifested in a meeting or a people, souls will flock as doves to their windows and there will no longer be complaints leading to the adoption of superficial, human attractions in the vain attempt to supply the felt lack of God's presence by designs of our own. These, on the other hand, will never gather a Church or revive one, though they may win a concourse for a time to listen with the outward ear and be interested or amused. The true worshippers are gathered by the Spirit himself, and meet in and look to Him, not to outward delights or varieties. *Their* peace, glory, and happiness are within, and that which attracts the senses, troubles these by drawing their spirits outwards, and so disturbing the deep rest of their souls in God. If then, any would make Christian truth and efforts "*attractive,*" *let them seek and obtain the mighty power of the Spirit,* and they will become as a light upon a candlestick, and a city upon a hill.

Fictitious Reading.—The unrestrained use of Public Libraries, which usually abound in novels and sensational literature, is thus commented on in *Zion's Herald*: "With the privilege of taking books freely from the library, young people, without properly cultivated tastes or home restraints, fall into the most shocking license as to the character and number of the volumes drawn from these free shelves. As the result of careful inquiry, in one of our best schools, young girls from twelve to eighteen have been found to take out from four to six novels a week, many of them of the most trashy, sensational and exciting character. Of course they are read upon the jump, with no awakened interest in the style of the writer or the traits of character illustrated, but simply to secure the mental excitement growing out of the story, and especially of its dramatic close. The record of the books rendered in by one school of young ladies as their reading for the previous week was really appalling.

"Any intelligent person can see how serious the injury of such a course must be to every department of the youth's being—physical, mental and moral. It must break in upon proper recreation, destroy his interest in, and ability to command attention to his studies; it must destroy his enjoyment of substantial literature and all investigations into the thousand inviting avenues of natural science; it must waste and pervert his sensibilities, give him wrong views of life, weaken his moral fibre, and expose him to many fatal temptations. One of the most faithful and conscientious of teachers, in her apprehensions of the evils involved, and her personal experience in her classes of the consequences of a free use of unsifted reading, although very fond of general literature herself, said that one of the greatest evils her school had to contend with was the public library.

"The Sunday school library is a terrible embarrassment. There are some ten or fifteen thousand volumes, largely works of fiction, written for children, and found, in various proportions of religious and secular stories, upon the shelves of our Sunday school libraries. If they should all perish in one grand conflagration, it would be little loss, and a great positive gain to the world. The Sunday school aids but little in training up good readers; it rather cultivates the sensational appetite and prepares the way for exciting works of fiction."

"Outward advantages often make one less watchful; and it is not in proportion to the external, that the internal work goes on."

For "The Friend."

INDIAN SUMMER.

Softly and dreamily floateth the blue
Of the Indian Summer the atmosphere through—
Drowsily lingers on forest and hill,
The spell of her presence so consciously still—
The gold of her sunshine falls mellowed in beam,
Thro' the veil that enrobes her, on woodland and stream.
The Sabbath is come of the swift rolling year;
The calm, and the rest, and the silence are here;
The worship of Nature, from leaf-covered sod,
Like incense of offering, goes up unto God:
Her toiling is over, her fruitage is done,
She hath gained the repose that her labor hath won;
She hath cast her abundance from mountain to shore,
The wealth of the season in basket and store;
And now, like the Christian, whose toil has been long,
Who hath valiantly battled with evil and wrong,
Pauses to feel in the quietness nigh,
The heavenly dew from the Day-spring on high;
Though knowing that still in the pathway before,
Trouble and danger lie waiting in store;
So the spirit of Nature seems pausing to rest
Ere the storm-clouds of Winter swoop over her breast,
And gathers around her the warmest of beams,
The softest of lights, and the fairest of dreams.
And thus, have I thought, there are lives here below,
Whose symbol is found in this calmness and glow;
Lives who have borne thro' the heat of the day,
The burdens that fall unto mortals alway;
Who brightly and bravely have labored to fill
Their measure of good thro' their portion of ill,
Who have shed light around thro' their long golden prime,
And borne the rich fruits in their Autumn of time;
But we find, as they draw near the close of their year,
Where the freshness and greenness of life disappear,
When the blossoms are gone, and the withered leaves fall,
Their *Indian Summer* the *glory* of all—
The crown of their days, as they trustingly wait
On the threshold of Death for the open pearl gate,
Now touched with a beauty we saw not before,
A radiance cast from a far brighter shore,
Serenely and peacefully passing away
Through the shadowy vale to the portals of Day.

Selected

GOD IS IN HEAVEN.

G. PARTRIDGE.

God is in heaven, and can He hear
A feeble prayer like mine?
Yes, little child, thou needest not fear,
He listeneth now to thine.

God is in heaven, and can He see
When I am doing wrong?
Yes, little child, He looks at thee
All day and all night long.

God is in heaven, and would He know
If I should tell a lie?
Yes, if thou saidst it e'er so low,
He'd hear it in the sky.

God is in heaven, and can I go
To thank Him for his care?
Not yet; but love Him here below,
And thou shalt praise Him there.

Christian Standard.

Selected

ECHO.

I stood on the bank of a swift flowing river,
While I marked its clear current roll speedily pas
It seemed to my fancy forever repeating
That the dearest enjoyments of life would not last.
Oh! tell me, I said, rapid stream of the valley,
That bears in thy course the blue waters away,
Can the joys of life's morning awake but to vanish?
Can the feelings of love be all doomed to decay?
An Echo repeated—"All doomed to decay."

Flow on in thy course, rapid stream of the valley,
Since the pleasures of life we so quickly resign,
My heart shall rejoice in the wild scenes of nature
And friendship's delights, while they yet may mine.
Must all the sweet charms of mortality perish?
And friendship's endearments—Ah! will they stay?
The simple enchantments of soft blooming nature,
And the pleasures of mind—must they too fade awa
The Echo slow answered—"They too fade away."

Then where, I exclaimed, is the hope for the mourn
A balm for his sorrow, a smile for his grief?
If beautiful scenes like the present shall vanish,
Where—where shall we seek, for a certain relief?
Oh! fly said my soul, to the feet of thy Saviour,
Believe in his mercy, for pardon now pray;
With him there is fulness of joy and salvation,
Thy gladness shall live and shall never decay—
The Echo said sweetly—"Shall never decay."

The Kinds of Custody Recognized by Rom Law.—Acts xxiv. 23.—A Roman governor judge was bound to permit no longer del than was absolutely necessary in the trial a prisoner after his arrest; but it was at discretion to fix the time and place, and a to settle in what form of custody the prisoi should be detained. Roman law recogni three forms. 1. The prisoner might be c fined in the public jails (*custodia publica*); t was the most severe kind, the common j being loathsome dungeons, where the pris ers were kept in chains, or even bound positions of torture. We have an illustrati of this kind of custody in the treatment Paul and Silas at Philippi. 2. The priso mght have some well-known person m responsible for his appearance when cal on. This is like our liberation on bail, a was called free custody (*custodia libera*); this kind of detention was reserved ex sively for men of high rank. 3. The priso might be committed to the charge of a sold who was responsible with his own life for safe keeping of his prisoner. This was ca military custody (*custodia militaris*), and introduced at the beginning of the Impe age. The prisoner was secured by a spe of handcuff, a chain attaching the prison right hand to the soldier's left. The sold would relieve one another and the pris

uld live with them in their guard-room, or racks, but in some cases a private house s allowed. To this species of custody the ostle Paul was subjected at Cesarea.—*Bibl Things Not Generally Known.*

An Interesting Incident.

A writer in the *Primitive Christian* gives following account of a Christian woman, th whom he was acquainted. She related me on her death bed, that at eight years age she heard the relation of a worldly ansaction, an auction, in which a family slaves were divided and sold to different rchasers. Her feelings were so overpowered at she sought the grove to give vent to em, and then she prayed that God would stroy slavery. She did not understand anyng more than that a great wrong existed. d was good, and had power, and she from at moment had faith that some time slavery uld come to an end. (This death bed scene curred early in the year 1863.)

And "now," says she, "the time is comg," "this war will end slavery."

"But," said I, "dear, this war has not been stituted to destroy slavery; it is the result angry passions; it is wickedness growing o suffering and woe; neither party is fightg for freedom of the slave." This dear old nt lay silent a while; she was 80 years of e, and suffered much, but amid all her suffing she thought of the slave.

With emphasis, after a solemn silence, she ed, "But God will so over-rule to that end. r years I have prayed for their delivery, d *now* the *time has come.* I have sympazed deeply with the suffering during this r, and the Lord only knows what yet must endured, but I see the deliverance of the ve in the end, and the sooner the proclation is made, the sooner will the agony of war be over." This dear old saint closed r eyes in the Spring of 1863 without hearg the gracious proclamation, (the proclation was signed in January but proclaimed September 1863), but died with the full asrance that it would be.

A Capital Prescription.—A rather eccentric t eminent physician was called to attend a ddle-aged rich lady who had imaginary . After many wise inquiries about her mptoms and manner of life he asked for a ce of paper, and wrote down the following escription: "Do something for somebody." In the gravest manner he handed it to the tient and left. The doctor heard nothing m the lady for a long time. On Christmas rning he was hastily summoned to the tage of her Irish washer-woman.

"It's not meself, doctor, it's me wrist that's ing. Ye see, I was afther goin' out into black darkness for a few bits of wood, en me foot struck this basket. It stood ere, like a big mercy, as it was, full of soft nnel from — Walker. She towld me that ur medicine cured her, doctor. So, if you ze to put a little of that same on me wrist, be none the worse for me nice present."

"It is a powerful remedy," said the doctor ively. And more than once in after years wrote the prescription, "Do something for nebody."

Hard and Difficult.—How hard it is to be erant when others differ from us! and how ficult to be charitable when one's own view things is not followed!

William Penn a Member of Falls Monthly Meeting.

The minutes of Falls Monthly Meeting show that Penn was an attendant and recognized as a member. At the meeting in the 8th month, 1701, John Satcher and Mary Loftis proposed their intentions of marriage with each other. A committee was appointed to make the usual inquiries as to their clearness from other marriage engagements. They were members of the governor's household. He was about to return to England, leaving them in charge of his affairs at Pennsbury. He stated this to the meeting, and further said the season and shipping required his speedy departure, and it would be a satisfaction to him to see the marriage accomplished before he went. The meeting favoring his request appointed a special adjourned meeting the next week to hear the report of the committee. The minutes further state that "the governor being present, and a member of this meeting, acquainted us of his intention to start for England in a short time: It was therefore agreed that Phineas Pemberton, Joseph Kirkbride, Richard Hough and Samuel Dark draw up a certificate concerning him, to be in readiness against this day week."

At the adjourned meeting "a certificate on the governor's behalf was read in the meeting and approved, and ordered to be signed by those here, and the meeting being but small it was agreed that those absent Friends that were desirous to sign it should have their liberty."

John and Mary then again proposed their intentions of marriage, and produced certificates of their orderly lives before they came over. The committee reported them clear of other engagements, and they were given permission to proceed. The minutes do not show when or where the marriage took place. It was no doubt at Pennsbury, and in the presence of the governor. The parties to it were his trusted servants, and were left in charge of the Pennsbury mansion and land on his departure for England. The next year Satcher was also granted a certificate from the meeting on an intended visit to England. Whether he went does not appear. If he did he soon returned and resumed his residence in the manor. He became an active member and an elder in the Society, and was a useful man in the community. Three of his daughters were married at Falls Meeting, and have left descendants among the present residents of the county. If Penn could have remained a member of Falls and a resident of Pennsbury, how much more comfortable and happy would have been his after life.

A meeting for worship was for many years held at the manor house. It was no doubt established by Penn himself. When it was discontinued we do not know. In the Second month, 1689, it was reported to the monthly meeting that the governor's house was likely to be given up, and few or none were there to receive the meeting, which was therefore directed to be thereafter held at the house of William Biles. But the difficulty seems to have been soon removed, for in the Eleventh month following the meeting was directed to be again held at Pennsbury. It probably was continued there until the governor's second visit to Pennsylvania, when he was a witness to the marriage of John Satcher. There for the last time he met his friends of Falls Meeting, gave them his parting advice, and went forth from thence to England, carrying with him their certificate of unity and followed by their prayers for his welfare.—*Bucks Co. Intelligencer.*

The Writings of Ancient Friends.

These works remain monuments of the mental and physical labors performed by our forefathers in the Truth; and of the moral and religious victories which they achieved. They show the inner life and active zeal, and noble disinterestedness, of our early Friends; the principles they held; the ground-work and scriptural basis of the Quaker faith; and are a storehouse of good sense, and a fund of argument, fact, illustration, and precept. There they are, lying on the shelves unread, —often looked upon as rubbish—constantly sent to the mills to be pulped, or shipped off to America—and but seldom read and studied by modern Friends as a means of profit and edification.

These works show the stuff that composed the Ancient Friend. It is pleasant and strengthening to ponder upon the robust Quakerism of early days; it is sad and disheartening to see the emasculated Quakerism, as often seen, in these present days. Formerly truth was truth; principles were principles; and Quakerism was Quakerism. There was then no yielding first this, then the other, and again something else, for the sake of conformity to others, or being thought liberal, or because other Christians thought it right to do so. They knew the truth, and the truth had made them free; and they were bold, fearless, and prevailing, in the spreading forth of the principles of "Christianity revived." Modern doubts were excluded from their minds by the fervor of their Christian faith, and their deep-seated, heart-felt belief in the Quaker principles. Now, people are puzzled to know the distinctive views of Friends, or what we really believe in. A few weeks ago, at a distance from home, I was asked by an active Christian Professor, whether we used fermented or unfermented wine in our celebration of the Lord's Supper!

I cannot but think that the state of looseness as to principles, and inconsistency as to action, so apparent, is, to some extent, at least, to be attributed to the fact that we have practically excluded Quaker literature from our families, our tables, our conversation, and our thoughts. If any Society ignores its literature, and its members will not read the convictions, sentiments, and arguments of the good men and great thinkers who, under God's providence formed it, we cannot wonder that love, veneration, and belief should gradually die out; and that in time apathy should give way to downright practical disbelief, and to an active adhesion to other forms of worship and more attractive creeds.—*British Friend.*

The Peabody Fund appears to be principally used in the South in the training of teachers. In speaking of it, Dr. Law recently stated, that it maintained a summer Normal School in North Carolina, paying in large part the expenses of teachers coming from a distance. At this school four hundred and sixty pupils attended last summer. It is said by some of the leading men in that State, that it was largely owing to the enthusiasm and knowledge resulting from these schools, that her school system was saved to North Carolina.

At Nashville, Tennessee, at New Orleans, and in Texas, the funds of this trust have been expended in a similar manner.

It is one of the fundamental doctrines of the Christian religion, that God is omnipresent and almighty: that is, present at all times and in all places. This is generally professed and believed among the sects in Christendom; but in them, it is often no more than a bare profession, a traditional and historical faith; they not being true witnesses of the same. Herein is the difference between those who do, and those who do not, witness the presence of the Lord, and the almightiness of his power; the first only know the ground and reason why Moses, that eminent servant of the Lord, said, "If thy presence go not with us, carry us not hence."

This was the delight of the soul of the righteous in all ages and generations past, and is now: even to feel the comfortable presence of the Lord, and to know the light of his countenance lifted up upon them. This makes their hearts more glad than the increase of corn, wine and oil, and is better than them all.

This was the strength and encouragement of the righteous in all ages, and made them willing to suffer for his name. This carried them through the water and through the fire. This made them sing and rejoice in the prison, and in the stocks; and suffer the spoiling of their goods joyfully. And, Friends, except this living presence be felt and enjoyed, known and lived in, we are as weak as other people; and if any lose, or depart from it, such will become as wicked as others also.

Therefore it is a very precious thing for every one always to prize the riches of that grace, and glory of that light, which their minds were at first turned to: which grace and light hath led a remnant into the presence chamber, into the banqueting house, where the banner over them is love; and is leading others into the same: and would guide and direct all out of the way of evil, into the way of peace. Oh! the freeness of this love and grace, and the glory of this light which hath led a remnant, that have loved it, and followed it, into the presence chamber, into the banqueting house, and to the top of that holy mountain, where the feast of fat things is enjoyed, and the wine well refined drank of; to the right hand where the rivers of pleasure are. This is free grace and love indeed. This love is stronger than death, and better than life. Oh! the consideration of this love is able to break the heart, to melt the soul before the Lord, and to dissolve it into an holy resignation and pure resolution to walk to the praise, and magnifying of it among the sons and daughters of men, that they may be won and persuaded to accept of its tenders, and follow its leadings; that they may know the pleasantness of its paths, and witness the virtue and operation thereof in their own souls.—*William Shewen.*

I think I never knew a time when watchfulness and prayer felt so needful, in order not only "to strengthen," but even to retain "the things that remain, that are ready to die." It is like contending for every inch of ground in a well-contested field, and being unable at night to discover whether the morning's position has been maintained; so that we stand in need of the prayers of our brethren in old England, that we may be preserved watchful, humble and faithful, amidst the various snares and temptations by which we are surrounded.—*Daniel Wheeler.*

Religious Items, &c.

The Prosperity of the Church.—The Mennonite *Herald of Truth* contains some sensible remarks on this subject, which are applicable to our own Society. While regarding accessions to membership as one sign of prosperity, it says if this is accomplished "by making the way wider, and teaching doctrines more popular than self-denial and non-resistance, the gain in numbers would be no actual advantage to the church, neither would it be any advantage to an individual to unite with this church in preference to other churches." "Gaining many members, unless they be correctly taught and brought in under proper influences, would but drift the church out into the wide channel of popularity." "Unless the new converts be properly instructed, they may be the means of drifting the church away from her original principles and the faith and practices to which she has so long strictly adhered."

Religious Progress.—The Roman Catholic Bishop of Hebron had been preaching with some eloquence, three times a week in the Church of St. Louis, in Rome, to crowded audiences. He had repeatedly affirmed that "the Virgin Mary was the Mother of God, that *she* saves and that *she* is the source of all grace." Having first obtained the sanction of the police, the Waldensian missionary posted bills in the streets to announce that a Conference would be held on "The Mother of God, or Heresy *par excellence.*" A large audience was gathered as the result. The missionary then refuted the idolatrous discourse of the bishop. With the Bible in his hand, he proved that it was full of errors and fallacies. This led to a violent agitation in the Papists' camp. The press, the priesthood, the Cardinals, even the Pope himself, were so wrought upon that they wrote most virulent articles against the Conference. Special services were appointed in all the churches, masses celebrated, relics exposed, and discourses delivered, "to atone for the outrage on the Mother of God."

The Japanese Government has separated itself, as a government, from its former idolatry and idolatrous support. Within the last year it has abolished the department of religion, which has been one of its principal instruments; and it has directed the Shintooists to elect their own chief priest. This Pope of the idol worshippers had formerly been nominated by the government, which is now quite willing that Shintooism and Buddhism should die a natural death.

A struggle recently took place in Rome, over a dying Protestant convert, between Dr. Ribetti, a Waldensian pastor, and a Catholic priest. Franceschi, the sick man, requested the ministrations of Dr. Ribetti, while his wife wanted him to have the priest. She drove Dr. Ribetti off, and the priest took his place. Ribetti secured in writing the declaration of Franceschi that he was a Protestant, and called on the city authorities for protection. The priest installed himself by the sick man's bedside, and, invoking the police, had Ribetti put out of the house. Non-Catholic journals express great indignation at this violation of the liberty of conscience.

The Presbytery of Edinburgh (Church of Scotland) has received a complaint from four hundred and seventy-nine members and adherents of the North Leith Parish Church against certain steps alleged to have been taken to introduce an organ in the publ worship of that church. The complaint sa that the petitioners "strongly object to t use of such an instrument in public worshi as being at variance with the practice a traditions of the Church of Scotland, as offe sive to the tastes and feelings of many Scot Presbyterians, and as not conducive to t service of praise being taken part in by t whole congregation." The minister and se sion of the church have been cited to appe before the Presbytery and defend their i terests.

Cologne Cathedral is at length near co pletion. The first stone of the Cologne Cath dral was laid in 1248, when the grand edific now left, perfect or ruined, in Europe, we either just finished, or, like Notre Dame, Paris, were in rapid progress; but while t most elaborate of them took only three ce turies to bring to perfection, Cologne has a sorbed more than double the time. It to nearly three centuries to complete the cho and since that date it has required liberal a from nearly all the sovereigns of Europe keep the construction going. What now r mains to be done is the last stage and crow ing decorations of the stately towers.

A conflict between Church and State raging in New South Wales, occasioned the reading of a pastorate letter of the bisho in all the Roman Catholic churches, urgi the faithful to withdraw their children fro the public schools. A few days later Arc bishop Vaughan, at a confirmation servi called upon those of the candidates who tended the public schools to step forward, a then refused to confirm them unless th parents would promise to remove them fr these schools. In a single week 1500 childr were removed from the schools at Sydne Then the Archbishop preferred charges agai the public schools of immorality and godle ness; and he had no sooner proclaimed th than Joseph Jefferis took up the gauntlet the defence of the schools. From the eccl astical field the controversy went to the pr and then into the Council of Education, that all parties are now discussing the qu tion of religious instruction in the pu schools.

Natural History, Science, &c.

The India Telegraph Plant.—The *Desmodi gyrans* belongs botanically to the *Legumin* or pea family. It was discovered in India Lady Monson (an English lady) and was troduced into Europe about the year 1777

It is not a vine, but stands erect and be many elongated oval leaves on petioles the length of the leaves. Near the base each leaf smaller oval leaflets are formed these have short secondary petioles for tachment to the plant. The wonderful ture about the *Desmodium* is the spontane movement of its leaves. At night the lar ones all droop and the leaf-stems fold against the main stem, giving the entire p a very singular appearance. It goes r larly to sleep, but it wakens when the earl morning light comes in the east. The sma leaves do not sleep, but continue in mo all day and all night with a slow jerk movement, like the arms of the old semap telegraph, moving spontaneously and wit special irritation, a phenomenon in plant so rare, so strange and animal like, as t the observer with sensations not easily

ed. The plant now standing on my table s entered its winter rest. With it, as with other organizations, life is rhythmic and ves in pulsations. It sleeps and wakes as long nights come and go, but it no longer egraphs its silent mysterious signals from cimmerian darkness back into its native, ghter and hotter land where its left and ed ones still dwell.

t is in vain to search for the cause of this arkable motion. If I cut a thin section m the moving joint I see only a special cell angement which leaves the problem unved. Something built and now moves those cially active cells; moreover, they are filled h sensitive, living, liquid matter capable rapid changes, but the life force which coinates these remarkable movements eludes investigation.—*Dr. J. G. Hunt in Friends' elligencer.*

Crushed by a Boa Constrictor.—One of the st intrepid wild-beast tamers in Europe, rolyi, a Magyar, of colossal stature and raordinary physical strength, has recently en a victim to a dread contingency of his ilous profession. He was performing be- a crowded audience in Madrid, the other , one of his most sensational feats, which sisted in allowing a huge boa constrictor, r twenty feet in length, to enfold his body its tremendous coils, when suddenly a ring cry escaped him, which was greeted the public with a round of applause under supposition that its utterance constituted art of the performance. It proved, howr, that the gigantic snake had tightened coils, and crushed poor Karolyi's life out im, with one terrific squeeze. The boa did relax his folds for more than an hour, noly daring to approach the lithe monster, of ose power such appalling proof had been en. At length it occurred to one of Karolyi's endants to place a bowl of milk in a cage hin sight of the mighty serpent, which vly unwound itself from the dead body glided into his den, irresistibly tempted rcto by its favorite dainty. A post-mortem mination of the unfortunate athlete's rens discovered no fewer than eighty-seven ctures of his bones, effected by the conetion of the serpent's coils. His death st have been instantaneous, as the spine disarticulated in several places.—*London egraph.*

Earth-eating.—*Safura* is the name of the ease of clay or earth-eating at Zanzibar. It n affects slaves, and the clay is said to e a pleasant odor to the eaters; but it is confined to slaves, nor do slaves eat in er to kill themselves; it is a diseased apte, and rich men who have plenty to eat often subject to it. The feet swell, flesh st, and the face looks haggard; the patient scarcely walk for shortness of breath and kness, and he continues eating till he dies. e many slaves are now diseased with ara. The clay built in walls is preferred. *. Livingstone.*

Cat Killing a Snake.—A serpent of dark e color was found dead at my door this ning, probably killed by a cat; puss apaches very cautiously, and strikes her vs into the head with a blow delivered as k as lightning; then holds the head down h both paws, heedless of the wriggling s of coils behind it; she then bites the k and leaves it, looking with interest to disfigured head, as if she knew that therein had lain the hidden power of mischief. She seems to possess a little of the nature of the *Ichneumon*, which was sacred in Egypt from its destroying serpents. The serpent is in pursuit of mice when killed by puss.—*D. Livingstone.*

Fossil Forests.—Some of the Remarkable Specimens in the Yellowstone Region.—In the valley of the East Fork of the river which flows through the wonderful Yellowstone National Park of the United States, says the London *Times*, the group of rocks, known for want of a better designation as the "Volcanic Tertiary," is typically developed and has a thickness of upwards of 5,000 feet. Its prevailing materials are fragmentary volcanic products which have been apparently redistributed by the agency of water, and now form breccias, conglomerates, and sandstones. These strata contain a great abundance of silicified wood; and in many places trunks of trees many feet in height and of gigantic proportions seem to stand in the identical strata in which they grew. Sometimes the crumbling conglomerates wither away from about these, leaving them to stand upright along the steep mountain sides. W. H. Holmes gives an account of these forests in the recently published number of the 5th volume of the *Bulletin of the United States Geological and Geographical Survey.* A section is given representing the north face of Amethyst Mountain. It includes 2,000 feet of strata. The summit of this mountain is 9,400 feet above the sea, and the river flowing at its base is 6,700 feet over sea level. Riding up the smooth river-bed, one has but to look to the right up the cliffs to discover multitudes of the bleached trunks of these ancient forest trees. In some of the steeper portions of the mountain's face rows of upright trunks stand out like the columns of some long since ruined temple. On the more gentle slopes lower down, but where it is still too steep to support vegetation, save here and there a few pines, the petrified trunks fairly covered the surface, and were at first taken to be the shattered remains of a quite recent forest. Sometimes the trunks were found in a fine state of preservation. Some lying prostrate measured 50 feet to 60 feet in length, and not a few of these were 5 feet or 6 feet in diameter. One indeed was found on careful measurement to be 10 feet in diameter. The woody structure was so well preserved that it could be at once declared that this giant tree was not a conifer. The strata also contain, as might be expected, many rootlets, leaves, and fruits—a collection of which have been submitted for determination to Professor Leo Lesquereux. They include an Aralia, a Magnolia, and a new species of a lime, an ash, an elm, and of a diospyros; also some new ferns. Some of the species are apparently identical with those described by Professor Whitney from the Elk Creek strata. But these strata are lower than the Yellowstone Park strata by fully 1,000 feet, and are separated from them by fifteen miles of broken country. These extraordinary fossil forests add one more to the noteworthy objects to be found in the National Park of the United States, already in respect of its natural phenomena without an equal in any part of the world.—*Daily Paper.*

Curiosities of Animal Life.—From correspondence of *Nature*: "About twelve years ago I was residing on the coast of County Antrim, Ireland, at the time the telegraph wires were set up along that charming road which skirts the sea for twenty-five miles between Larne and Cushendall. During the winter months large flocks of starlings always migrated over from Scotland, arriving in the early morning. The first winter after the wires were stretched along the coast, I frequently found numbers of starlings lying dead or wounded on the roadside, they having evidently in their flight in the dusky morn struck against the telegraph wires, not blown against them, as these accidents often occurred when there was but little wind. I found that the peasantry had come to the conclusion that these unusual deaths were due to the flash of the telegraph messages, killing any starlings that happened to be perched on the wires when working. Strange to say, that throughout the following and succeeding winters hardly a death occurred among the starlings on their arrival. It would thus appear that the birds were deeply impressed and understood the cause of the fatal accidents among their fellow-travellers that previous year, and hence carefully avoided the telegraph wires."

* * Here ye may see people must repent before they believe and are baptized, and before they receive the Holy Ghost and the kingdom of God. They must repent of their vain life and conversation before they receive the gospel, and must be turned from darkness to the light of Christ, from the power of Satan unto God, before they receive his Holy Spirit and his gospel of light and salvation. The Lord doth command all men every where to repent, and do works meet for repentance. They must show that their lives, conversations, and tongues are changed, and that they serve God in newness of life, with new tongues and new hearts.—*Extract from an epistle of George Fox.*

"Much more than half the literature, half the intercourse, and half the pleasure of half the human beings in the world, consist in holding up the other half to ridicule and censure."

THE FRIEND.

ELEVENTH MONTH 29, 1879.

We have received a printed copy of the minutes of those Friends who withdrew a year or two since from the Western Yearly Meeting, and organized a body under the same name. Its annual gathering was held at Sugar Grove, near Plainfield, Indiana, commencing on the 19th of 9th month last.

The following items of these minutes may prove interesting to some of our readers:

"The committee of last year, to consider the situation of our subordinate meetings, &c., report:

"In considering the stripped and tried situation of our subordinate meetings, in many of which, we apprehend, but few individuals remain attached to the ancient doctrines and practices of the Society so as to maintain all its testimonies, our minds have been brought under a close and serious concern, and we have agreed to submit the following:

"That a committee of men and women Friends be appointed to have under care the subject of our subordinate meetings; to visit them as way may open for it; and to encour-

age the members in the support of our principles and order, and in the maintenance of meetings in conformity therewith. That Friends in each of the meetings who remain attached to the order and principles of the Society (if their number is sufficient to maintain meetings to the reputation of Truth), be encouraged to meet in the capacity of their respective meetings apart from those who have departed from our doctrine and mode of worship; and where they have not access to their meeting-houses that they provide other suitable places where they can hold their meetings in quietness, consistently with the solemn nature of Divine worship; and where their number is not sufficient for the maintenance of such meetings, that the members be encouraged to become attached to some other meeting in unity with the Yearly Meeting."

A committee was appointed in accordance with this recommendation.

The minutes of the Meeting for Sufferings referred to the consideration of the Yearly Meeting the propriety of corresponding with Friends in other parts who were similarly situated with themselves; which led to the adoption by the Yearly Meeting of the following minute:

"In a deliberate consideration of the subject, we have been introduced into a feeling of near sympathy and interest with Friends (not within the limits of this Yearly Meeting,) who are conscientiously concerned to maintain inviolate our ancient Christian doctrines and testimonies, and we believe that mutual benefit might arise from such communication as in the wisdom of truth may be found needful with Friends of this class, who on account of innovations introduced into the Society feel that they are much isolated.

At a subsequent sitting a committee was appointed to have charge of this service.

An epistle was received from those Friends who had withdrawn from the Yearly Meeting in Iowa. Of this, the minutes say: "Our minds have been cheered and comforted in this evidence of the unity and interest of those distant brethren, binding together as it does in gospel fellowship, members of the same household of faith." An epistle was sent in reply.

The subjects of Peace, Temperance, Books and Tracts, Education and First-day schools, were all brought to notice by the reports of committees. In that on Books and Tracts we were pleased to observe that a care had been exercised "to distribute only such tracts as would be a means of confirming the reader in the true doctrines of the Christian religion." We fear this care is much needed in some other similar committees, for we have met with tracts issued by their authority which advocate views inconsistent with those held by the Society of Friends.

The answers to the Queries, and the minute which embodied the exercise of the meeting, manifest a concern to watch over one another for good, and to uphold the doctrines and testimonies of Friends. From this minute we extract the following paragraph:

"Dear young friends, be prevailed upon to avoid all foolish or unprofitable conversation, but be willing to have your minds formed according to the plain and simple truths of the Gospel, as contained in the Holy Scriptures, which we would recommend as a means of preserving you from unprofitable reading, which tends to divert the mind from the love of virtue and the practice of true Christian morality; and above all things, give diligent heed to the voice of the Spirit of Christ speaking in the secret of your own consciences, reproving for evil and speaking peace when you do well. For this, as it is closely regarded, will not only season your minds with a fear of offending your Father in Heaven, and thereby be a means of preserving you from the vices, vanities and allurements of the world; but will also influence you to seek after and pray earnestly for that wisdom which is from above."

SUMMARY OF EVENTS.

United States.—In a report on the treatment of live stock on the railways, the following is given relative to the great stock yards at Chicago. They have 1000 cattle-pens, 1200 hog and sheep-pens, stabling for 1200 horses. Fifteen hundred cars of stock can be unloaded and cared for daily. The system of railways extending into different parts of the Western States, center there. They occupy 350 acres of land, and cost nearly $5,000,000.

It is stated the public schools of Springfield, Ill., will be closed the remainder of this year on account of the prevalence of scarlet fever in that city.

The colored peoples' Industrial Exhibition, recently held at Raleigh, N. C., the first of its kind in this country entirely under the management of colored people, is spoken of as a success. An address was delivered by R. B. Elliott, of South Carolina, in which he desired his colored friends "to cultivate the amicable relations the two races are now enjoying."

Our consul at Zurich, Switzerland, reports a continued decline in the watch and silk trade with the United States, owing both to the rivalry of American goods, and the unusual zeal of the custom-house in exacting full duties on importations.

Snow storms, attended with high winds, have occurred in the lake region and New England during the past week. In some places trains were delayed by the snow. On the lakes many disasters, with some loss of life, are reported.

The Montreal and Quebec steamers made their last trips of the season on the 22d inst. Most of the lightships on the lower St. Lawrence have gone into winter ports.

There was recently launched from Cramp's shipyard, Philadelphia, for Morgan's Louisiana and Texas Railroad and Steamship Company, the "Chalmette," described as the largest coastwise vessel ever built in this country. She is 338 feet in length over all, 320 feet between perpendiculars, 42 feet beam, and 31 feet in depth. She has three decks and a cargo capacity for 8,000 bales of cotton. Her appliances for handling freight are so complete, that it is claimed only thirty hours will be required for discharging a cargo and receiving another.

The exports of petroleum and petroleum products from the United States, during the 9th month, amounted to 45,076,940 gallons, valued at $3,419,180.

Markets, &c.—The following were the quotations on the 22d. U. S. sixes, 1881, 105⅞; 5's, 102½; 4½'s, 1891, registered, 105¾; coupon, 106¾; 4's, 1907, 103¼.

Cotton continues in fair demand. Sales of middlings at 12⅝ a 12 7/16cts. per lb. for uplands and New Orleans.

Petroleum.—Crude, 8¼ cts. in barrels, and standard white, 8¾ cts. for export, and 9 a 9¼ cts. per gallon for home use.

Flour is dull but steady. Sales of 1500 barrels, including Minnesota extra, $6.25 a $6.50; Penna. do. at $6.25 a $7; and patent and other high grades at $7.27 a $8.25. Rye flour is steady at $5.50 a $5.62½.

Grain.—Wheat is in better demand and higher. Sales of 30,000 bushels, including rejected at $1.32 a $1.33; red at $1.42; amber, at $1.44, and No. 2 red, elevator, at $1.41¾. Rye is unchanged. Corn is in fair demand and prices are well sustained. Sales of 15,000 bushels, including old mixed, at 56 a 57 cts.; old yellow at 57½ a 58 cts., and new do. do. 50 a 54 cts., according to dryness. Oats are unchanged. Sales of 7000 bushels, including mixed at 40½ a 41 cts., and white at 42½ a 45 cts.

Hay and straw.—Average price during the week:—Prime timothy, 95 cts. a $1.10 per 100 pounds; mixed, 80 a 90 cts. per 100 pounds. Straw, $1.10 a $1.25 per 100 pounds.

Foreign.—The Irish land troubles continue to attract attention, and some apprehension of serious results. The excitement in some places is said to h been equalled only by that prevailing during Fenian rising. The recent arrest of three of the lead of the agitation, by the Government, is strongly c demned by the farmers, who denounce it as an atte to stifle the voice of constitutional agitation, and dr the people into acts of violence. Large meetings being held in divers places, at which resolutions adopted condemning the arrests. It is conside doubtful about the Government being able to subst tiate the charge of sedition. The hope is expres that there is no considerable body on either island, would not be glad to see an end put to the agitation

The new French cable was formally opened on 20th, by a telegram from the President of the Repu to the President of the United States, expressing most cordial sentiments.

A dispatch from Geneva to the *Times* says, at a m ing of the cotton operatives at Wald, Switzerland was resolved in view of the recent action of other co tries, and the ever increasing competition of Engl manufacturers, who flood Switzerland with cheap goo to make a strong appeal to the Legislature to incre the import duties on foreign fabrics, in order to s the Swiss cotton industry from ruin.

A Constantinople dispatch states, several member the Cabinet have expressed strong disapprobation the violent tone of the Turkish press towards Engla The Porte has made an important communication the British Government, tending to prove there wil no unnecessary delay in the introduction of the refo demanded by England. Lord Salisbury has given surances that his government understands the finan and other difficulties of the Porte, and does not wis complicate the situation by menace.

Two Khans who have reached Afghanistan fr Candahar, report the road between Khelat-i-Ghe and Cabul is in a very disturbed condition.

During the night between the 16th and 17th insta an exceedingly violent storm burst over Odessa, ca ing enormous damage. Several ships were sunk in harbor, and quays and naval establishments suffe heavily.

Returns of cholera at Yokohama show that up to 1st inst. 90,000 deaths have occurred during the pres year. Extraordinary precautionary measures for future are being applied to the minutest districts.

Great satisfaction is expressed in government cir at the friendly tone of the American press in re senting the violation of quarantine by the Ger Envoy in 7th month last.

Professor Nordenskjold, the Swedish artic explo is journeying homeward. He was received with c plimentary demonstrations at Kobe and Nagaski, in the central and southwestern open ports of Japa

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FRIENDS' ASYLUM FOR THE INSANE,
Near Frankford, (Twenty-third Ward,) Philadelph
Physician and Superintendent—John C. Hall, M
Applications for the Admission of Patients ma made to the Superintendent, or to any of the Boar Managers.

Died, on the 19th of 9th month last, at Greenw N. J., Horatio C. Wood, in the 76th year of his an esteemed and valued member of the Monthly M ing of Friends of Philadelphia. Having been vinced of the principles of the religious Society which he made profession, he was careful to ende to regulate his daily life in accordance therewith. kind and hospitable nature, he greatly enjoyed ming with his friends socially, as well as in services of ligious and benevolent character. He devoted time to the cause of education, and to the help of who, in various ways, need the sympathy and a others. It was his lot to pass through many trials deep provings of faith and patience, which thr sustaining Grace, he was favored to endure with C tian cheerfulness; giving those who are bereaved b removal, the consoling and well-grounded belief he has entered into his heavenly rest.

——, at her residence, in New Hope, Bucks Co. on the 28th of 9th mo. 1879, Jane Parry, in the year of her age, daughter of the late Benjamin P of New Hope, a member of Buckingham Particula Monthly Meeting of Friends.

——, at his residence, near Moorestown, N. J the 22d of Tenth mo. 1879, Henry D. Warrin a member of Chester Monthly Meeting, N. J., i 76th year of his age.

WILLIAM H. PILE, PRINTER,
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For "The Friend."

Incidents and Reflections.

When our Saviour commissioned and sent th his disciples to proclaim the glorious spel message to the people, he commanded m to go into all the world and preach the spel to every creature. Down to the pres- day, He continues to prepare his servants a like service, and still sends them forth various parts of his footstool, to invite the s and daughters of men to come unto Him l be saved. It has often been a matter of erest to notice the unfoldings of the Divine l; and the pointings to duty, sometimes listant parts of the world; as they are re- ed by those, who have been under the pre- ing hand of the Lord for his work.

Thomas Story thus describes his own ex- ience: "In the year 1693, towards the er end of autumn, as I was riding alone in evening, in Cumberland, the power of Di- e Truth moved upon my mind, and my rt was greatly tendered before the Lord; the Word of the Lord opened in me, say- : 'Behold my visitation cometh over the tern parts of the world, towards the sun- ing in the time of winter.' And I was atly comforted in the words of his holiness.

From henceforth I was often tendered in it, in remembrance of the western world, sense of the love and visitation of God to eople there, whom I had never seen; which more and more renewed and settled upon mind, in frequent tenderings and broken- s of heart, under the holy influence of the ine presence, until the year 1695; when, he house of our friend, John Whiting, at enton, in the county of Somerset, upon a t to Friends in those parts with Aaron inson, looking occasionally upon a map of world, especially upon the south-westerly ts from England, the power of the Lord denly seized my soul, and his love melted into a flood of tender tears. But hitherto new not that the call of the Lord was to to visit those parts; though, from hence- h, I began to be afraid of it.

And in the time of the Yearly Meeting at ndon, in the Bull and Mouth, Aaron Atkin- being concerned in prayer, among other tions to the Lord, prayed for the western ntries and places beyond the seas, 'That Lord would please to send forth his min- rs in the power of his Word, to publish the day of glad tidings more and more among them.' Upon which the power of Divine life moved sensibly in my heart; and the concern secretly begotten in my soul, now began to answer and appear; and, after that, great heaviness and fear came over me.

"The same day after the meeting, several Cumberland Friends and others being together after dinner, upon occasion of mentioning some of those countries by one of the company, the Word of life moved powerfully in my soul, with open assurance of the call of the Lord to me to visit some of the American countries; but, though I was exceedingly broken, to the tendering also of most of the Friends there, yet I was silent as to the particular matter, being willing to conceal it as long as I could, since no time was then prefixed when I should move forward therein. And being young and weak in the exercise of the ministry; and having no opinion of my own abilities of any kind, I urged it before the Lord as a reasonable plea, as I thought, against it at that time.

"At London I remained for some time, and entered into some writing business for necessary subsistence; but, before the year ended, I suffered much in spirit by reason of my confinement thereby; since this calling of God cannot be answered by any one too much entangled in other affairs, though the employment in itself be very lawful, and, to the reason of man, seeming needful; but, though loth to leave all, (for it was no less than life, and all that was near and dear in the world) yet, finding my concern remain and increase, I yielded at length, in the secret of my mind, to answer the call of the Lord to that part of the world."

John Churchman relates, that after returning from a visit to Friends in New Jersey, "I felt such an inward silence for about two or three weeks, that I thought I had done with the world, and also any further service in the church, and the preparing hint* was brought to my mind, with thankfulness that I had endeavored in good degree to practise it. One day walking alone, I felt myself so weak and feeble, that I stood still, and by the reverence that covered my mind, I knew that the hand of the Lord was on me, and his presence round about; the earth was silent and all flesh brought into stillness, and light went forth with brightness, and shone on Great Britain, Ireland and Holland, and my mind felt the gentle, yet strongly drawing cords of that love which is stronger than death, which made me say, Lord! go before and strengthen me, and I will follow whithersoever thou leads. I had seen this journey nearly fifteen years in a very plain manner, and at times for ten years thought the concern so strong upon me that I must lay it before my friends for their advice; but was secretly restrained; being made to believe that an exercise of that sort would ripen best to be kept quiet in my own heart to know the right time, by no means desiring to run without being sent. To see a thing is not a commission to do it; the time when, and judgment to know the acceptable time, are the gifts of God."

Job Scott at one time was brought so low with sickness, that many of his friends thought he would not recover. He says of this period, "I was, after a season of deep exercise and probation, enabled to resign up life and all into the hands of Him who made me, and to say in sincerity, thy will be done in life or death. And as I lay one night in great distress of body, and deep thoughtfulness of mind, I was drawn into an awful view of death, eternity and eternal judgment, in a manner that I never had before; but feeling my mind perfectly resigned to depart this life and launch into an endless eternity, if so the Lord my God should please to order it, and finding all pain of body and anxiety of mind removed, I lay still some time, thinking probably I might ere long be released from all the pangs and toils of time, into the glorious rejoicings of eternal life. But after a considerable length of time had passed in inward and profound stillness and adoration, large fields of labor were opened, and I saw that I must travel from place to place in this and distant lands, in the Lord's commission and service. From this time I never entertained a doubt of my recovery, although I had afterwards a return or two of the disorder more severe than before; for these openings were in the fresh evidence of divine life, which never deceived me."

On another occasion, the year before his going to England on a religious visit, Job Scott made this entry in his diary: "Riding on the road, my mind was livingly opened, and I beheld, in the visions of God, large fields of labor allotted me in his service. A language ran livingly through my soul, and the whole man seemed almost swallowed up in the flowings of life which accompanied the glorious prospect! The language was on this wise: Thou art called and appointed, and through many and deep tribulations I have separated thee a prophet to the nations. Thou hast very little more ever to do in the business and affairs of this life. Gather thy mind from all cumbering things, and stand singly and wholly

* This alludes to a caution received some months before, and which is thus narrated: "As I sat in a week-day meeting, in the winter of 1748, I felt great weakness and poverty attending my mind, which occasioned a deep inquiry into the cause. After a time of inward waiting, the humbling divine presence was felt in reverent profound silence, yet the gentle operation of the Divine power caused an inward trembling, and the following was uttered in a language intelligible to the inward man: 'Gather thyself from all the cumbers of the world, and be thou weaned from the popularity, love and friendship thereof.' I believed this to be the voice of the Holy One of Israel, as a merciful warning to prepare for my final change, or to stand ready for some service which would separate me from temporal business and the nearest connections in life; and from that time I endeavored to settle my affairs, and contract my little business as well as I could."

devoted to my work, service and appointment. Regard not the world; thou must be about thy Heavenly Father's business; thou must attend to my directions, and submit therein to thy proper allotment. My will and purpose require and loudly call, and have called, for greater dedication of heart and singleness of devotion to my work and service in the glorious gospel. Take no thought for the morrow: do to-day what thou findest to do, in my light, and in the liberty and allotment of my Holy Spirit. Be thou faithful unto death, and I will assuredly give thee a crown of life. I will hold thee in my holy hand forever. I will provide for and take care of thy motherless, and, as it were, fatherless children, in thy absence."

For "The Friend."

The "Travelling Rocks" again.

While neither intending or desiring to continue the discussion of this question in the too valuable columns of "The Friend," I still apprehend that some reply to the single objection of their Editor to my last, on page 75, may not be deemed inadmissible.

His opinion is that the true cause may be found in the well-known principle of the expansion of freezing water—and which is, I admit, the opinion also of some other and professedly scientific writers as well. But if that law or principle proves anything in this case, it proves entirely too much. The expansion being estimated at about 9 per cent., would, in three miles, or say 20,000 feet, amount to 1,800 feet, instead of the actual 6 to 10 feet occasionally, and only *occasionally*, observed at all. And then that expansion must, as in fact it always does, commence with the freezing, and continue on in comparatively thin ice, which is contrary to the facts as heretofore observed, of the movement.

Again, it is well known that neither small or large bodies of ice *do so expand* at all, or perceptibly—that is, laterally or superficially, —but perpendicularly in the direction of least resistance, as the ground does when we say it "heaves" or rises up, in proportion to the much or little moisture or water it contains; otherwise what would become of our great reservoirs and artificial lakes of stored water, with their thin and weak walls? and the great bodies like lakes Erie and St. Clair, with hundreds of others of less magnitude, which freeze hard, and yet we hear of no 9 per cent. or any other perceptible addition to their surfaces—not even this slight but powerful movement. My position and belief is, that it is confined to those bodies of water which freeze very hard, and are subject to very considerable subsidence or fall of the water beneath, or while so frozen.

And yet other causes than that named in my last, may be found to be the true or additional ones; such as that the newly fractured ice must necessarily occupy additional space, &c., as it is objected that the former argument has a weakness in geometrical principle.

With this, and the single remark that my only object in the few observations offered has been to add something to the understanding and solution of this singular natural phenomenon, and which, I think, science has not yet correctly and fully demonstrated, for the reasons above given, I close.

Geo. Foster.

The luxury of luxuries is that of doing good.

For "The Friend"

Extracts from the Diary and Letters of Ebenezer Worth.

(Continued from page 122.)

East Bradford, 5th mo. 18th, 1862.

Dear friend, Joseph Elkinton,—Thou hast at times been the subject of my thoughts since we parted at Downingtown, and I have felt much sympathy with thee, and sincerely desire thou mayest be preserved and favored to perform the services required of thee, to the peace and comfort of thy own mind; or may I, in other words, say, be favored with a sense of Divine approbation, which gives that sweet and precious peace that the Christian so much desires. I believe services required by the Great Head of the Church, and faithfully performed in the ability which He is graciously pleased to give unto those who humbly look unto Him, and wait for it, will often leave behind them a sweet and precious savor, that may be long felt and remembered by those labored with. May it be so with thine. That thy Indian brethren and sisters, and all with whom thou may feel it right to labor, may feel the sweet savor of the Master's spirit, whilst thou art laboring with them, and feel and remember it, when thou hast returned to thy home and friends: that the fruits may be to the praise of his great and excellent Name, who is forever worthy.

Thy friend, Ebenezer Worth.

1862. 7th mo. 13th. We have been much favored in getting in our hay; gathering (the) harvest has almost always been attended with anxiety and care; it has made me feel relieved when it is over. The charge of much business requires close watchfulness that the good seed be not choked. I think I have not had a more comfortable meeting for a long time, perhaps for years; what an inexpressible favor. I was favored in meeting to feel for the welfare of our country, and I trust Christian love for those who have seceded from the Union, and been in great measure the cause of the war and much bloodshed. May our Divine Master interfere in behalf of our country, and may the North and the South be united as brethren and sisters in serving Him as He may be pleased to require, and worship together in spirit and (in) truth. Oh! the precious spirit of our Divine Master, if we were only willing it should rule and reign in us, how it would remove all angry or hard feelings, and fill the hearts with love to Him and to each other; may this be the case.

11th mo. 13th. Attended Select Preparative Meeting; was favored to enjoy the meeting. Oh! what a precious privilege to feel the Great Head of the Church to be with us in our religious meetings; may we continue to be favored to feel his presence to be with us to comfort, preserve and qualify us to worship Him in spirit and in truth; but oh! our great weakness and unworthiness; it is of his mercy, unmerited mercy we are not consumed.

On the 20th of 8th month, my kind and tender father was taken from us by death, with about three weeks' sickness. I felt very anxious while he lay sick that he might be favored with a sense of preparation for the change before he was taken; to my great satisfaction he expressed to me, in a sober, calm way, that he had not felt any anxiety from the commencement of his sickness how it might terminate; he seemed resigned to the will of Providence. I think while in health he was concerned to prepare for dea
What a comfort to feel an evidence that
departed friends (were) prepared for the m
sions of everlasting rest."*

There does not appear to be any acco
in the diary of the funeral of Samuel Wor
From a letter written by a ministering Fri
who was in attendance, it appears to h
been an interesting and encouraging occasi
Having been allowed the privilege of mak
some selections from that letter, it has b
thought it would not be inappropriate to
clude them in this narrative.

"The carriages at the West Chester de
on the arrival of the train, seeming to be
or engaged, I started on foot, but was ov
taken by J. S——, who had his father-in-l
David Cope, with him; they invited me
ride with them. David was very interest
in conversation, and said amongst other thi
that Samuel Worth had done a good-dea
business, but he never knew a hired man
speak against him. A very large compa
was collected at the house, S. W. being hig
respected in his neighborhood. We procee
to the burial ground at Marshalton, and a
some consultation with the elders it was c
cluded to hold a meeting. The house
filled to overflowing. We sat a long time
solemn silence; it did not seem as if there
much room for words. I thought if th
could be such a feeling when my body
laid in the ground, it would be all that I co
ask. At length Samuel Cope arose with
language, 'It is not of him that willeth,
of him that runneth, but of the Lord t
showeth mercy,' or words to that effect
valued elder remarked afterward, 'there
quite a savor with it.' Awhile after he
done, David Cope got up, or rather Sam
helped him up, he could not stand straig
but supported himself on his cane in one h
and the gallery railing in the other.
commenced with saying, it was a great sa
faction to him when he had followed the
mains of one who had lived a godly life to
grave, that the company, if they were i
state to worship God, should quietly gat
into the house and sit awhile together, e
though a word might not be spoken; he t
preached at considerable length and was m
favored. About midway in his commun
tion he said; my brethren, I am very fe
and must sit down, then went on speak
from his seat. It was a tendering time;
men might be seen in tears. When Da
was done speaking I thought the mee
would close, for we had been together a g
while. Having a little on my mind, I
pressed it, desiring what all had witne
might not be as the morning dew that pas
away. It is upon the tender ground that
husbandman sows his seed, and when Hea
ly visitations were slighted we knew not
we should be favored with more, there
may we co-operate with the measur
grace afforded, and thereby be led out o
error into all truth, and be prepared for
awful change which awaits us. As I ce
speaking, David Cope broke forth again
rapturous language, manifesting great inte
in young people, encouraging them and

* The writer recalls to mind a conversation had
E. W., wherein he referred to the sickness and
of his father, and remarked, "That a few words l
pressed before the close, were of more value to
than all the estate he left him." Probably referr
the above expressions.

ing a blessing for them. He said, 'I would x for myself, a poor, feeble old man just ssing from time to eternity, that God may with me through the dark valley of the ıdow of death, and may He be with you d bless you, my dear young friends, guard u and preserve you that you may join the gelic host on high when time shall be swal-ved up in eternity, when all enjoyments re must cease and ye can no more be in-bitants of this earth.' This may not be actly as he gave it, but nearly so. It seemed if the windows of Heaven had been opened d a blessing poured out."

(To be continued.)

A Tired Mother's Victory.

A little timely gentleness sweetens a parent's collection in after years with a thrill of atitude; whereas the memory of hasty rerity to little ones must bring a pang. ıis tender story of a mother's experience, blished in the *Christian Weekly*, is a beau-ul lesson in itself. The mother had laid her ole with great care and pains for a company distinguished guests, when her little girl cidentally overturned a tureen of gravy on r snowy cloth.

"What should I do? It seemed a drop too ıch for my tired nerves—many drops too ıch for my table-cloth. I was about to jerk y child down angrily from the table when blessed influence held me.

I caught the expression on her face; such sorry, frightened, appealing look I never w, and suddenly a picture of the past came d stood out vividly before my mind's eye. y child's face revealed feelings which I had perienced twenty years before.

I was myself a little nervous girl, about ght years old, in the happy home of my ildhood. It was a stormy afternoon in nter. It was when coal-oil lamps were first troduced, and father had bought a very ındsome one.

The snow had drifted up against the kitchen ındow, so, although it was not night, the mp was lighted. Mother was sick in bed -stairs, and we children were gathered in e kitchen, to keep the noise and confusion vay from her.

I was feeling very important helping get pper; at any rate, I imagined I was helping, ıd in my officiousness, I seized that lamp ıd went down cellar for some butter; I tried set it on the hanging-shelf, but alas! I didn't ve it room enough, and down it fell on the mented floor.

I never shall forget the shock that it gave e. I seemed almost paralyzed. I didn't ıre to go up-stairs, and I was afraid to stay ›wn there, and to make it worse, I heard y father's voice in the kitchen. He had ıtioned us all, again and again, to be care-l of that lamp; and now there it lay smashed pieces!

But his voice seemed to give me the im-›tus I needed to go up and meet the scolding whipping, or both, which I felt sure awaited e, and which I really felt I deserved. So I ept up over the dark stairway, and as I en-red the kitchen, I met my father with such stern look upon his face that I was fright-ıed. I saw there was no need to tell him hat had happened. He had heard the crash, ıd if he hadn't, I guess my face would have ld the story. The children stood silently ound, awaiting to see what father would do; and I saw by their faces that they were horror-struck, for that lamp had been the subject of too much talk and wonder to be smashed without a sensation.

As for me, I felt so frightened, so confused and sorry, that I couldn't speak. But upon glancing again at father, I saw the angry look die out of his eyes, and one of tenderest pity take its place.

I doubt not that he saw the same look in my face then that I saw in my child's face to-day. In a minute he had lifted me in his arms, and was hugging me close to his breast. When he whispered, oh, so kindly! "Never mind little daughter; we all know 'twas an accident, but I hope you will take the small lamp when you go down cellar again."

Oh, what a revolution of feelings I experienced! It was such a surprise to me that I was suddenly overwhelmed with feelings of love and gratitude, and burying my face, I sobbed as if my heart was breaking. No punishment could have affected me half so much and nothing can efface the memory of it from my mind.

How I loved my father to-day, as the sight of my own little girl's face brought it all freshly before me!

Will she love me as dearly, I wonder, twenty years or more from now, because, moved by the same God-given impulse that stirred my father's heart in that long-ago time, I was able to press the little frightened thing to my heart, and tell her kindly that I knew she didn't mean to spill the gravy, and that I knew she would be more careful another time? Will she be helped by it when she is a mother as I have been helped to-day?"

Religious Items, &c.

Baptism.—Dean Stanley, in an article on this subject in the *Nineteenth Century*, speaks of it as a symbol long known among the Jewish nations; and gives a curious picture of the ceremonies and superstitious beliefs that in a few centuries clustered around it in the professing Christian Church. He says:

"There was but one time of the year when the rite was administered—namely, between Easter and Pentecost. There was but one personage who could administer it—the presiding officer of the community, the Bishop. There was but one hour for the ceremony; it was midnight. The torches flared through the dark hall as the troops of converts flocked in. The baptistery consisted of an inner and outer chamber. In the outer chamber stood the candidates for baptism, stripped to their shirts; and, turning to the west at the region of sunset, they stretched forth their hands through the dimly-lit church, as in a defiant attitude towards the Evil Spirit of Darkness, and, speaking to him by name, said: 'I renounce thee, Satan, and all thy works, and all thy pomp, and all thy service.' Then they turned, like a regiment, facing round to the east, and repeated in a form, more or less long, the belief in the Father, the Son, and the Spirit, which has grown up into the Apostles' Creed in the West, and the Nicene Creed in the East. They then advanced into the inner chamber. Before them yawned the deep pool or reservoir, and standing by the deacon or deaconess, as the case might be, to arrange that all should be done with decency, the whole troop undressed completely as if for a bath, and stood up before the Bishop, who put to each the questions, to which the answer was returned in a loud and distinct voice, as of those who knew what they had undertaken. Both before and after the immersion their bare limbs were rubbed with oil from head to foot; they were then clothed in white gowns, and received, as a token of the kindly feeling of their new brotherhood, the kiss of peace, and a taste of honey and milk; and they expressed their new faith by using for the first time the Lord's Prayer."

"There was the belief in early ages that baptism was like a magical charm, which acted on the persons who received it, without any consent or intention either of administrator or recipient, as in the case of children or actors performing the rite with no serious intention. There was also the belief that it wiped away all sins, however long they had been accumulating and however late it was administered. * * There was the yet more dreadful superstition that no one could be saved unless he had passed through Baptism. It was not the effect of divine grace upon the soul, but of the actual water upon the body, on which those ancient Baptists built their hopes of immortality."—*London Friend.*

Evidences of Declension.—The *Herald of Truth* (Mennonite) says: "In the few remaining plain churches there has been great uneasiness within the last two years, on account of the tendency to drift away from the original discipline and long-practised custom of plain dressing.

"Among the Friends (Quakers) there is a manifest looseness at present, and many of their members could not be identified by their appearance with Friends of a few years in the past. It is a sad circumstance in their history, that they should abandon practices, founded upon deep principles, for which all good and sensible people respected and honored them.

"Among the Brethren (Dunkers) the tendency is also to act, appear and dress like the world. At the late annual meeting held at Rockingham Co., Virginia, there was, unmistakably a painful contrast between the members there assembled. Some, principally the older ones, were clad in the plain garb which graced the church in by-gone years; while the manners and apparel of many others betrayed the fact that a move or two more will send their ship out into the mighty current of fashion.

"The Mennonites have up to this time published but few of their complaints on this subject; but we have much to fear from the same evil. Let us learn lessons from the experience of others."

Selecting Ministers by Lot.—In Virginia, two ministers among the Mennonites having died, the congregation met for the purpose of proposing suitable names of persons to succeed them. The meeting was opened with prayer and the first of Acts was read and commented upon. Then followed a season of silence, during which time each person was counselled to heed the promptings of the Spirit, and to announce whatever name any one might feel constrained to regard as a person fit to minister. Sixteen brethren were nominated. A week was allowed nominees to reflect upon the question of duty. All consented to go into the lot, when the congregation met again. Sixteen copies of the New Testament, uniform in size and binding, were counted out and placed in the hands of two ministers, who retired with them into the vestry. Slips

of paper were put into two of the volumes. The books were laid upon a table promiscuously, and left there while the two ministers should go to their places in the church. The President directed two other ministers to go and bring the books in. These went at once into the vestry, and having shuffled the books, they carried them into the main room and set them up in a row upon a long table in front of the stand. The sixteen books being duly arranged, and the candidates placed near them, prayer was offered that the Head of the Church should show which two of these sixteen brethren should be called into the ministry. Prayer ended, each of the candidates arose in order, and took down a book. And when each had taken a book the next thing was to see who had the lot. While the books were being examined the interest and suspense are almost painful to witness.

In commenting on the above description the *Herald of Truth* observes: "The Mennonite Confession of Faith says ministers shall be chosen 'by the united voice of the Church.' It is always very desirable to choose ministers in this way, namely, to have all the members agree upon one brother; but when this cannot be done we cast lots as described in the above article, and as the Apostles did."

Little Tricks.—We recall with satisfaction, an instance where a near relative, when brought before a court on some trumped up charge of wrong-doing, summoned an old gray-haired minister who had lived for more than forty years within half a mile of him. "How long have you known this man?" said the lawyer. "I have known him ever since he was born." "What do you know about him?" "I never knew a mean thing of him in my life." Such a testimony as that, stands out in marked contrast with many petty tricks and discreditable transactions which so often need to be explained and apologized for; the explanation being frequently more harmful than the accusation, and the apology more discreditable than the fault.—*The Christian.*

Selected.

"GOD'S PROVIDENCE HOUSE."

In a small, quaint English city
On the banks of the River Dee,
Is a queer old wooden building
Of a style we rarely see.
Five hundred years it has stood there
In the narrow and stony street,
Carved, over its oaken doorway,
With a legend, strange and sweet.

The line has been kept so perfect
It is read at a single glance;
"God's Providence," so it sayeth,
"Is Mine Inheritance."
And if one should ask its meaning,
He would hear this story told
Of a dreadful plague in the city
Which darkened its days of old.

It ravaged the homes of thousands,
And the people wildly fled,
Calling on God for mercy
While mourning their many dead.
In the street where this house is standing
No other escaped the blow,
And thanks for such special favor
The legend is meant to show.

Each house and heart in the kingdom
Inherits God's love and care;
Yet seldom it shows such record
As is carved on the cross-beam there.
Stand strong, old house, in thy glory,
Bearing witness as years advance
That Providence, caring and loving,
Is man's blessed Inheritance.

Congregationalist.

Selected

LITTLE BROWN HANDS.

They drive home the cows from the pasture,
Up through the long, shady lane;
Where the quail whistles loud in the wheat fields,
That are yellow with ripening grain.

They find in the thick, waving grasses,
Where the scarlet-lipped strawberry grows;
They gather the earliest snow drop,
And the first crimson buds of the rose.

They toss the new hay in the meadows,
They gather the elder-bloom white,
They find where the dusky grapes purple,
In the soft-tinted October light.

They know where the fruit clusters thickest,
On the long, thorny blackberry-vines;
They know where the apples hang ripest,
And are sweeter than Italy's wines.

They gather the delicate sea-weeds,
And build tiny castles of sand;
They pick up the beautiful sea-shells—
Fairy barks that have drifted to land.

Those who toil bravely are strongest,
The humble and poor become great,
And from those little brown-handed children
Shall grow mighty rulers of State.

The pen of the statesman and author,
The noble and wise of the land,
The compass, the chisel, the palette,
Shall be held in the little brown hand.

Selected.

AUTUMN SONG.

Among the stubble, dry and brown,
The leaves' red rain is falling,
While in the quiet woodland ways
The lonesome quail is calling.
The oak's red bonfire lights the hill
With weird, fantastic splendor,
As Nature sits with folded hands,
While all her thoughts are tender
With memories of departed days,
As in this still, sad weather,
The golden-rod and asters bloom
In wayside nooks together.

The ripened nuts are dropping down,
With slow and steady patter,
And in the chestnut and the beech
The squirrels chirp and chatter.
They watch their harvest as it falls
Among the nooks and hollows,
And think not of the summer dead,
But of the time that follows.
The bluebird's song is sad as tears,
While plaintively the plover
To vanished lark and robin calls,
Whose summer stay is over.

The flowers of the summer time
Are dead by road-side hedges,
Save here and there a daisy blooms
Along the meadow's edges.
Oh, saddest time of all the year!
The year is dying, dying,
And for a world of sweet, dead things,
These hearts of ours are sighing.
Oh, tell me, tell me, heart of mine,
In spring's bright, balmy weather,
Will all the things we miss so much
Come back again together.

Infidelity.—In an article on this subject in *The Earnest Christian*, in speaking of the causes which have led to its increase, B. T. Roberts says:

"We find one cause in the low standard of religious experience required in the churches generally. Christianity is not so much a doctrine to be believed, as a life to be lived. This life is more inward than outward. It is controlled, not so much by precepts for the regulation of the conduct, as by a supernatural change in the affections, desires, appetites and will, produced by the direct influence of the Holy Spirit upon the heart. It implies a radical change in man's moral nature. Christian is one who not merely believes Christianity; but, "If any man be in Chri he is a new creature; old things are pass away; behold, all things are become new." 2 Cor. v. 17. Where this inward change real takes place, it is always attended by a c responding change in the outward life. Wh the tree is good, the fruit is good.

"But the great mass of professing Chr tians have had no such inward change. T majority do not observe even the outwa forms of Christianity. They are Christia because it is respectable, and even fashionab Such persons, finding that there is nothing their religion but an empty form, and seei none around them that have anything bett drink in infidel arguments as the thirsty la drinks in water. What is wanted to che infidelity is a living Christianity."

For "The Friend.

Divine Guidance and Protection.

The history of J. Kennedy's experience California, as given in a late number of "T Friend," is instructive. Examples are t few in which men have been willing to tru "our Great Defender" for protection to l and property. But it were well that so well-attested cases that we have, should held up to public notice, that the Christi may be renewedly assured "it is safe to tru in the Lord."

Dr. Livingston, the African explorer, w not a thorough nonresistant. But he h gone to that country ostensibly to preach t gospel of peace and good will, and notwit standing the bias of his education, the esse tial principles of Christianity, overcoming persuasion rather than by force, were ev manifesting themselves in his conduct.

Although armed (which was a necessity f killing wild animals for subsistence) he nev used, nor does it appear he allowed his m to use, an offensive weapon against a fell man. In these memorable journeys he pass over thousands of miles where a white m had been unknown, or known only to be m trusted and perhaps hated. The very m who were now his peaceable companions, h been known far and wide as ruthless m rauders. Sometimes when human pruden and forbearance had been taxed to the utmo did those trained soldiers urge from him t word of command or permission to "cut th way through." But in every case was shown that "man's extremity was God's o portunity," and they went forward leavi friends behind, and assuring a friendly rec tion among tribes yet unvisited.

On one of these occasions when bloodsh seemed imminent, he says: "I resolved wait, trusting in Him who has the hearts all men in his hands." "At length two o men made their appearance, who said th came to inquire who I was." This bei satisfactorily explained, the late hostile ch remarked, "He was sorry he had not kno me sooner." "He did every thing he co afterward to aid us on our course, and our d parture was as different as possible from o approach to his village."

In one place Dr. L. remarks, "Althou the Mokololo were so confiding, the reac must not imagine they would be so to eve individual who might visit them. Much my influence depended on the good na given me by the Bakwains, and that I secu

y through a *long course of tolerably good duct.* No one ever gains much influence this country without purity and upright-s of character."

Towards the close of the book he drops the ection, "If the reader remembers the way vas led while teaching the Bakwains to mence exploration, he will, I think, recog-e the hand of Providence. Anterior to t, when — Moffat began to give the Bible the Bechuanas, Sebituane went north and ead the language, into which he was trans-ing the sacred oracles, into a new region ger than France. At the same time Se-uane rooted out hordes of bloody savages, ong whom no white man could have gone thout leaving his skull to ornament some lage. He opened the way for me—let us e also for the Bible. And when (influ-ed by circumstances), I was induced to en up a new country in the north—the cious Spirit of God influenced the minds the heathen to regard me with favor." er a further recital of remarkable coinci-ces, he says: "I think I see the operation the unseen hand in all this, and I humbly e it will still guide me to do good in my y and generation in Africa."

For "The Friend"

War.—The words of Abner to Joab (2 Sam. 26,) though written under a less perfect dis-sation, are truly arresting and instructive: hall the sword devour forever? knowest u not that it shall be bitterness in the lat-end." Well may the query be put in this eteenth century, in professed Christian ds, and under the promised government of Prince of Peace, "Shall the sword devour ever?" Shall the precepts of our holy Law-er continue to be superseded or set at ight by the customs and institutions of n? Shall man continue to murder his fel-v man as if governments could give au-rity to kill, and as if war was not wholly bidden, or as if with all its vices, and im-ralities and horrors, it were still compati-with that religion which breathes peace earth and good will to men? Can no sub-tute be found in this enlightened age for h extremity of evil? Oh, the responsi-ity of individuals, and no less of nations—whole being made up of, and equal to the n of its parts! Oh, that the eyes of pro-ters of such intensity of human wickedness re but anointed with the eye-salve of the gdom, so as to see of the sorrow, the an-ish, the iniquity, which this system is the rent of! Surely they would be horror-icken and "Astonished at the madness of nkind."

Then the "bitterness in the latter end!" ok at the lives brutally sacrificed—immor-souls, for whom the Saviour died, thrust o a never-ending eternity in the heat of age madness. Look at the desolated fire-es—the bereaved widow, and the destitute han. Look at the immense expense, with pecuniary distress, caused by war. While, s Erasmus, "War does more harm to the rals of men than even to their property and rsons.

Oh, that the abolition of this fearful scourge ght be hastened! Oh, that there could be t faith in the Omnipotent Arm, to claim edience to his will! That child-like depend-ce upon a Power which is invincible, which ald but insure the victory!

From "The London Friend."

Christian Simplicity of Life.

The following is an extract from the address of W. Cuthbertson, chairman of the Congregational Union of England and Wales, at its meeting in Cardiff, last month. Though intended for Independents, as specially applicable to them, it may be read with profit by Christians of every denomination, and some parts of it will be felt as peculiarly appropriate to the Society of Friends:—

"Our witness, however, does not end with our ecclesiastical testimony. These are but means to the end for which we live—witnessing for Christ. One part of this I venture to urge as of vital importance, and never more needed than now. I refer to Christian simplicity of life—the departure from which appears to me to be the sin and danger of the nation and the day.

"In this duty we do not stand alone. The responsibility rests on all the churches of Christ. Yet our traditions speak with special emphasis on this subject. A large part of the blessing our fathers wrought in England was, in beautifying many a home and strengthening many a life, by their enforcement, through precept and example, of what is now sometimes sneeringly called 'Puritan morals. We may not accept all their judgments upon particular kinds of conduct, but woe to us if we have parted with their spirit and belief that the Church and the World were distinct and opposed. At all events, this, history tells of them. Bearing in the very forefront of their teaching, holiness unto the Lord in each member of his Church, denouncing unsparingly every moral departure from his law, burdening themselves, as some would now say, with opposition to much that was innocent in social life, they fought a battle for liberty, for for truth and goodness, against a host, in which stood arrayed in opposition, the ruler and the mob, infamous law and the fashion of society, those who should have been the pillars in the temple and those who thought they had all the wit and culture of the time; and they won it, and of their victory all society is to-day reaping the benefit.

"Those who remember the last generation, even, must be conscious of a marvellous change in our social life—we say not yet for the better or the worse—but a marvellous change at any rate. Amusements are followed without stint; a style of living is indulged in of which our fathers never dreamed; in fact, there are few amusements or indulgences which are not in themselves open violations of God's law, that would not find defenders in some who bear our name. Brethren, I speak not to offend. I speak thus plainly because I believe the love of Christ and his cause is so far in us that I cannot offend if what I say is true. And I believe what I say, that there is danger of the Church and the world becoming too friendly. There are things which cannot in themselves be said to be wrong, but which in their multiplication are pernicious. Those whose life is largely spent in this way have no reserve of strength against temptation to sin, which even the world's law calls sin; while religious contemplation, a looking to heaven as our rest and as our home, simplicity of desires and of life, and intellectual enjoyment, are seriously imperilled, if they do not become altogether distasteful. If this spirit is admitted into our hearts and cherished there, we may have what outward show of strength we like, but the glory of the Lord will have left us."

Manuscripts of the New Testament.

The extant manuscripts of the New Testament are of two kinds, written in two different styles. The oldest are written in continuous capital letters, extending across the line, without any separation between the words. These are called *uncial* manuscripts, a word suggested by the large size of the letters. [The word uncial is derived from the Latin *uncialis*, signifying the twelfth part of a pound or foot. The English words *inch* and *ounce* are derived from this word *uncialis.*] This mode of writing was in common use until the tenth century after Christ. Of manuscripts written in this style there are about 160 extant; 158 according to Scrivener. None of these are older than the fourth century after Christ, and only two older than the fifth. The majority range from the sixth to the ninth. Most of these contain only parts of the New Testament, and many of them only small fragments. The one discovered by Prof. Tischendorf in 1859, in a convent at the foot of Mt. Sinai, is the only one that contains the text of the New Testament entire. They are written on parchment, and the page is commonly divided into three columns. Sometimes a Latin translation occupies the middle column. The manuscripts of this first kind are designated by capital letters. Those written in later times were written in small letters, with the words separated, and with pauses and accents. These are called cursive manuscripts, and are far more numerous than the uncials. They are designated by Arabic numbers. In nearly all the manuscripts, of both kinds, the New Testament is divided into four parts, or volumes, the first containing the four Gospels, the second the Acts and the Catholic Epistles, the third the Epistles of Paul, and the fourth the Revelation. There is also a separate class of manuscripts, prepared especially for use in the public services of the church and called Lectionaries. These contain reading lessons from the Gospels and from the Acts and Epistles.

Of both these kinds of manuscripts, the uncial and cursive, those containing the Gospels are the most numerous. Of these there are between fifty and sixty uncials, though only five of them contain the four Gospels entire. Of the second and third parts, that is, of the Acts with the Catholic Epistles, and of the Epistles of Paul, there are fourteen or fifteen uncials of each; but very few of these contain the whole of either of these parts of the New Testament, while of the Revelation there are only five uncial copies extant. The exact total of this oldest kind of manuscripts is 158. The later, or cursive kind are far more numerous. Of these, according to the latest edition of Scrivener's Introduction, there are 623 of the Gospels, 234 of the Acts with the Catholic Epistles, 283 of the Epistles of Paul, and 105 of the Revelation. The total number of cursives, of all sorts, is 1,605. Adding the 158 uncials, we have a grand total of 1,763 manuscripts of the Greek New Testament. Deducting from these 99 which may be considered as duplicates, we have left 1,664 distinct manuscripts, reckoning the four parts separately, according to the division mentioned above.

After making all due allowance for the

fragmentary character of many of these manuscripts, it will be seen, that we are abundantly furnished with materials for correcting errors and ascertaining the genuine text. And when we add to these hundreds of Greek manuscripts, the early translations into different languages, and the many thousand quotations in the early Christian writers, we have a body of materials for settling the genuine text of the Scriptures, incomparably transcending the data which we have for determining the genuine text of any other ancient writings whatever. Of Homer, we have no complete copy earlier than the thirteenth century. Of Plato we have about a dozen, one of the earliest being that in the Bodleian library at Oxford, belonging to the ninth century. Of Herodotus we have not more than fifteen in all, and the most ancient of these belong to the tenth century. The Vatican Library in Rome, which is the richest of all in classical manuscripts, has one of Virgil which probably belongs to the fifth century, another belonging to the seventh; but very few indeed, of any classic author, as old as the tenth.

Skeptics sometimes make an unfair use of the fact, that there are numerous differences in the text of the New Testament manuscripts. If they do not exaggerate the number of these various readings, they commonly greatly overrate their importance. "Of the various readings of the New Testament, nineteen out of twenty are to be dismissed at once from consideration, not on account of their intrinsic unimportance—that is a separate consideration—but because they are found in so few authorities, and their origin is so easily explained, that no critic could regard them as having any claim to be inserted in the text." This is the testimony of a competent authority, Andrews Norton. Another, Richard Bentley, pronounced by Scrivener "at once the profoundest and most daring of English critics," says: "The real text of the sacred writers is competently exact, indeed, in the worst manuscripts. Put the manuscripts into the hands of a knave, and yet with the most sinistrous and absurd choice, he shall not be able to extinguish the light of any one chapter, nor so disguise Christianity, but that every feature of it will still be the same." We may say, then, without fear of contradiction, that with all the various readings in all the extant manuscripts of the New Testament, a candid criticism must confess, that not one important fact, doctrine, precept, or promise, is brought into reasonable doubt.—*A. N. Arnold in Nat. Baptist.*

Anecdote of Richard Jordan.—During one of the visits of that faithful minister, the late William Williams, of Tennessee, to Philadelphia, whilst sitting at the house of the friend where he lodged, a person present mentioned that Richard Jordan had been silent for a considerable length of time in his own meeting for worship. "Perhaps, said William, "he is making a convert." On being asked for an explanation, he stated that during the time Richard Jordan and he resided near each other, in North Carolina, a neighbor of theirs, a man of note, conceived a great inclination to hear Richard preach, and for this purpose attended several First-day meetings, but our friend was silent. Well, thought the neighbor, Mr. Jordan only preaches on week-days; and on week-days he accordingly attended Friends' meeting; but Richard remained sealed. This continued for several weeks, until the neighbor found the desire of hearing that faithful servant of his crucified Lord subside; but another work had been imperceptibly going on, and he now felt that he was not at liberty to neglect the attendance of either First-day or week-day meetings; and he became convinced of Friends' principles. After the desire of hearing Richard had been succeeded by a willingness to listen to the "still small voice," the seal was removed from the lips of that dedicated servant, and he was permitted again vocally to minister.

Public Feeling in the Transvaal.—A few weeks ago I chanced to be riding with a man who, according to the ordinary principles, was in every way eminently respectable. He belonged to one of those Huguenot families which I have spoken of as practically identical in feeling with the Dutch on all questions of the mode of dealing with the natives. He had a grievance against the Government of Natal. "Why," said he, "would you believe it! some of my friends have recommended me to make myself scarce, and the authorities are pressing for me to enter into recognisances to secure my appearance at a trial. And what do you think all this fuss was about? I had been asked by a lady to give one of her servant-girls—'Caffres, of course'—a whipping. The girl had been stealing and doing other things of that sort; so I gave her twenty-five cuts with a strap like this. Three weeks afterwards the girl died, and they want to make me responsible for this. I say I have done no wrong, and I am not going to act as if I had." What I want to convey is the utter unconsciousness of the man of the kind of effect which such a story naturally has on the ears of an Englishman. To the man it was no more than if he had been a little unusually severe upon a mare instead of a horse, and the mare had died. My second story shall be a record of a rather amusing interview between Sir Garnet Wolseley and a Dutch Boer, who came to see him at Conference Hill about the 8th of this month. The man explained how well he had thriven himself, and how satisfied he was with the general condition of things. "But," said he, "the thing we want is land. I want each of my sons to be able to say, 'There, all this great piece of land is mine,' and I don't care for my other possessions without that. Now look at that beautiful country over there in Zululand"—just divided from Conference Hill by the Blood River—"that's where we ought to be, and you will never have Zululand properly civilized till you have it settled by white men." "Ah," said Sir Garnet, quietly watching him with a peculiar twinkle of the eye that must be familiar to many people in London, but speaking in the blandest possible tone—"ah, but would you explain to me why you are so deeply interested in the civilization of Zululand?" The man looked a little taken aback, but after a moment's pause, said, "Oh, because then the Zulus would work." "Work for you, you mean." "Well, yes, of course, that is what I should myself individually care about." "So then your proposition is," concluded Sir Garnet, "that first of all the Zulus' land shall be given to you, and then, as a great benefit to them to make up for that, you propose to make servants, practically slaves, of them, in order that they may cultivate what is now their own land for your benefit? I am sorry to disappoint you, b that will certainly not be, for it has be definitely decided that no white man shall allowed to have land in Zulu country, a that decision has been come to precisely order to prevent the result which you thi so desirable."—*Utrecht, Sept.* 12.—*Daily Ne*

Selecte

I would therefore encourage thee to di gence in the duties of the closet, to priva reading of the Scriptures, to close self-exa ination, meditation and secret prayer, than suffer thyself to be drawn forth into mu conversation or writing on spiritual concer If thou look to the Lord Jesus, and desire be his sincere, humble follower, He has pro ised such "shall not walk in darkness, b shall have the light of life," and there is teaching like his teaching.

With respect to visiting the sick and po thou knowest I have always encouraged th to think of them, and to attend to their te poral wants; and if, in the course of thy vis amongst them for this purpose, thou feel clined to read to them, it is a very useful a profitable employment for thee and the But I need scarcely say to thee, it requi great caution and much religious experien to speak suitably to persons who are und going the correcting discipline of our Heav ly Father, or whom He may be training, many afflictions, for a better inheritance. " speak a word in season," requires the ass ance of that Spirit which only can teach us speak aright, and I therefore would say, i often safer, especially for young persons, offer up a secret prayer on their behalf, th to express ourselves to them under the in ence of present excitement.—*Maria Fox*, 18

From "The London Frien

The "Ordinances."

To the Editor of "The [London] Friend."

Dear Friend,—On reading thy Editoria the Tenth Month, it occurred to me tha few remarks on my personal experience mi not be inopportune.

Early in life, believing I had experien the new birth, I was full of joy and peace, there came a test of my love to Christ a allegiance to his reign in the form of wha believed to be a call to say a few words i meeting for worship. It appeared to me that time an impossibility, and I so succe fully resisted again and again, that, inst of peace, there was left to me a blank, wh nothing I could do would fill. Years rol on, a silent meeting became unbearable— how can a soul worship the God whom i disobeying?

At length I gradually withdrew myself fr meetings, and ultimately was received i the communion of the Congregational Chur The minister of the church that I joined a very enlightened Christian, and did make baptism an essential of membersh but I would be baptized so that nothing mi be lacking on my part; and well do I rem ber, when kneeling in the vestry, whilst minister was pronouncing these words, baptize thee in the name of the Father, S and Holy Ghost," and as the water drop on my head, that I expected the Heave Dove of Peace would descend to heal weary soul. Alas! no change was felt. T came the Supper—to me a solemn occas As I drank the wine and ate the crumb

ad, I thought, Surely now my hungry soul l be filled—but I was hungry still.

Within a year I resigned my membership h the Independents and returned to meet-s. Friends, having patiently waited, never epted my resignation or disowned me. On remarking to a dear friend how nearly I l sold my birthright for a mess of pottage, replied, "We would not let thee."

Another year elapsed and the test of obedi-e was again mercifully granted. I re-ed no longer,—and to Him be all the praise. s it not possible that much of the restless-s within our borders is caused, not by the k of liberty—but by want of obedience to ne known command—some right eye, or d offends, but we refuse to part with it.

Thine truly, C.

Tenth Month, 1879.

Benjamin Lay's Certificate.—The following tificate, received by the Monthly Meeting Philadelphia from Friends in England for t eccentric philanthropist, Benjamin Lay, nteresting as an illustration of the plain-s of speech that characterized many of the uments of that age.

Colchester Monthly, the 4th of 12th mo., 1: To Friends and brethren in Pennsyl-ia, Philadelphia or elsewhere these may e, greeting:

Dear Friends: Whereas our Friends, Ben-in Lay and Sarah Lay have declared to meeting their intentions of transporting mselves into your Province or part of the be—these are to certify all whom it may cern: That notwithstanding ye said Ben-in Lay hath formerly given occasion of nce to friends of Devonshire-house meet-in London, yet having given satisfaction hat meeting, as by that meeting have been vriting signified to us, and having of late aved himself as becometh the truth, we hereby signify our unity with him, the l Benjamin Lay, as a member of our meet-, and with his wife Sarah Lay as a minis-and member, and with her also as a ser-able Friend amongst us.

We salute you with love unfeigned, and re-n your friends and brethren; Elizabeth ndall, John Smith, Nicholas Bundock, abeth Bundock, Samuel Bundock, Jos. ell, Sarah Harvey, Elizabeth Dennis, Wm. chpole, Thomas Bundock, Mary Bundock, eph Harvey, Nicholas Bundock, jr.

Natural History, Science, &c.

Ostrich Feathers.—The following extract is n "Ostriches and Ostrich Farming," by us de Mosenthal and J. E. Harting. "An witness relates:—Having got with my nd into the middle of the crowd, so packed t they were unable to move, he quietly cted two or three of the best feathers, and h a very sharp curved knife in his right d, the blade protected by lying flat against finger, he pressed it down as near to the as he could, and cut it off obliquely up-rds. The bird was quite unconscious of operation, standing perfectly still as he ded several to me; he then picked out a d-feather, very beautiful, which on being bled a little, but the sharp knife separated vithout being felt. In a month or six ks he took out all the stumps, if they had already fallen out. By this means the th of the bird is not impaired, no irrita-fever is produced, and you can select the feathers that are in prime condition, leaving the others to ripen in due course."

The plucking of the feathers is resorted to on a few farms, but as it injures the health of the bird, and operates against the production of good feathers, this custom is rapidly falling into disuse. The farming of ostriches for the sake of their feathers is an established trade at the Cape [of Good Hope.]—*T. P. Newman.*

Flight of Flying-fish.—I became convinced that flying-fish never leave the water for their aërial journey without some real or imagined cause of alarm; that they never fly in the air to indulge their sportive humor, or to give vent to their exuberant spirits, but solely to escape from some peril that threatens them in the sea beneath. My reasons for this opinion are, that they always rise from the ship's cutwater or bow, and fly directly away from it; nor do they ever fly *towards* the ship unless palpably pursued by some voracious fish. A shoal will rise simultaneously from the ship's bows, and fly away in a series of straight but radiating lines, dropping irregularly into the water again, only to rise immediately once more, as simultaneously as if seized with a common panic; and thus they rise and fall two or three times, taking a course inclined about 45° to that of the ship, until ultimately a few only of the shoal may be seen emerging here and there at some distance on the ship's quarter. The only two instances in which I ever observed them fly against the ship's bows, happened when they were pursued by Bonitos or Albicores, a short distance off; when they became so terrified that they flew in all directions, blindly endeavoring to avoid their agile enemies.

Next, with regard to their mode of flight. A shoal of a hundred or so will rise simultaneously,—some proceeding a considerable distance, say from one hundred to one hundred and fifty yards, without falling into the water, while individuals will drop after proceeding a few feet. In general terms it may be said that they leave the water at a very acute angle, and, as a rule, not more than two or three feet above the surface, rising as the crests of the wave rise, and falling with their troughs, often through the tops of the waves, without impeding their flight, lessening their speed or materially altering their course. Moreover, no difference was visible in their speed and length of flight, whether they flew in the direction of the wind or immediately against it; so that the idea of their being borne along by the wind was out of the question.

The opportunity of watching the evolutions of a larger species in the Atlantic, supplied me with the clue which I sought. I then became convinced that every flying-fish, as it leaves the water, has its wings in a state of rapid vibration, and thus it gains an impulse in a horizontal direction. As soon as it is thus fairly launched, the wings assume a state of rest, and thus they continue until the fish at length drops into the water. But when it meets and is struck by the crest of a wave, if it emerges from it immediately, as frequently happens, it does so with a similar vibration of the wings to that with which it first left the water; and each time it strikes a wave a new vibration succeeds.

Crossing the equator in longitude 22° W., I was witness to a remarkable scene, in which the poor flying-fish played a conspicuous part. The whole day long the path of the ship was beset with a number of large fishes (Albicores), which played sad havoc among them. The albicores were about 5 feet long, extremely active and bold, darting to and fro under the cutwater, and raising the flying-fishes in terrified shoals. Every now and then they would leap in graceful curves 8 or 10 feet out of the water, and on several occasions one would make a succession of such leaps among the shoals of flying fish, and, singling out one, catch it in the air, the victim being distinctly seen between the jaws of the monster as he fell into the water. It was an exciting and interesting scene to witness the leaping and splashing of the great albicores, which pursued their prey with the rapidity of an arrow, and the frantic efforts of the flying fish to escape, which were often ineffectual.

On some days the shoals seen on the wing must have amounted to many thousands; and even when none were seen, proof sometimes existed of their great plenty. Thus, when lying for several days on the edge of the Pratas Reef, in the China Sea, not a single flying-fish was observed on the wing, yet when I went among the gannets' nests upon the island, I found that every bird sitting upon the nest had four or five large fresh flying-fish in its stomach, which it disgorged before taking wing. — *Collingwood's Voyages of a Naturalist.*

Intellect in a Cat.—Many years ago at Carne farmhouse, where relatives of mine were then living, the household cat was observed to enter a bed-room in course of being spring-cleaned. The looking-glass being on the floor, the cat on entering was confronted with its own reflection, and naturally concluded that he saw before him a real intruder on his domain. Hostile demonstrations were the result, followed by a rush to the mirror, and then meeting an obstacle to his vengeance, a fruitless cut round to the rear. This manœuvre was more than once repeated with of course equal lack of success. Finally the cat was seen to deliberately walk up to the looking-glass, keeping its eyes on the image, and then when near enough to the edge to feel carefully with one paw behind for the supposed intruder, whilst with its head twisted round to the front it assured itself of the persistence of the reflection.

The result of this experiment fully satisfied the cat that he had been the victim of delusion, and never after would he condescend to notice mere reflections, though the trap was more than once laid for him.—*Thos. B. Groves in Nature.*

Mound Cultivation in Africa.—"All the people are engaged at present in making mounds six or eight feet square and from two to three feet high. The sods in places not before hoed, are separated from the soil beneath and collected into flattened heaps, the grass undermost. When dried, fire is applied and slow combustion goes on, most of the products of the burning being retained in the ground, much of the soil is incinerated. The final preparation is effected by the men digging up the subsoil round the mound, passing each hoeful into the left hand where it pulverizes, and is then thrown on the heap. It is thus virgin soil on the top of the ashes, and burned ground of the original heap, very clear of weeds. At present many mounds have beans and maize four inches high. Holes a foot in diameter and a few inches deep, are made irregularly over the surface of the mound, and

about eight or ten grains put into each. These are watered and kept growing till the rains set in, when a very early crop is secured."—*Dr. Livingstone.*

To be preserved inwardly watchful and quietly resigned to wait upon the Lord, though we partake not in immediate consolation by the renewing of life, is a great blessing, for which we ought to be thankful, as we cannot stay our own minds, nor curb our thoughts without Divine aid.—*John Churchman.*

THE FRIEND.

TWELFTH MONTH 6, 1879.

It is with sincere satisfaction that we observe the action of the Post Master General, in refusing to allow the mails to be used for lottery purposes. Having ascertained that a certain party at Louisville, Kentucky, was engaged in this fraudulent business, he directed the postmaster at that place not to pay any postal money-order drawn to the order of the individual, and to return to the senders any registered letters bearing his address. We hope this action will be sustained, and that further efforts may be made to lessen this species of gambling, which is so detrimental to the best interests of all concerned.

In a lottery, whose agents in New York were recently prosecuted, 100,000 tickets are advertised, and 1857 prizes, making the chance nearly 53 to 1 against a given ticket drawing any prize at all. The number of prizes over $10 is very small and the chance of drawing one of these is proportionately less. The *Times* of that city in commenting on it, says: "To any estimate of mathematical probabilities should always be added the unknown but, doubtless, formidable element of fraud on the part of the managers. On most of the patrons of these lotteries reasoning is wasted, however. An observant person will notice that sewing-girls, ill-clad and half-starved, and poor clerks, and laboring men predominate among the throngs that pass in and out of the agents' offices. These misguided people literally take the bread from their mouths to buy lottery tickets, and the mean and grasping band of managers fattens on their misery. Over $2,000,000 a year are paid out in this city for lottery tickets, mostly by people too poor to live decently. It is a shameful waste of hard-earned money, and should be stopped."

We have received a copy of a small book issued by the Meeting for Sufferings of Friends of The Smaller Body in New England, and designed as a tribute to the memory of our beloved friend, John Wilbur. A letter from one of those interested in its publication stated in reference to it that it had been "decided to reprint the letters of our late dear friend John Wilbur to George Crosfield, with some other extracts from his writings, and a few letters, showing the estimation in which he was held by some of the most prominent and faithful ministers and elders on either side of the Atlantic;—men and women of unbending integrity, and long and uniform adherence to principle, and to the cause of Him, 'whose they were and whom they served.' This we regard as *due* to him, who for his early and innocent boldness in [exposing the errors] of innovators, had more to suffer from them and their adherents than any other one."

The letters to George Crosfield above referred to, were on doctrinal subjects, and were designed afresh to call the attention of our members to the true principles of our Society. They were published at the time (more than 40 years ago), by the Friend to whom they were addressed. The author was at that time engaged in the performance of a religious visit in Great Britain, and was greatly distressed at the evidences forced on his notice, that influences were at work which were drifting the Society away from its ancient standard of doctrine and practice. It was under a deep religious concern on this account, that the letters were written.

How fully and mournfully have succeeding events shown, that this concern was well-founded! And how nearly does the condition of some sections of our church verify the remark, as applicable to them, of one who has had unusual opportunities of observation—in substance—that the Beaconism of 1836, and the views of Elisha Bates and Dr. Ash, have become the *average* Quakerism of 1879!

SUMMARY OF EVENTS.

UNITED STATES.—The mean temperature of 11th month, as appears by the Local Weather Report, was 44.7 degrees, which is one-tenth of a degree less than same month last year, and one degree more than the average for the past six years. The highest point was 75, and the lowest 19 degrees. The total rainfall was 1.33 inches. The average for the past six years is 3.96 inches. Light snow falls occurred on the 6th, 20th, and 29th, amounting in all to about 2½ inches.

The total number of national banks organized since the establishment of the national banking system in 1863, is 2438; of these 307 have gone into voluntary liquidation, and 81 have been placed in the hands of receivers. The capital of 2048 national banks in operation on 6th month 14th, 1879, was $455,244,415, not including surplus, which amounted at that date to $114,000,000.

On the 1st of 11th month, Comptroller Knox says, the amount of currency in circulation was $1,165,553,504—or $380,000,000 in excess of the highest point reached between the suspension and the resumption of specie payment.

The report of the Commissioner of Internal Revenue shows that over $113,000,000 has been collected during the year, at an average cost of 3.7-10 per cent. For the fiscal year the tax on distilled spirits shows an increase of about 16,000,000 gallons, and reached the enormous figure of 71,892.621 gallons, of which nearly 15,000,000 gallons were withdrawn for export. There still remains in certain districts, a degree of opposition to the collection of the revenue, which is quite formidable, and against which the commissioner recommends vigorous measures. Five officers have been killed, and 23 wounded, in the prosecution of their duties.

The Register of the Treasury, in his annual report, shows the total tonnage of the vessels in this country has decreased 43,164 tons during the year. There is an increase of 8493 tons in the steam tonnage, and 46,818 in the canal boat and barge tonnage, and a decrease of 98,506 in the tonnage of sailing vessels.

It is said the Russian contract for the building of iron vessels in the United States has been indefinitely postponed by the rise in the price of metal.

The Fall River manufacturers have agreed to restore, on the 1st of next month, the schedule prices paid operatives in the 4th month of 1878. This represents an advance of 15 per cent.

The Switchback Railroad, at Mauch Chunk, carried over sixteen thousand people during the past summer.

General Hatch, of the Ute Commission, reports under date of the 24th ult., that he is informed that the White River Utes, including Jack, are on the way to Los Pinos to meet the commissioners.

During 10th month last, 17,250 immigrants arrived at New York, against 13,568 in 10th mo. 1878.

The whaling bark, Helen Mar, arrived at San Francisco on the 26th ult., from the Arctic Ocean, with the crew of the bark Mercury, abandoned in the ice, just north of Herald Shoals. The captain of the Merc thinks the steamer Jeannette may be frozen in the s pack, in which case there is little hope of her ever ting out. The Mercury when abandoned had on bo 1000 barrels of oil, 9000 lbs. of bone, and 4000 pou of ivory. She was owned in New Bedford.

Both branches of Congress met promptly at 12 o'cl on the 1st inst., about three-fourths of the member the House being present, and a smaller proportio Senators. The President sent in his message, whic said to be plain, straightforward and dispassion Outside of the suggestions about routine matters in departments, there are but few recommendations additional legislation.

The Committee of the National Board of Health submitted to the local authorities and the citizen's c mittee of Memphis, a report on the sanitary nee that city. They recommend among other things, adoption of Colonel Waring's system of sewerag cost about $225,000.

The number of deaths in Philadelphia for the w ending on the 29th ult., was 238—which is 16 less t the previous week, and 61 less than for correspon week last year.

Markets, &c.—U. S. bonds, sixes, 1881, 106; 5's, 102½; 4½'s, 1891, registered, 106; coupon, 107⅛; 1907, 103⅝.

Cotton.—Sales of middlings are reported at 12½ cts. per lb. for uplands and New Orleans.

Flour.—Wisconsin and Minnesota extra, $6.2 $6.75; Penna. do. do., $6.50 a $7; western do. $6.75 a $7.27. Rye flour, $5.25 a $5.50.

Grain.—Wheat is in better demand; red, $1. $1.44; amber, $1.45 a $1.46. Rye. 88 cts. Corn, 60 a 61 cts.; new, 56 a 57 cts. Oats, mixed, at 41 cts., and white, 43 a 45½ cts.

Hay and straw.—Prime timothy, 90 cts. a $1 per pounds; mixed, 75 a 85 cts. Straw, $1.10 a $1.25.

Beef cattle.—The market moderately active, prices range from 3 to 6 cts. per lb. gross, as to qua Sheep, 4 a 5¼ cts. per pound. Hogs, 5¾ a 6½ cts. pound gross.

FOREIGN.—Gladstone, in a speech at the Market, Edinburgh, on the 26th ult., denounced Conservative finance management as extravagant dishonest. The Afghan war expenses, he said, those of the Abyssinian war, were underrated and secret pending the elections.

A meeting recently held in Liverpool, attende 15,000 persons, was addressed by Parnell, who approved the speeches for which the recent arres Ireland were made. He strongly denounced the ac of the Government, which he predicted would utt fail in its object. There was no disturbance, the c mittee having issued an appeal to the Irish to mai a firm but peaceful attitude.

In the London Public Schools, the average exp of each pupil has risen from $11.25 in 1873, to $1 in 1878, due mainly to the annual increase of salaries of teachers.

Nearly 5000 women and girls are employed a the coal mines of Great Britain. Of girls betwee and 16 years of age, there are 433; of young wo above the age of 16, there are no less than 4502 ployed.

An appeal from Cardinal Manning for subscrip to alleviate the distress in Ireland, was read in al Catholic congregations in the Metropolis on the ult. It is stated that in the west of Ireland, such hu and want and poverty are now to be seen, as hav been known since the great Irish famine.

The marriage of King Alfonso to the Austrian A duchess Maria Christina, was solemnized on the ult.

A dispatch from Cabul on the 26th ult., says cold is severe, there being twenty degrees of frost. majority of the European troops have been hutted

Telegraphic communication from London with C and Candahar, has been completed.

Under instructions from the Viceroy of India ex-Ameer, Yakub Khan, left Cabul on the 1st ins Peshawur, under charge of Captain Turner an escort.

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THE FRIEND.

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For "The Friend"

An Ancient Epistle.

ne excellent advice contained in the fol-ng epistle is commended to the notice of readers of "The Friend." It was ad-sed "To the Monthly and Quarterly ings, and other Meetings of Discipline of nds in Ireland," by "The National Half-'s Meeting, held in Dublin, by adjourn-s from the 3rd day of the Fifth month, to the 7th of the same, inclusive."

Friends and Brethren,—

e have in this our general assembly been ly affected, and humbled under the sor-ul view and feeling of the declined state any in our Society from the life and power re religion, and that humble, self-denying ersation which it leads into; and under concern we have been afresh made feel-sensible of the great loss and hurt that individuals, and the Society in general, sustained by letting out the mind and tions after great things in this life; many e professors of Truth, as it is in Jesus, rting from under the discipline of his holy , have let up an high and aspiring mind affects ostentation and show, and seeks many superfluities, to gratify the vain ambitious cravings of the unmortified in them: the noble simplicity of man-habit, and deportment, which Truth led, still leads into, hath been much departed ; the plainness of apparel, which distin-ed our religious profession, is by too despised, and the testimony which we been called to bear against the unstable h fashions of the world has been tram-as under foot: the mind not limited by irdle of Truth hath coveted an evil covet-ess; the wedge of gold and the Babylonish ent have been the objects of its inor-e desire. And one exampling another, he lesser fondly copying after the greater, il emulation hath gotten in, not provok-ne another to love and good works, but g with each other in the grandeur of houses, the order and provision of their s, the richness of their furniture, and the y of their own dress, and that of their ren, contrary to the self-denial, the hu-y and meekness prescribed by the gospel hrist in which they profess to believe; he constant tenor of the salutary advices of the Society they profess themselves members of, from the beginning to this very day.

Every superfluous thing occasions a superfluity of expense; and superfluity of expense requires extensive, and frequently exorbitant and precarious, engagements in trade beyond the capital and abilities of the managers to support it. And when their own fails, many too frequently keep up dishonorable state on the property of other men, till insolvency fatally ensues to the ruin of themselves and families, the loss and damage of their creditors, the reproach of Truth, and the great trouble of friends, who are concerned to keep good order amongst us.

It is an undoubted truth that the Society which doth not frequently recur to its first principles will go to decay; if then we look back to our beginning, we shall find that from the beginning it was not so. In a postscript to an early epistle from the province-meeting at Castledermot, we have this lively description of the effect Truth had in that day. "Then (say they) great trade was a great burden, and great concerns a great trouble; all needless things, fine houses, rich furniture, gaudy apparel, were an eyesore; our eye being single to the Lord, and the inshining of his light in our hearts, which gave us the sight of the knowledge of the glory of God," this "so affected our minds, that it stained the glory of all earthly things, and they bore no mastery with us." The divine principle of light and grace remains still the same, and would work the same effect in us, if we were obedient thereto; would even introduce gradually by the operation of its divine power, the new creation in Christ Jesus, whereby man returning from the fall, would be placed in dominion over all the creatures.

We are therefore, dear Friends, impressed with a zealous concern of mind, in this day of trial, "when the judgments of the Lord are in the earth, that the inhabitants thereof may learn righteousness:" as this is a time of danger, uncertainty, and distrust, we most earnestly desire that Friends may let their moderation in all things appear, that those who have launched out extensively in trade, with as little delay as possible set about contracting their engagements therein into a moderate compass, and instead of risquing the reputation of Truth, the peace of their own minds, and the welfare of their immortal souls, in grasping at things beyond their reach, in order to provide for superfluous expense, reduce their wants and expenses, within the limits and bounds of Truth, and then a little trade with frugality and industry will be found sufficient.

The love of money is a sore evil, "which while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows." Let the Truth itself therefore, dear Friends, moderate and limit us in our pursuits; "a man's life consisteth not in the abundance of the things which he possesseth." And the limitation and order prescribed by Him, who is the Truth, the Way, and the Life is this, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Many, who have transgressed this holy boundary, and reversed this heavenly order, in giving the preference to the pursuit of earthly possessions, have in themselves, or their offspring, furnished a verifying proof of the declaration of the Almighty by his prophet, viz: "Ye looked for much, and lo it came to little, and when ye brought it home I did blow upon it: Why? saith the Lord of hosts, because of mine house that is waste, and ye run every man to his own house."

And let those, whom Divine Providence hath prospered and blest with abundance of the good things of this life, ever bear in remembrance, that "the earth is the Lord's, and the fulness thereof." And that we are accountable stewards, each for his share, of the manifold mercies we receive at his hand. Let them then as good stewards use the same with a due regard to the pointings and limitations of Truth; not indulging themselves in any thing wherein is excess, and thereby setting an evil example to others, whose abilities cannot well bear the expense, and yet from the depravity of human nature may be tempted to copy after them. For those of the foremost rank in society, by the assistance of Divine Grace, may do much good, or neglecting it, by the influence of their example occasion much evil therein. We therefore earnestly desire, that those who are thus favored may seriously co-operate with our concern in setting a good example, and we hope it will have a happy influence on others, who may be discouraged from aiming at expense unbecoming their circumstances, when they behold those, who have it in their power, decline it through their regard to Truth, and for preserving inviolate the testimony of a good conscience toward God: the experienced apostle very pathetically in his direction to Timothy, points out the particular duty of this class of Christians, "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

Finally, Brethren and Sisters, as example must accompany precept if we be sincere toward God, we desire especially that ministers, elders, overseers, and other active members in the Society, may seriously in the first place set about this necessary work of retrenching and reformation, where needful: that their nearest connexions, their children and families, in regard to the point of view in which their partners in life and parents are placed, may lay to heart the evil consequences

of their deviating from the simplicity of Truth, and the pernicious influence of their evil example: that these, and the children the Lord hath given them, being as signs and good examples from the Lord of hosts, they may go forth strengthened by the cleansing of their own hands, and those of their families, and so be enabled to say to the flock, "follow us as we follow Christ." And that parents, heads of families, and all friends, each in their proper places, may be engaged to wash their hands in innocency, and be qualified to encompass the Lord's holy altar, that the "offerings of Judah and Jerusalem may be pleasant to the Lord as in the days of old, and as in former years."

In the extendings of that real affection, which desires your present and everlasting well-being, we salute you, and conclude

Your Friends and Brethren.

Signed on behalf of our said meeting by

JOHN GOUGH, Clerk.

For "The Friend"

Extracts from the Diary and Letters of Ebenezer Worth.

(Continued from page 131.)

1862. 12th mo. 21st. I have of late been much favored at seasons to feel love to my Divine Master, and I trust a degree of resignation to his Divine will; may this in unmerited mercy be continued to me, that I may bear some fruit to the praise of his great and excellent name; may this fruit increase as I increase in years.

1863. 1st mo. 15th. Had a comfortable meeting; I hope it was so to most in attendance. While I feel a privation (of this comfortable feeling) I hope it is for my good. I have been comforted in believing I am not forsaken; what an unspeakable favor.

1st mo. 21st. I have, in unmerited mercy, been spared to advance thus far in the new year, while a number have been called within the last year from works to rewards; may I be favored to feel a sense of the obligations I am under to my Divine Master, and be preserved in the line of my duty to Him,—that I may not become comparable to the barren fig tree, or the salt that has lost its savor, and become good for nothing but to be cast out and trodden under foot of men; truly a sorrowful state to be in, and from which we are only preserved by Divine Grace.

1st mo. 24th. In company with M. F——, visited some of our members to make inquiry in relation to the use of ardent spirits; we were favored to sympathize with them, and to labor to discourage the use of intoxicating drink, and to encourage them to a regular attendance of all our religious meetings.

1st mo. 26th. Visited more of our members in regard to the use of intoxicating drink; were favored, I trust, to labor to some advantage, and I think, in good degree to the comfort of our own minds. It is the blessing of the Great Head of the Church that can alone make (it) fruitful of good. May I dwell low at his holy footstool, and reverence and serve Him. What a mercy I am not cast off nor forsaken, and that so unworthy a creature is favored to feel a sense of his loving-kindness. May my love to Him, and faithfulness in serving Him, increase.

2d mo. 7th. I have at seasons felt much anxiety and some discouragements, at other times comfortable and precious feelings. Humility and inward retirement seem necessary.

3d mo. 12th. Attended our week-day meeting, in which I thought we were favored with a precious, quiet, solemn covering. In the evening of yesterday I got hurt by a cow; I hope it may be a blessing to me, to humble me and prepare me for what my Divine Master may be pleased to require of me; how great are his mercies, and how long He bears with his poor unworthy creature man. Oh! may we be more fruitful, to the praise of his great and holy name.

1863 7th mo. 5th. Attended our meeting; we were favored with a quiet covering, and I hope a number clothed with a qualification to worship in spirit and in truth; what an inexpressible favor to be enabled to perform worship acceptably. The last week has been a very exciting time. Last First-day evening I was told the cars were stopped running on the Pennsylvania railroad about Harrisburg, and there were a great many cars standing on the track above Downingtown. The Governor had made a call for men to guard Harrisburg against an attack of the rebel army, which was supposed to be advancing toward that place. Many thought it was their intention to pass down through Chester county to Philadelphia. I think many have been in much trouble on account of danger to their persons and property, and I hope some have been humbled, feeling the necessity of having their trust in that Divine Power that can alone preserve us in the midst of danger. Through unmerited favor I was enabled to feel a hope and trust in our Divine Master, without which I must have been very much cast down. Oh! the sad and distressing effects of war; I am afraid too many of our members partake of its spirit."

Few, perhaps, would have more sensitively shrunk from public notice than the subject of these extracts,—retiring, watchful, and humble as his walk was pre-eminently among men,—and it is, we trust, with no desire to exalt the creature that they are now published; but it is hoped with the single object of exalting that Power by yielding to which, and faithfully following its pure dictates in the secret of his heart, he became what he was, an exemplary Christian. The period of time to which we have now arrived in the diary, was one of great anxiety to the inhabitants of this section of the country, a time when "men's hearts were indeed failing them for fear." There appeared a great probability that the rebel army, in its onward progress towards Philadelphia, would pass through this fair part of Chester county, leaving behind it a wide-spread scene of destruction of property if not of life. The writer well remembers meeting, about this time, one of our more prominent citizens on the streets of West Chester, one who in earlier life had been a military man, and whose connexions were military men. After conversing upon the very threatening aspect of affairs, he remarked, with much seriousness of tone and manner, "Well! it will be just as the Lord pleases." It was apparent he had no confidence in the arm of flesh to stop their march. It is said our friend, Ebenezer Worth, was spoken to about this time, and representations made, what destruction was likely to come upon property, &c., his buildings would probably be burned, fields laid waste, crops destroyed, &c., when he made this memorable answer, "Oh! they are not mine;" no doubt experiencing as he expresses it, "Through unmerited favor, I was enabled to feel a hope and trust in my Divine Master, without I must have been very much cast down

Although he took no part in public a yet all may well believe his spirit was fe ly engaged to embrace every right open ask of Him, "Before whom the natio as a drop of a bucket, and are counted small dust of the balance," and who "t up the isles as a very little thing," th would, if consistent with his holy will, this portion of the land, and its people, the desolating and demoralizing effects invading army. No allusion is made diary of a covenant solemnly entered in may believe, with his Divine Master, t He would in his great mercy, arrest t ward progress of the rebel army, and no mit it to cross the Susquehanna riv would devote the whole of his crop of then growing, for the benefit of the poo suffering. We know not the extent and of this covenant and prayer, but this mu do know and believe, that the effectu vent prayer of a righteous man availeth and that the army was not permitted to the river, although close upon its w banks. This covenant was faithfully the crop of corn amounted to some ten teen hundred dollars—one thousand of the proceeds was sent to the Treasu the Friends' Freedmen's Association, a know of his having purchased woolen which was given to women needing w be knit into stockings, that were sent for the benefit of the Freedmen. So was our dear friend not to let his left know what his right hand did, that with difficulty his many acts of charity be ascertained.

(To be continued.)

For "The F

Be Faithful.

"There is that withholdeth more t meet, and it tendeth to poverty. Th that scattereth abroad, and yet increas

An interesting illustration of the tr this proverb is furnished by the experi John Churchman as related in his jo May the instruction it contains be bles those who are tempted to shrink fro services as are required of them by the of the Church! It is the blessing of th alone that enriches any of us with sp possessions; and we cannot hope that be liberally poured out upon us, unl yield faithful and simple-hearted obedi Him in whatever duties He lays up John Churchman says:

"In 1733 I accompanied Friends on a visit to families, wherein, at times, I f opening of truth in the love of it, and words to speak to the states of some, in great fear, lest I should put my h that weighty work without the real re of duty. At one family, I thought it be better for the whole family, in a re sense, if the heads of it were more ze attending meetings. I saw the nece being examples to children and serv a careful attendance of meetings for on the first, and other days of the we I was so weak and poor, that I doubt ther it was my duty to mention an thereof to them, so concluded to omi which I hoped to judge of what I h about before, and so grew easy in m On the way to the next house, I b

e that I had no business to say any thing ny house; and having forborne in my will, I was now left to my own judgment . time. At the next house, Friends were erly concerned to speak to several states, of several matters which I thought in- tive; but I sat dry and poor, and so re- ned during our passage to the next house; re I fared no better, but worse. My feel- and judgment being quite gone, as to ervice in which we were engaged; and gh I did not say any thing to the other nds how it fared with me, yet they were ted therewith as I apprehended. I was eat darkness and distress, and sometimes ght of leaving the company privately, going home, but concluded, that would nly be a disappointment to my friends, dishonorable to truth, which made me mine to go forward, and endure my own , as much undiscovered as possible. My panions, as I before observed, were af- d, and all save one seemed closed up the service, and in the evening of the day at the last house, all of them were t. There was a school near, the master hich was a Friend, and the children ly belonging to Friends, whom some of company appeared willing to visit, but rs being doubtful, we omitted it, which some thought was not right, and that efore this cloud of darkness and distress upon us, and we were willing to meet he school-house next morning, to try if ould recover our former strength in the ngs of truth. This being agreed to, took his way home, and it being now t, and I alone, I rode slowly, under a exercise of mind, and humble inquiry the cause of my own distress; and after time, being favored with great calm- and quietude of mind, I was inwardly ucted after this manner; Thou sawest t was wanting in a family this morning, would not exhort to more diligence in respect, and therefore if they continue to vrong, it shall be required of thee; on h I became broken in spirit, and cried in t, may I not perform it yet, and be re- d to thy favor? Oh Lord! I am now ng to do whatsoever thou requires of me, u wilt be pleased to be with me. Blessed s name, in mercy He heard my supplica- and I was fully persuaded that I must the house again; which I concluded to ext morning, and went home with a de- of comfort, and being weary in body mind, slept sweetly, and awoke in the ing quiet and easy in spirit, and now n to conclude that I might meet my com- and be excused. But my covenant was ght to my remembrance, and I was given lieve, that peace was restored on condi- of my performance; therefore I went to ouse, though several miles distant, before ise, the man of the house was up, he in- me in, and I followed him, and sitting by the fire, being cool weather, with my retired, I felt that I must not speak be- the rest of the family, but rather in pri- yet was fearful of calling him out, being lling to discover any thing to them. In nean time, he went out, and walked the I was to go, I followed, and told him how when we were at his house the morning e, and could not be easy without exhort- him to be more careful in several respects, a better example to his family in his at- tendance of meetings. He seemed affected, and said he hoped he should mind my advice. I then left him, and met my companions at the school-house, and enjoyed great peace. I leave this remark, to excite all to dwell in meekness and fear, and to beware of the will of the creature, and the reasonings of flesh and blood, which lead into doubting and disobedience. They who are faithful in small things, shall truly know an increase in that wisdom and knowledge which are from above."

For "The Friend."

British Guiana.

C. B. Brown, who held the position of Government Surveyor in this part of South America, has published in book form his observations on the natural history of the country, and the incidents of his various journeys of exploration. These journeys were principally along the various rivers which find their way from the elevated land of the interior to the ocean. On one of these, the Potaro, a branch of the Essequibo, our author discovered a magnificent fall, called by the Indians *Kaieteur*, which he subsequently revisited, and measured. The river was about 400 feet wide, and was slightly contracted at the spot where it plunged over the precipice, making a perpendicular fall of 741 feet. At the time of the visit the Potaro was swollen by rains, and poured over the edge of the rocks a vast volume of water, which, as it reached the basin below, "sent up great creamy spurts of foam with a steady thundering roar. A dense mass of mist rose from the western side of the foot of the fall, which, whirling upwards above the top, was caught by the wind, and blown like a cloud-scud over the savanna, while a smaller one rose from the eastern edge. The precipices on either side curving round from the fall to the sides of the valley were of gray and reddish colors, with patches of shrubs and mosses clinging here and there to their faces. On the western side a mass of enormous rocks, sloped to the basin's edge, almost meeting with a smaller similar mass in front of the basin, coming from the eastern side. The outlet, therefore, from the basin appeared to be constricted, but vast quantities of water find their way in channels beneath these confused heaps of rock.

It was with difficulty that I could stand near the precipice edge, a little to one side of the fall, and gaze down past the rush of water to the foot, the downward movement of the white mass producing a sensation of giddiness. One could see the dim outlines of the entrance to a great cave behind the water, in and out of which through mist and spray a number of large black swallows wheeled and circled."

On another visit, the author says: "We watched with great interest the 'swallows' homeward' flight to their roosting places in the great cave behind the fall. Late on each afternoon, these birds were observed coming in large flocks from all quarters of the compass towards our vicinity, and there wheeling round in great circles at different altitudes. Gradually one flock amalgamated with another, till at last near sundown they had gathered into two or three immense bodies, which kept wheeling round in a compact mass, about one hundred yards above us.

Whilst we were wondering how the birds proposed to get into the cave from their awkwardly chosen position above it—feeling almost sure that they would have to get gradually into the valley in front, and then fly straight towards their roosts—the question was solved by a portion of the mass swooping down, with extraordinary velocity, to the edge of the fall, seemingly close to the face of the column of water, and then being lost to our view. The rushing sound of their wings in their downward flight was very strange, and produced the feeling that birds of ill-omen were about. Approaching the edge of the precipice, we waited to see the next lot go down, so as to observe how they managed to get behind the water. We had not to wait long before down dropped a cloud of them over the edge, past the face of the fall, for about one hundred feet; then, with the rapidity of lightning, they changed their downward course with a quick turn to one at right angles, and thus shot through the mist on either side into the gloomy cave. Their motions were so rapid that we could hardly make out how they were executed."

Guiana abounds in reptile life,—and the book contains many notices of snakes and caymans and other lizards, one species of these, the Iguana, is hunted for food, and is thus described:

"We were frequently amused with the manner in which the iguanas (*Iguana tuberculata*), alarmed by the noise produced by the boat's paddles, threw themselves from the overhanging branches of trees into the river, many coming down broadside on the water. These reptiles, when full grown, attain a length of between three and four feet, including the tail, which is long and pointed. Their flesh resembles that of a chicken in flavor and quality, and is very good when properly cooked. They are exceedingly numerous on this river, where they dig long underground chambers in the sand-banks at the ends of islands, in which they deposit their eggs. Near the foot of a cataract, where there was a high beach, our men dug up the sand in order to trace out some of these chambers for eggs, and succeeded in capturing four iguanas, which they dragged out by their tails and then seized by the back of the neck and secured. They had to be pretty quick, for the iguana can turn round suddenly and give a fearful bite. An iguana must be drawn from its hole with rapidity, for, if it has time to think, it lets go its tail at the base, leaving it in the hands of the would-be capturer, and thus escapes."

(To be continued.)

For "The Friend."

Teaching of the Spirit.—Free Ministry.

Frequent insinuations have been thrown out by those pretended Friends, *of the new views;* concerning the uncertainty of the immediate direction, and preaching of the Holy Spirit; the want of which in themselves is no doubt caused by unfaithfulness thereto, and by the setting up, in the stead of a ministry which proceeds therefrom, a ministry which is exercised in the time and will of man. The early views of Friends on the teaching of the Holy Spirit, and of a paid or hireling ministry, are so clearly delineated in the concluding part of our friend Thomas Story's dialogue with a Roman Catholic, that the writer would be glad to see it inserted in "The Friend." He says: "My opponent by this time being weary of the subject, (viz., the eating and drinking of the flesh and blood of Christ,) advanced a

question concerning the Spirit itself, viz., 'How do you know that Spirit from another Spirit, since Satan is transformed into an angel of light, may it not be that evil one, and not the Spirit of Christ?' 'I replied *that the Divine* essential Truth is self-evidencing, that the *quickened soul* is assured of Him by his own nature and quickening power and virtue, as saith the apostle, "Hereby we know that He abideth in us;" 1 John iii. 24, (or to this effect) by the Spirit which He hath given us; and he that is in a state of doubting is in a state of condemnation and reprobation, and hath not yet known the Spirit, but is yet in death and darkness, and ignorant of God and Christ, and in such and not in the quickened or regenerated, Satan is transformed; for such as wanted a proof of Christ speaking in and by the apostles, were by Paul referred back to themselves; "know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates!" and again, "the Spirit itself helpeth our infirmities with sighs and groans which cannot be uttered, and searcheth all things, even the deep things of God."' He then said, no doubt I had a good intent in what I did, in travelling so in the world; but said I must have some good consideration for it (meaning as their priests had gold and silver.) I told him no; we whom God had raised up and qualified in some degree, in this age to that service, were advanced above any such mean, base, and mercenary considerations as to take anything from men for this labor, which we bestow freely and in the love of God, and by his commandment for the common good of men. Why, said he, the apostles were but poor men, and wanted necessaries, and must have received of the people or wanted. True, said I, then they say having food and raiment, let us therewithal be content, and where that is the case, such as are poor among us, we should not begrudge them that; but it is seldom, or never among us, but rather with Paul we can generally say, "These hands of mine have ministered to my necessities," having no desire that any such thing should be done to us, and we generally have sufficient of our own. Then said he, but in case your Friends, after some very good sermon that pleased a great congregation well and generally, should offer you a purse of two or three hundred guineas, would not you accept it, being freely offered! I replied no; I hope it would be no temptation, if so it were, which never can be as long as they and I abide in the truth we profess, either to give or receive that way; I should rather be greatly troubled to see so great a degeneracy as to subject them to so great an evil. Well, said he, you say well, and I am apt to believe you; but if you would not, there are many would be glad of the offer, and receive it with both hands. I believe it, said I, for there are too many mercenary hirelings in the world, who, though they pretend a mission to "Go teach and baptize all nations," yet as unfaithful servants, if they were sent at all, sit down where they can have the first maintenance and never move till the voice of a better cry in their ears, and then and not till then, they run where God does not send them."

Oh! that the Lord may raise up amongst us again other such faithful rulers as these were. I have no doubt that there are those prepared and preparing for the great work, and that the places of the unfaithful will be filled by such as will count nothing too dear to part with for the work's sake; the cause of Truth has stood for more than two centuries, it has been tried, yet never gave way and never will, for it is immutable; the religion of Fox, Barclay and Penn will flourish when the innovations of the present time will not be found. S. CHADBOURNE.

Millville, Orleans Co., N. Y.,
27th of 11th mo. 1879.

Selected.

AUTUMN LEAVES.

Purple, and yellow, and scarlet,
The trees in their autumn array,
Are lighting the fields and woodlands
With their coloring rich and gay.

Standing in sunlight and shadow,
Bright beacons of beauty and cheer;
But telling, leaflet by leaflet,
The pulse of the dying old year.

Purple, and yellow, and scarlet,
They are fluttering gaily down,
And decking the grave of summer
With a gold and jewelled crown.

When the autumn of life approaches,
As at last it must to us all,
Oh, then may we have the beauty,
The glorious tints of the fall!

The purple of resignation,
The yellow of hope and of cheer,
And the rich, enduring scarlet
Of the love that "casteth out fear."

Lucy Wade Herrick, in Vick's Magazine.

Selected.

MY GUIDE.

I stood in life's fair morning hours,
My hand upon the door,
And from the threshold outward looked
And scanned the pathway o'er;
A little way through pleasant fields,
Through meadows fair and sweet,
Where one might walk with joyful heart,
And light and careless feet.

And then more narrow grew the path,
And rougher grew the way,
Beset by dangers, and o'erhung
With shadows cold and grey.
"Ah! me," I said, "life is so long,
So full of hopes and fears,
With much to do and much to bear
For many days and years.

"With joys that I must have or give,
And tears that I must weep,
And many foes to meet and fight
Before death's quiet sleep;
And I must journey all alone
This rough and darksome way;
Alas! alas! before the end
My feet will go astray."

But while I trembled at the door,
And murmured in my fear,
A tender voice of wondrous power
Fell on my waiting ear—
"Fear not, my child, but take my hand,
And journey by my side;
I know the way, I am thy God,
Thy Counsellor, thy Guide!"

And so I started on life's way,
Close clinging to his hand,
And He has led me safe along,
My Leader, great and grand!
And when dark clouds encompass me,
My heart is brave and strong,
And I can sing through life, in death,
Faith's glad triumphant song.

GRATEFULNESS.

Thou hast given so much to me,
Give one thing more, a grateful heart.
* * * *
Not thankful, when it pleaseth me,
As if Thy blessings had spare days:
But such a heart, whose pulse may be
Thy praise.

George Herbert.

Selec

UNDER THE UMBRELLA.

Coming home from school together,
In the cold and rainy weather,
Marian, with her nut-brown hair,
Bonnie Grace, so sweet and fair!
Just behind them, I, while walking,
Listened to their childish talking;
First of lessons learned that day,
Then of recess and their play;
Then a little chat on dolls,
And then of "brother's cricket balls;"
Of this and that as children will,
Whose little tongues are never still.

"How it rains!" cried Grace, at last,
As the drops fell thick and fast.
"We don't care, though, for you see
We're under shelter, you and me!"
Then said Marian, "Sister dear,
There's room for one more under here.
And do you think mother would care,
If we should call that poor girl there,
And ask her—shall I, or will you?—
To come in under shelter too?
She looks so sad; and then I know
She's cold, because she shivers so."
A moment more, and presently
The large umbrella sheltered *three.*

Oh little kind Samaritan!
Sweet, thoughtful little Marian!
Remember as you older grow
That many a heart so filled with woe
May falter by the roadside drear,
Bowed low with grief and many a fear.
Then from the shelter of God's care
Stretch forth your hand and gladly share
The haven of your pitying love,
To save from angry clouds above,
Ope wide, dear child, sweet Charity's door
Where there is always room for more.

—*Youths' Compan*

For "The Fri

Baptismal Regeneration.

To one who is not blinded by the preju of education, and who has come to a rea perience of the transforming and regener power of the Holy Spirit, by which me washed, are sanctified and are justified made partakers of that forgiveness of which the obedient disciple receives thr the merits of our blessed Redeemer,—th tion that any spiritual benefit is to be de from sprinkling the body of an uncons infant with water, or from plunging an into that fluid, is felt to be very falla and unsafe.

The writer has recently met with a n tive, which shows in an instructive ma how even well-disposed and serious p may grow up with very superficial vie this important subject, and may rest ea lying on outward ordinances, without kn that thorough change of heart, spoken being born again, without which our Sa assures us we cannot enter the kingd Heaven. The authority for the truth o narrative is not given, but it bears on it some evidence of being a recital of event really occurred. It says that "in one villages of the 'hill country' of the Eas ing of the great county of York, lived a old woman, known throughout the neig hood by the style and title of 'Goo Methodist Mary.' 'Walking in the fear Lord all the day long,' her very humb tage was a habitation of the just. Mary read; and having constitutionally a mind, what she read she understood and remembered. Her means of knowledge, ever, were limited by her circumstances. Holy Bible, John Wesley's hymn-book the 'Christian Miscellany'—the cott brary of many a poor but pious famil

red in all directions over the Wolds of Yorkshire—was Mary's library.

Mary's good sense and Christian consistency had great influence with her neighbors, and the power of that influence reached even to the family inmates of the hall, (the late Sir Tatton Sykes, and his wife, Lady Sykes, of Sledmere, England.) Her ladyship of the mansion was a lady indeed, and thought herself a Christian indeed. Easy and affable in her manners, noble and generous in her disposition, large-hearted and liberal in her charities, she literally revelled in the luxury of doing good to the poor, influenced mainly by the idea that heaven would be the result and the reward. A name once on her ladyship's roll, nothing short of proved immorality could take it off.

Once, on a day when her ladyship was about to take a walk among the poor cottagers of the several villages which belonged to the estate, an attempt was made from an unexpected quarter to lessen good old Mary in the estimation of her ladyship. At her usual interview with the clergyman of the parish, when she inquired into the general conduct and necessities of the poor, he abruptly, and in a tone that could not be mistaken, exclaimed, 'Your ladyship is not sufficiently discreet in the distribution of your charities.'

'How so?'

'I think *character* should do much more than it does in determining the difference there is in the merits of those whom your ladyship relieves.'

'Character *is* every thing, and *does* every thing,' was the spirited rejoinder.

'How is it, then, that your ladyship's dole to *that* "old Methodist Mary" is so liberal?'

'Because I believe her to be a very good woman.'

'Your ladyship, surely, cannot be aware that she keeps a disorderly house, inviting young men and women, servants of both sexes, into it, allowing them to stay to a late hour of the night. Serious evil must be the result.'

'No, indeed, I am aware of nothing of the sort. My knowledge of Mary goes far back into the past; but no breath has ever whispered into my ear evil tidings of her. This is the first time of its being done, and you are the first to do it. I must see her,' said her ladyship gravely, 'and tell her what you say.'

With a light and nimble step did her ladyship pace over the distance between the rectory and the cottage, quickened by the sad character of the tale that had been told her.

Properly impressed with the rank and character of her ladyship, the venerable old woman respectfully received her into the cottage – a cottage always clean and neat—and listened to the communication her ladyship had to make.

With a heart at ease, and a countenance indicative of the undisturbed serenity of her mind, Mary said, 'I have great pleasure in informing your ladyship that there is not the least truth, in the sense intended, in the report of which your ladyship has so condescendingly made me acquainted.'

'Well, Mary, I did not believe it, I do not believe it; and nothing short of positive proof of its correctness could induce me to believe it.'

Overcome with emotion, Mary arose, and stood before her ladyship silently for awhile—then said, 'I am thankful to God that, by the assistance of his heavenly grace, I have so conducted myself as to win the confidence and good opinion of your ladyship; and so long as I "keep myself pure," I believe I shall never lose it.'

'Never, no, never!' was the tender and touching reply.

'I don't blame the rector,' continued Mary, only in as far as he may have lent a willing ear to the voice of slander; but I blame those who have distorted and misrepresented facts in their communications with him.'"

She then told her visitor, that it had been a time of revival of religious interest among her people—the Wesleyan Methodists—and that the assemblies at her house had been for devotional purposes; and added this suggestive remark: "When masters and mistresses *themselves* are brought under the converting power of the Holy Ghost, they can easily tolerate irregularities of *this sort* in the servants, who are being made partakers of 'like precious faith.'

"Deeply serious, as if pondering in her heart all the words she had just heard, her ladyship arose and left the cottage. Ere she had got over half of the way between it and the rectory, she stood still, as if some startling thought had suddenly arrested her attention. The pause was brief, and resulted in her instant return to the cottage.

On opening the door, almost before she had crossed its threshold, her ladyship, in sentences short, unconnected, and rapid, said, 'The words "convert," "converted," and "conversion," Mary, which you used in our conversation this morning, I do not understand. What do you mean by them? I have been taught to believe that I was converted and regenerated in my baptism."

'Indeed!' exclaimed Mary; 'then your ladyship has needed conversion many a time since then. Baptism cannot wash away the natural depravity of the human heart.'

'But there is the sacrament, Mary, the efficacy of which, I am told, is saving and sanctifying, and I rest in that efficacy.'

'My lady, excuse me; your ladyship is in the utmost danger of being deceived.'

'Do you really think so?'

'I do, indeed,' said Mary.

With deep emotion her ladyship exclaimed, 'I hope not! I can assure you, Mary, I wish it to be right.'

'Your notions of conversion being so much at variance with what God's holy book says about it, your ladyship cannot be right. O, if I could but induce your ladyship to read carefully and prayerfully the third chapter of St. John's Gospel, and the eighth chapter of St. Paul's Epistle to the Romans, God, by his Spirit, would give you to see the true nature of conversion, *and to feel it too!*'

'I will do so,' was the prompt promise of her ladyship; 'and if I am not converted, I will give myself no rest till I am.' Mary's advice was taken by this noble heir of immortality, and Mary's prediction was fulfilled; for in reading the specified portions of Holy Scriptures she was convinced that she was not truly converted to God. Being thus instructed in 'the way of God more perfectly,' and being 'fervent in spirit,' she was made a 'new creature in Christ Jesus,' and became a Christian indeed, in whom there was no guile.

This change was very shortly before her ladyship was seized with her death-illness. She summoned her husband and children to her bedside, and most affectionately and effectively 'witnessed a good confession' before them; so effectively, indeed, that her husband, venerable in years, overpowered with emotion, fell on his knees and prayed for mercy."

Deliverance from Shipwreck.

In the *Atlantic Monthly*, S. L. Clemens repeats "a true story, true in every detail," told by a minister on board the ship where they were sailing.

"Captain Rounceville's vessel was lost in mid-Atlantic, and likewise his wife and his two little children. Captain Rounceville and seven seamen escaped with life, but with little else. A small, rudely constructed raft was to be their home for eight days. They had neither provisions nor water. They had scarcely any clothing; no one had a coat but the captain. This coat was changing hands all the time, for the weather was very cold. Whenever a man became exhausted with the cold, they put the coat on him and laid him down between two shipmates until the garment and their bodies had warmed life into him again.

"Among the sailors was a Portuguese who knew no English. He seemed to have no thought of his own calamity, but was concerned only about the captain's bitter loss of wife and children. By day he would look his dumb compassion in the captain's face; and by night, in the darkness of the driving spray and rain, he would seek out the captain and try to comfort him with caressing pats on the shoulder. One day when hunger and thirst were making their sure inroads upon the men's strength and spirits, a floating barrel was seen at a distance. It seemed a great find, for doubtless it contained food of some sort. A brave fellow swam to it, and after long and exhausting effort got it to the raft. It was eagerly opened. It was a barrel of magnesia!

"On the fifth day an onion was spied. A sailor swam off and got it. Although perishing with hunger, he brought it in its entirety and put it into the captain's hand. The history of the sea teaches that among starving, shipwrecked men, selfishness is rare, and a wonder-compelling magnanimity the rule. The onion was equally divided into eight parts, and eaten with deep thanksgivings.

"On the eighth day a distant ship was sighted. Attempts were made to hoist an oar, with Captain Rounceville's coat on it for a signal. There were many failures, for the men were but skeletons now, and strengthless. At last success was achieved, but the signal brought no help. The ship faded out of sight, but left despair behind her. By-and-by another ship appeared, and passed so near that the castaways, every eye eloquent with gratitude, made ready to welcome the boat that would be sent to save them. But this ship also drove on, and left these men staring their unutterable surprise and dismay into each other's ashen faces. Late in the day still another ship came up out of the distance, but the men noted with a pang that her course was one which would not bring her nearer. Their remnant of life was nearly spent, their lips and tongues were swollen, parched, cracked with eight days' thirst; their bodies starved; and here was their last chance gliding relentlessly from them; they would not be alive when the next sun rose.

"For a day or two past the men had lost their voices, but now Capt. Rounceville whispered, 'Let us pray.' The Portuguese patted him on the shoulder in sign of deep approval. All knelt at the base of the oar that was waving the signal-coat aloft, and bowed their heads. The sea was tossing; the sun rested, a red, rayless disk, on the sea line in the west. When the men presently raised their heads they would have raised a hallelujah if they had had a voice; the ship's sails lay wrinkled and flapping against her masts; she was going about! Here was a rescue at last, and in the very last instant of time that was left for it. No, not rescue, yet—only the imminent prospect of it. The red disk sank under the sea and darkness blotted out the ship. By and by came a pleasant sound—oars moving in a boat's row-locks. Nearer it came, and nearer, within thirty steps, but nothing visible. Then a deep voice; 'Hol-*lo?*' The castaways could not answer, their swollen tongues refused voice. The boat skirted around and round the raft, started away—the agony of it!—returned, rested the oars, close at hand, listening, no doubt. The deep voice again: 'Hol-*lo?* Where are you shipmates?' Capt. Rounceville whispered to his men, saying: 'Whisper your best, boys! now—all at once!' So they sent out an eight-fold whisper in hoarse concert: 'Here!' There was life in it if it succeeded; death if it failed. After that supreme moment, Capt. Rounceville was conscious of nothing until he came to himself on board the saving ship." Said the minister, concluding:

"There was one little moment of time in which that raft could be visible from the ship, and only one. If that one little fleeting moment had passed unfruitful, those men's doom was sealed. When the sun reached the water's edge that day, the captain of the ship was sitting on deck reading his prayer book. The book fell; he stooped to pick it up, and happened to glance at the sun. In that instant that far-off raft appeared for a second against the red disk, its needle-like oar and diminutive signal cut sharp and black against the bright surface, and in the next instant was thrust away into the dusk again."

It is an high and heavenly state, for any one to witness within themselves, that self is made of no reputation. Those who are in this state have their minds turned to the light of God within, and are exercised thereby; which alone discovers and makes self manifest in all its appearances, thoughts, ways, imaginations, and leads those that walk in it, to the true self-denial, without which there is no salvation.

For the destruction, loss and misery of all mankind, came in at this door, when he gave heed, credit and reputation to his own selfish desire, thought, reasonings and imaginations; and would know of himself, be wise of himself, &c. Then the serpent, which spoke of himself, prevailed over him; then he entered into the temptation of the devil, and lost his dwelling-place in paradise. Thus the enemy of man's happiness, under a pretence of advancing him and bettering his state, and making him of some account and reputation, drew him into a state of loss and misery. Self-reputation was the first bait of the enemy, and will be the last; therefore watch diligently against it, for herein his power stands, and by this bait he overcame the first Adam; therefore it is a blessed thing to live in the power of the second Adam, which makes self of no reputation. For as sin and the Devil entered and prevailed by reason of some self-reputation, so shall he be cast forth and overcome by the power of God, in all those in whom it makes self of no reputation.

This is a principal lesson of Christianity, which all of necessity must learn in some measure, before they can be so much as disciples of Jesus; as himself teacheth, "If any man will be my disciple, he must deny himself, and take up his cross daily, and follow me." Denying of self, and taking up the cross, are inseparable, and must precede discipleship: yet this state is short of being a friend of God, and co-heir with Christ: bone of his bone, and flesh of his flesh; and short of sitting down with Him at the right hand of God in the kingdom of heaven; and of knowing the Son to surrender the kingdom up unto the Father, and God to become all in all; short of knowing it meat and drink to do the will of God, and his fruit sweet to their taste, and to sit under his shadow with great delight, glorified with that glory which Christ had with the Father before the world began. In this state, self is made truly of no reputation; the first birth is slain, the serpent's head is not only bruised, but broken and subdued; the second birth rules; the elder serves the younger, who delights naturally to do the will of God; and it is not a cross to do it, neither is the cross to be taken up by it; this is the sheep that knows Christ's voice, and followeth Him with delight, and a stranger it will not follow.—*William Shewen.*

For "The Friend."

Heavenly Discipline.—"When the Lord is pleased to withhold from us the sweet enjoyment of his love, although we may be sensible of the want of it, yet we cannot reach it for ourselves, and therefore we *ought to bow in reverence before him.* He deals with us as a tender father may do with his child, who may see meet to withhold food from him for a time, that he may learn subjection to his father. So the Lord sees meet to hide his face at some times from us, as he did from his servants of old, who said, Thou hidest thy face, and I am troubled. Although but a little before, he was so favored with the Divine presence, that he thought thereby his mountain was made to stand strong; yet there was soon an alteration in his state. When the Lord hid his face, he was troubled; and so it may be with us. And when the Lord doth withdraw from us, let us examine ourselves, that we may come, by that (light of Christ) which shows unto men what their states are, to discern whether there is any thing amiss in us, that we might give the Lord just cause to withdraw from us."—*Mary Lamley*, 1722.

Cherish and keep close to that which visits.—"How have I desired that every awakened mind would keep close to that which visits it, and in the day of its blessed power and heart-softening influence, adopt the conduct of the holy Apostle, who tells us, he went not to any that were anointed before him, but, bowing before his great Master, was only concerned to know *his* will; putting up this petition, Lord, what wilt thou have me to do?"—*William Lewis.*

"The God of Israel is He that giveth strength and power unto his people."—*The Psalmist.*

The Danger.

The great danger to the cause of Christ i found, not in the infidelity of the day, but i the lack of vital godliness in the churche There is a rapidly growing tendency to su plant the religion of the Holy Ghost with religion of forms and ceremonies. Most c the churches are unconsciously adopting cu toms and acting from principles which, logically carried out, must land them at Rom They are abandoning the distinctive feature upon which they were founded. They are sul stituting natural religion for the supernatura —the observance of forms and ceremonies fo the power of the Holy Ghost. Christianit instead of being to the "Greeks foolishnes and to the Jews a stumbling-block, but t them which believe the power of God unt salvation," is in a fair way to become one the fine arts. In the New Testament w read that God gave apostles, prophets, eva gelists, pastors and teachers for the perfec ing of the saints, for the work of the ministr —for the edifying of the body of Christ; bu in the modern systems for building up th church, large dependence for success is place upon the architect, the painter, the churc decorator, the tailor, and the music-teache Prayer-meetings are neglected; but religiou shows attract a large congregation. The ex hibition of Christmas trees, and evergreen and Easter flowers, and the charms of musi draws the people.

But this substitution of religious display for righteousness, peace and joy in the Hol Ghost, does not, naturally, lead men "churc ward," and leave them quietly there. T such pilgrims, the Protestant church is onl a resting-place for a long journey. He wh gives up spiritual religion for one of traditio and forms cannot consistently stop this sid of the Roman Catholic church. Of all th sects which seek the friendship of the wor she is the mother. So we understand th Scriptures. (See James iv. 4. and Rev. xv 5.) If confidence is to be placed in form imposing in their character and venerab from their antiquity, of all the churches this country, the church of Rome must clai the pre-eminence. In church architectur she is acknowledged to take the lead. No of the church edifices of this age can bear a comparison to those which she erected in t midnight gloom of the dark ages. Her form are, many of them, not only as old, but mu older than Christianity itself. They da back to the period when paganism held i perial sway at Rome. Mosheim, the Chur historian, says, "The rites and institutio by which the Greeks, Romans and oth nations, had formerly testified their religio veneration for fictitious deities were n adopted, with some slight alterations, Christian bishops, and employed in the s vice of the true God. These fervent heral of the Gospel, whose zeal outran their cand and integrity, imagined that the nations wou receive Christianity with more facility, wh they saw the rites and ceremonies to whi they were accustomed, adopted in the chur and the same worship paid to Christ and martyrs which had been formerly offered their idol deities. Hence it happened, t in these times, the religion of the Greeks a Romans differed very little in its external pearance from that of the Christians. Th had both a most pompous and splendid rit Gorgeous robes, mitres, tiaras, wax-tapers, c

iers, lustrations, images, gold and silver vases, and many such circumstances of pageantry, were equally to be seen in the heathen temples and in the Christian churches. No sooner had Constantine abolished the superstitions of his ancestors, than magnificient churches were everywhere erected for the Christians, which were richly adorned with pictures and images, and bore a striking resemblance to the pagan temples, both in their outward and inward form."

Here we find the true origin of many of the forms that are again coming into fashion. They were idolatrous in their origin, and they are idolatrous in their tendency. But when unsanctified taste, instead of the Bible, is made the criterion, these earth-born forms take the precedence of the simplicity of the Gospel. Paul told us it would be so. He said, The natural man receiveth not the things of God. Then these forms and shows that are adopted professedly to please natural men, cannot be the things of God. So the Bible affirms. So says common sense. Can any one suppose that God is worshipped by the singing of holy songs by a half-dozen graceless men and women, while the congregation sit listening in silence? Is it to be presumed that Deity is pleased with wreaths and vestments and religious services that He has not ordained? The true worshippers worship God in spirit and in truth. The offering which they bring is a broken heart and a contrite spirit. Our only safety is to see that we ourselves are "led by the Spirit," and then we must do all that we can to spread spiritual religion in the world. Forms are but husks, upon which the soul starves. Give men of the bread of life and they are satisfied. A deep and genuine religious experience, a life hid with Christ in God brings peace and rest and security to the soul. For the want of this, many Protestants, persons of culture and refinement are seeking homes in the Roman Catholic Church. The Protestant churches must insist upon a deeper tone of spirituality or demonism and Romanism will cover the land. We do not wish to cast any reflection upon any body of Christians. If we ever seem to do so, it is not designedly. Our only aim is to do all we can to secure a return to Gospel simplicity and purity wherever there has been a departure from them. O, Lord, revive thy work. Restore unto us the joy of thy salvation, and uphold us by thy free Spirit.—*The Earnest Christian.*

The maxim sometimes uttered by politicians, "Our country, right or wrong!" is so immoral, that the writer is pleased to meet with the following condemnation of it by C. H. Spurgeon: "Will there be a general desire to do that which is just and right between man and man? Will there be a declaration that England's policy is never to trample on the weak, or pick a quarrel for her own aggrandizement? Will there be a loathing of the principle that *British interests* are to be our guiding-star instead of justice and right? Personal interests are no excuse for doing wrong; if they were so we should have to exonerate the worst of thieves, for they will not invade a house until their personal interests invite them. Perhaps the midnight robber may yet learn to plead that he only committed a burglary for fear another thief should take the spoil, and make worse use of it than he. Does the footpad stop a passenger on the road for any other than his own interests? When our own interests are our policy, nobility is dead and true honor is departed."

Religious Items, &c.

Anti-clerical Agitation in France.—The French politicians in their addresses to the people in different parts of the country, are following the same method of creating a popular sentiment in favor of their measures as has been practised in America. Recently Louis Blanc spoke to a large concourse of people at Marseilles, in favor of the bill which takes the public schools out of the hands of the clergy. In his speech he exposed in strong terms the arrogance and cruelty of the Papacy, and denounced the pilgrimages to Lourdes and the worship of the sacred heart, as appeals to ignorant credulity. He spoke of the dogmas of Papal Infallibility and the Immaculate Conception; of the Spanish Inquisition, the Massacre of St. Bartholomew, the blood shed by the Duke of Alva in the Netherlands, and of those put to death in England during the reign of Mary. He advocated the separation of Church and State, and putting the clergy under the government of the same laws as other citizens.

The Christian Reformed Church of Holland, which was founded in 1834 as a protest against the rationalism of the State Church, has 300 ministers and 350 congregations.

Methodist Extension.—The General Committee have authorized appropriations for erecting and repairing meeting-houses, in 1880, to the amount of $140,850. In addition to this, an effort is being made to build 400 places of worship in Colorado and other parts of the newly settled regions of the West, the money to be provided by special subscriptions.

The Priest under the Ban.—The building of the bridge across the Tiber at Rome, and its public opening without the presence of Pope, cardinal or priest, is a striking incident in the secularization of the old city. It is said that for a thousand years no new bridge has been built in Rome; but in the new order of things, which is bringing the modern spirit into that cloistered atmosphere, five new bridges are projected, and it is proposed to bring Rome into conformity with the new industrial life which is springing up in Italy. In the olden time the Pontifex Maximus would, as the name implies, have been the very first figure in such a celebration. To-day he is not even invited to be present. And we trust the progress will continue until not one citizen of Rome can be found who will perform the office or assume the title of priest. It was this name, as expressive of order, function, claim, and office, which made the soul of Bishop Cummins shudder and shrink from all contact with it. Around this fundamental and essential principle that the minister of the Gospel is not a priest in any other sense than that in which every disciple of Christ is a priest, all his plans and projects for reform clustered and crystallized. He cast away every epithet, every symbol, every badge and garment which had been used or abused for the purpose of signifying the priesthood.—*Epis. Recorder.*

Toleration in Russia.—A law has been promulgated in Russia, a supplement to the existing code, giving permission to Baptists to profess their religion unhindered, and to celebrate the worship of God in the houses which, with the approbation of the Governor, have been set apart for that purpose. Moreover, the marriage of Baptists is entered on the civil register, on the presentation by the married couple of the written or verbal statement of the officiating Baptist minister, when and where the marriage took place.

Conflict between Church and State Laws.—The rules of the Roman Catholic Church forbid the interment in burial grounds "consecrated" according to its ritual, of members of secret societies and of non-catholics. A case recently occurred, in which a person who had purchased a lot for burial in such a cemetery, and who wished the funeral services of the Protestant Episcopal Church and of the Masonic Society to be performed over his body, was refused interment. The matter was brought into court, and Judge Westbrook decided that the trustees of the ground could not legally so refuse unless the deed for the burying lot contained in its terms such restrictions, specifically stated, and a mandamus was issued compelling them to open the grave.

Joseph Parker, a Catholic, and a hackman at Holyoke, Mass., some four years ago attended a lecture by a man named Chiniguy, who had been a Catholic priest, but had embraced Protestantism. For this offence he was excommunicated, and the priest on different occasions forbid any of his congregation from employing Parker in a business way, and on one occasion refused to officiate at a funeral because the company rode in carriages belonging to him. The result was a serious injury to his business, for which he claimed damages and brought a suit to recover them. The priest contended that what he had done had been simply in the lawful exercise of his ecclesiastical authority. In his charge to the jury before whom the case was tried, Judge Bacon said: "It is not lawful for a man to interfere with another's business by fraud, or by threats and intimidation against those who trade with him. Any person who is deprived of his livelihood by such threats has a remedy against the party who makes them. If you are keeping a store, and a man threatens your customers with injury of some kind, and so frightens them that they dare not trade with you, he lays himself liable to an action. There is no ecclesiastical authority to be recognized under our Government which allows a wanton and unreasonable interference with a man's private business, not connected with the Church from which he has been excommunicated. Our institutions and our law recognize no such power. The Church may excommunicate him, but they must not pursue him further and interfere with his private business." The jury gave the plaintiff a verdict for $3,433.

Unspeakably wise is the conduct of our Heavenly Father towards his children, though we may at times injudiciously repine when some of his choicest blessings are handed out, under the form of adversity.—*S. Fothergill.*

THE FRIEND.

TWELFTH MONTH 13, 1879.

We have received the first number of a new periodical entitled "*Western Friend*" to be published monthly at Baxter Springs, Kansas, "by an Association of Friends." The motives for publication, and the objects aimed at, are

thus described in the introductory editorial:

"Those who have been isolated either by withdrawing from that with which it was not possible to work conscientiously, or as a suffering, hopeless minority in the meetings where divisions have not occurred, have long felt the need of a paper wherein their views could be expressed.

"It is the purpose of the Editors of the '*Western Friend*,' to supply this need. We now have a press and material to publish such a paper, and enter upon the work with full confidence, that Friends will sustain our enterprise. We solicit subscriptions and correspondence, advice and counsel. We believe that the truth ought to be told with reference to the unsound teaching now current in Society, also in regard to practices, innovations, and departures which are being fostered in Society.

"The '*Western Friend*' will be devoted to this work, to the maintenance of the ancient faith of Friends, and to giving full information of the condition of work and the needs of the small bodies of Friends, who have felt it right to withdraw from the confusion, dissension, and unsoundness in doctrine and practice of our once favored Society."

Our feelings in looking over this sheet and reflecting on the fact that such a publication has been deemed expedient, have been of a mixed character. We unite in the sentiment "that the truth ought to be told with reference to the unsound teaching now current in Society, also in regard to practices, innovations and departures which are being fostered;" and we can wish success to all honest efforts for "the maintenance of the ancient faith of Friends;" but it is cause for mourning that any under our name can say that "it was not possible to work conscientiously" with, or should feel themselves "a *suffering, hopeless*" portion of the meetings to which they belong. We have heretofore repeatedly stated our conviction that the responsibility for such a disorganized condition of our religious Society rests primarily on those who have departed from those doctrines (and the practices resulting from them) which as Robert Barclay states, "are as it were the terms that have drawn us together, and the bond by which we become centered into one body."

We can truly sympathize with members of meetings, who are often subjected to the trial of listening to doctrines at variance with our fundamental principles; and whose seasons for public worship are disturbed by unsavory communications, the formal singing of hymns, and other hindrances to a drawing near in spirit to the common Father of all. We appreciate in measure the anxious thoughtfulness which must clothe the minds of parents who are so situated, and who dread the effect on their children of being brought up under influences which may either lead them away from the true principles of Friends, or develop a criticising spirit unfavorable to their religious growth, and tending to scatter them from our fold. The danger of this is shown by a letter recently received from a deeply concerned Friend in a distant meeting, where no separation has occurred, which speaks of the "devastation" among them caused by the introduction of new things, and says, instead of their "once large and solemn assemblies where 200 or more would be present," those who now convene "can be numbered by the dozen and half dozen." "When seated in meeting, I could but feel that our young people are being scattered abroad by what they see and hear in our meetings, and some will be gathered into other societies, and some run to ruin and infidelity."

Yet we believe it is right for Friends to consider also the evils which almost inevitably flow from a disruption of religious organizations. These are so serious in their character that those who are looking towards such a remedy for their present sufferings, have need to move with great caution. If it is their right place to abide longer in the furnace, the Lord is able to preserve their spiritual life, and to make their testimony for the truth effective in promoting his cause in the meetings to which they belong. A faithful, honest and *continued* testimony, borne in a proper spirit, may be a means of settling in the right way the minds of some, who, through inexperience or lack of spiritual discernment, are in danger of being drawn into error. We must be especially on our guard, not to be influenced by any wounded self-love raised by slights received from others, nor by any heated or partizan feeling. Those actions and movements which purely flow from the fear of the Lord, and a sense of Divine requiring, and those only, will stand the test of time and the proving seasons which try every man's work of what sort it is. "The foundation of God standeth sure, having this seal, the Lord knoweth them that are his," and He knoweth also, what works those are that are performed in obedience to his commands.

SUMMARY OF EVENTS.

United States.—The Philadelphia mint is coining eagles and half eagles at the average rate of $200,000 daily. It is expected the total coinage of present month will reach $10,000,000. During last month three million one cent bronze pieces were coined; but the number fell short of the demand by ten to twelve thousand dollars' worth. The mint is working on these coins, as far as its other business will permit, and it is expected in a short time the demand will be met.

The production of precious metals in the United States, during the year 1879, is said to be considerably less than the preceding year,—resulting principally from the diminished yield of the mines of the Comstock lode. The total production was $79,712,000, of which a little more than half was silver. Nearly all the gold and a large portion of the silver, was coined at United States mints, or used in the manufactures, arts, and ornamentation. The annual consumption in the United States of precious metals in all forms for manufacturing purposes, now averages $7,000,000 gold, and $5,000,000 silver.

From the annual report of the chief of the Bureau of Statistics, it appears that the exports from the United States to foreign countries, for the year ending on the 30th of 6th month, amounted to $711,637,393, and the imports $445,777,775. The total trade is larger than during any year, except 1872—3 and 1873—4. About three-fourths of this trade was carried in foreign vessels.

The wheat crop of the United States, for 1879, is placed at about 425,000,000 bushels. The spring wheat crop will not be so large as was expected, that of Minnesota being only 28,000,000 bushels, instead of 40,000,000. The amount consumed by 48,000,000 persons plus the amount required for seed and other purposes, is placed at 250,000,000 bushels, leaving 175,000,000 bushels for export. The deficient wheat crop in Europe this year makes the demand there above 300,000,000 bushels, two-thirds of which will be required in France and the United Kingdom.

The testimony of the Utes before the Hatch commission at Los Pinos, closed on the 5th inst., and a demand was made for the surrender of the Indians recognized at the massacre at the agency, including chief Douglass.

A fire occurred at Troy, N. Y., on the morning of the 7th inst., which destroyed several factories and tenement houses, and causing a loss of $350,000. Eighteen hundred persons are thrown out of employment by the fire.

Markets, &c.—U. S. bonds, 6's, 1881, registered, 103½; do., coupon, 106½; 5's, 1881, 103; 4½'s, 1891, 105¾; 4's, 1907, registered, 102⅝; do. coupon, 103⅝.

Cotton.—Sales of middlings at 13¼ a 13½ cts. per lb. Petroleum.—Crude, 8¼ cts. in barrels, and refined, 8 cts. for export, and 9 a 9¼ cts. per gallon for home use.

Flour.—Minnesota extra at $6.40 a $6.75; Penna. do do., $6.50 a $7; western do. do., $6.75 a $7.25; patent and other high grades, $7.50 a $8.50. Rye flour, $5.4 a $5.50.

Grain.—The wheat market active, and prices a littl higher; red, $1.50; amber, $1.51. Corn, 60 a 62 ct per bushel. Oats, mixed, 45 a 46½ cts.; white, 48 49 cts.

Hay and straw.—Prime timothy, 90 cts. a $1 per 10 pounds; mixed, 80 a 90 cts. Straw, $1.10 a $1.25 pe 100 pounds.

Beef cattle.—The market during the week was dul and prices declined ¼c. per pound: 3,280 head arrive and sold at 2¾ a 5¾ cts. as to condition. Sheep, 4⅛ a 5 per lb. as to quality. Hogs, 6¼ a 7 cts. per lb. Fro the Philadelphia Stock-yards and Abattoir, 30th St above Market, there have been slaughtered and ex ported to England, during the present year, 12,78 cattle, 9738 hogs, and 4199 sheep.

The new two-cent postal cards, intended for inte national service, are now for sale at the post offices.

Foreign.—Thomas Bayley Potter, member of Pa liament for Rochdale, who recently visited the Unite States, has returned home; he says, "The people of th United States differ in some important points from ou own. Men do not make fortunes there in order to foun landed families, and the consequence is, that possesso of large fortunes more often devote them to the publ welfare. The mass of the people are more sober, an therefore, able to work more continuously, if not hard than our own people."

The Astronomical Observatory on Mount Etna almost completed, but the large quantity of snow whic has already fallen, will prevent the iron cupola and th telescope from being fixed till next summer. The tot cost will be about $12,500. It is about 9000 feet abov the level of the sea.

A line of railroad up the slopes of Mount Vesuviu from the level of the Neapolitan Bay, to the very edg of the crater, has been completed. The track is lai upon a solid pavement of masonry, believed to be pe fectly secure from the overflows, on either side, of lav

The *News* Berlin correspondent estimates that the are 150,000 persons suffering from famine in Upp Silesia. They are mostly Poles. The Government working energetically for their relief.

It is stated that the ex-Empress Eugenie will proce direct from Spain to Zululand.

A dispatch from Pesth reports that the Koros riv has risen rapidly in consequence of severe snow storm and has inundated the city of Gosswarden, Hungar Thousands of the inhabitants are fugitives in need shelter. The neighboring villages are threatened wi destruction.

From Cairo, information is received that war is e pected between Egypt and Abyssinia.

The obelisk for New York, has been successful lowered to a horizontal position, and preparations f its removal to the vessel are proceeding.

WESTTOWN BOARDING SCHOOL.

Our friends Benjamin W. and Rebecca G. Passmo having resigned their positions as Superintendent a Matron of Westtown Boarding School, Friends w may feel drawn to engage in the important and respo sible duties of superintending this Institution, are quested to communicate with either of the undersign The present Superintendents desire to be released 4th month next, or earlier.

William P. Townsend, West Chester, Pa.
John S. Comfort, Falsington, Bucks Co., Pa.
Charles J. Allen, 304 Arch St., Philadelphia
Elizabeth R. Evans, 322 Union St. "
Anna V. Edge, Downingtown, Pa.
Deborah Rhoads, Haddonfield, N. J.

FRIENDS' ASYLUM FOR THE INSANE,

Near Frankford, (Twenty-third Ward,) Philadelphi

Physician and Superintendent—John C. Hall, M

Applications for the Admission of Patients may made to the Superintendent, or to any of the Board Managers.

WILLIAM H. PILE, PRINTER,
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For "The Friend."

utwardness in Religion—The Kingdom Within.

The Society of Friends was planted a noble e; and designed by its adorable Head, to resent and uphold doctrines and testinies more real, more influential, more self-ying, and, withal, more spiritual and liv-, than professors of that day generally d. Its members were gathered from the ious societies then existing, to maintain a ndard of orthodoxy less outward, formal l lifeless, and more inward, experimental l vital; even obedience to the light of Christ nan, as our promised Comforter and guide o all truth. Thus the light within, the life hin, the kingdom within, and "Christ hin the hope of glory," was fundamental trine with them, and formed much of their ching and ministry. Not that they in any e by this more full recognition of the dear iour by his living presence in the heart, ended to, or did reject, overlook, or ignore no less indispensable outward manifesta-, that He might destroy the works of the il, and reconcile us to his Father. But this ter doctrine being more fully received and ieved by other professors, Friends conse-ntly dwelt more upon, and pointed to that ich, while alike essential, had been too ch lost sight of, unequally upheld, or had given to it its deserved place and promin-e. For both being absolutely requisite to vation, it is good to remember the injunc-n:—"What God hath joined together, let man put asunder."

Seeing, then, that the ministrations and ors of the early Friends—while alike ac-ting the dear Son and Sent of God in his t and second Advent—were designed to n the attention of the people more to Christ his *second* coming as an inward and spiritual acher in their own hearts; to a warfare thin; to a religion based not only on a be-in his outward coming as a propitiation our sins, but no less upon that which came to introduce through his anointing wer and saving grace in the heart. And ing too the stir, as in the camp of Dan, n by the Spirit of the Lord, this had upon ltitudes in that day, bringing them not ly into "the valley of decision," but into obedience which is of faith in Christ, how eful should we be not to depart from the cient paths so well proven; neither settle, as on the lees, in a form of godliness without the life and power. Not to be believers only, nor tremblers only, as the devils formerly were represented to have been, without witnessing "sanctification of the Spirit and belief of the truth." In a word, not to merit the language uttered concerning Jerusalem of old: "I had planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto me?" "The Lord hath rejected thy confidences, and thou shalt not prosper in them."

Is it not plain that a change has come over us? That a flood-tide of outwardness, of conformity, of worldly-mindedness, has so set in, that we are in imminent danger of losing our distinguishing characteristics, our vantage ground, our spirituality? Is there not cause for grave apprehension lest we be unconsciously beguiled? lest almost insensibly a linsey-woolsey garment be thrown over us? lest a modern and modified Quakerism take the place of the old, the good, and the true? Have not some of us in fact taken more steps in worldly compliance or toward the "beggarly elements"—from which our forefathers came so nobly out—than remain to be taken, to place or leave us about where our Society commenced? Have we not, on the alleged ground of spiritual renovation and reform, sacrificed much that is vital? and have super-induced innovations, customs, creeds and traditions which cannot stand; but will, like the image of iron and clay, though "its brightness was excellent," be broken to pieces by "the stone cut out without hands;" or like, as in the parable of the Saviour (Matt. ix. 16), the new (raw or unwrought) cloth, "which is put in to fill it up *taketh from* the garment, and *the rent is made worse.*"

It is not worth while for any to conclude that the Quakerism of the early day can be other than that of the present. That "Religion has softened her features." That the path to the kingdom is more smooth and easy, and less hard to flesh and blood than used to be the case. Or that the way, declared by the Redeemer, to be straight and narrow, has now expanded into space. "There is no other way," writes Francis Howgill, "that shall prosper than that which the holy men of old walked in."

Nothing can be more certain than that our falling in with the apparent pious activity of more demonstrative sects, if it involves a compromise of the principles and testimonies committed to us, and thence leads to an aping of their forms and usages, will greatly balk the testimony of Truth in the minds of the lovers of consistency and good order; show that the faith of such members, instead of overcoming the world, is, on the contrary, being overcome by the world; and will invoke the reproving language of our blessed Lord to Peter upon the latter's querying relative to *another's duty*, "What is that to thee? *Follow thou me.*"

True faith is a living, operative fruit of the Spirit, which works by love to the purifying of the heart, and which is "able to quench all the fiery darts of the wicked." But a kind that is prevalent in these days, and which claims "If I believe, I shall be saved," professes to depend upon what Christ has done for us, without us, and which we plainly see all around is succumbing to the spirit of the world; having fallen back into the ways, the worships, the ceremonies and fashions of the world.

This is nothing less than conformity to that which our Society was brought out from, and is alien to; a compromise of principle; a return to the flesh-pots and bondage of Egypt; a removing of the ancient landmarks which our fathers have set; a lowering the standard entrusted to us; a putting our light under the bushel or bed, instead of upon the candlestick that all may see it and be helped to turn to the Lord; a showing that the love of other things has captivated and weakened us; a proof that we have become marred on the wheel; and that instead of plants of the Lord's right hand planting, as in the early day, we have too much forgotten "the kindness of our youth, the love of our espousals," and "have changed our glory for that which doth not profit."

But notwithstanding this lamentable picture, we believe that there are left more than the "seven thousand," who have not bowed to this compromising reflex course, from a more perfect to a less perfect state; a course reminding of

> "The hollow roar
> Of tides receding from the insulted shore."

The spirits of these, on the contrary, are often prostrated before the Omniscient Holy One, pleading that He would pity his heritage and spare his people; that He would turn his hand again upon us for good; that He would purely purge away our dross and tin and reprobate silver; and, in undeserved loving-kindness and tender mercy, again build up the waste places; again magnify his inspeaking word of saving grace; again restore judges as at the first, and counsellors as at the beginning. May He, in his own time, hasten what the longing eye so desires to behold. Scenes,

> "Which who can see,
> Though but in distant prospect, and not feel
> His soul refreshed with foretaste of the joy?"

This good time has again and again been prophesied of, as in the more or less remote future. A great cloud of witnesses confirmatory of such a testimony could be adduced, if time and limit would admit of their insertion. One must suffice. Joseph Whitall, of Woodbury, N. J., as is recorded of his last public testimony at his own meeting, upon appearing to take a final farewell thereof, remarked, "Although our Society seemed, as it were, stripped and peeled, yet he was *firm in the persuasion* that a brighter day was advancing; and believed there were those now born who would live to see it." In view of this we are

assured that there never was a time when Christendom stood more in need of just such practical, heart-stirring doctrines as our early Friends were the zealous exponents of:—the universal and saving light of Christ; his second and inward coming, as the promised "Another Comforter," or Spirit of Truth, who was to guide into all truth, and to abide with us forever. This distinctive, scripturally-based root of the Quaker faith, or, as William Penn calls it, "the corner-stone of their fabric, their characteristic, or main distinguishing point or principle," is that which men seem now to stand so much in need of. A remedy within them—a healing and balm where the disease is—an unction from the Holy One, by and through which we are to know all things—the anointing which abideth in us and teacheth as never man taught—the grace of God that bringeth salvation—the engrafted word which is able to save the soul—the law of the Spirit of life in Christ Jesus, which setteth free from the law of sin and death—the Day-spring from on high which, through the tender mercy of our God, visits us to give light to our dark hearts, and without which illumination all must be night there. We repeat, that such a Saviour—Christ within, the hope of glory—is that to which Christendom so much needs to be directed, for comfort, for establishment, for settlement in the Truth as it is in Jesus. It was this, again writes Wm. Penn, that the ministry of the Friends of his day directed people to, even "the light of Jesus Christ within them, as the Seed and Leaven of the kingdom of God; near all, because in all, and God's talent to all. A faithful and true witness," he continues, "and just monitor in every bosom."

Oh! that we as a Society may never turn aside from faithfully upholding, and, when duly anointed for it, promoting and proclaiming this gospel of the grace of God. May we never attempt to mix up the mystery with the history—the well spring of the water of life, with any school-taught knowledge of the letter that describes it. May we never flinch from "the offence of the cross," when obedience calls to boldly testifying to the inward coming, government, and kingdom of Christ Jesus as that which is to be set up within man; where, "not with observation" or outward show, but in living power, his kingdom must come and will be done.

For "The Friend."

British Guiana.

(Continued from page 139.)

The interior country is thinly inhabited by tribes of Indians who principally reside along the water-courses. Near the coast there are more European settlements.

The Indians obtain their living by hunting and fishing, and the cultivation of a few varieties of vegetables. The Cassava plant is one of the most important of these. C. B. Brown thus describes the manner of preparing food from it.

"Our supply of farinaceous food had by the time we reached the mouth of the Appa river decreased considerably in quantity, and it became necessary to purchase all we could get, in the shape of cassava bread, from the Indians living in the neighborhood. Therefore, when we arrived at a landing place a little beyond the Marupa river, we proceeded to the village to induce the people to prepare some for us. On arriving at the place we found only two temporary huts, situated in an old plantation, partially overgrown with shrubs, vines, and weeds, and occupied by one man, four women, and five children. This man had come from his place higher up river to gather the remaining cassava roots (*Jatropha Manihot*) in this old plantation. His wife spoke English, having been brought up at Bartika Grove, and wore clothing in the shape of a loose cotton gown. She said that her husband's name was Edward and her's Caroline. One pleasing feature in the British Guiana Indians is that, as a rule, they treat their women well, evidently looking upon them as equals, and not making slaves of them as is the custom of many other wild tribes. These people promised to make us some cassava bread, for which we had to remain a day, the process of manufacture of that article being a rather slow one. The Indians take the roots of the cassava, peel them, and then grate them on boards called Tumaries, into which small sharp angular pieces of felstone have been inserted. After this, they place the grated mass in a long cylindrical basket-work tube, called Tenge or Matapi, by which all the poisonous juice of the cassava is got rid of, leaving a white coarse meal behind. This meal is sifted through a basket-work sieve, then spread upon a large flat stone or iron pan placed over a fire, and baked. Only half a minute is taken to bake a cake two feet in diameter and a quarter of an inch thick—the usual size of cassava bread of Indian manufacture. The heat has the power of making each grain adhere to those around it, thus forming a firm and exceedingly nutritious cake. Eaten just after it is cooked—when still warm—it is palatable, but, if kept till the following day, it becomes tough and almost tasteless. On the contrary, if dried for a few hours in the sun upon the same day that it is cooked, it becomes hard and crisp, has a sweet nutty flavor, and will keep for months."

"The bark canoes used by Indians are called 'woodskins' by the Creoles, and are made of one piece of bark, stripped from a tree called the purple-heart, (*Copaifera publiflora*). The bark of the locust tree or simiri (*Hymenæa courbaril*) is also sometimes used. This bark is from one-eighth to one fourth of an inch in thickness, and very heavy, being of greater specific gravity than water; so that in the event of the canoes shipping water to any extent, it sinks immediately, leaving its occupants to find their way ashore.

They are ticklish things to travel in at first, and to stand up in one, until acquainted with its freaks, is a dangerous experiment, ending in an undignified exit over one side, the canoe shooting away in the opposite direction.

To make one of these woodskins, a large purple-heart tree is cut down, and the bark of the requisite length taken off. A wedge-shaped piece is then cut out of the trough-shaped bark, from the top downwards, at a distance of three feet or so from both ends on each side. The ends are then raised till the edges of the cuts meet, when the holes are pierced on either hand, at a distance of six inches from the cut, and numbers of turns of a strong withe or liana, called Mamurie, passed through them and made fast in a neat manner to a small round stick placed along the inside. Two strong pieces of wood fastened across at the splits prevent the sides from closing in. The ends are then trimmed down level with the sides, and a ticklish but serviceable li craft is turned out. The seats are mad curved pieces of the same bark, and are v low. The whole process of making on these woodskins, including the drying of bark, occupies a space of three weeks. this period must I think, be included s loss of time from laziness on the part of Indian canoe builder. Woodskins vary size, but usually are from fifteen to twe five feet in length, and an ordinary sized will carry three or four people with t hammocks and provisions."

The fish, which form an important par the diet of the Indians, are often procured shooting with a bow and arrows; and so times by the use of poison. This proces thus described:

"I set out at an early hour one morning a woodskin, for a place where the Indi were going to poison a pool so as to ob its fish. After about two hours' hard padd we arrived at a large cataract, and, tak our canoe into smooth water above, found Indians, eleven in number, busily engage beating bundles of a soft yellow root v sticks. These Haiarie roots were each a two inches in diameter, and of a light yel color, containing a yellow creamy juice, ing a disagreeable, raw smell. Each bu was about a foot in diameter and two fee length. When thoroughly pounded into p they were thrown into canoes, in whic little water had been previously placed, then the juice was wrung from them. enclosure to be acted upon was of an irreg shape, occupying about two acres of river, formed by dams of rock, built into the sp between rocky areas and small islands. building this the Indians had left two l gaps open, one being where the greatest b of water ran in and the other where it flo out. When we arrived they had closed t gaps with a wattle arrangement, so tha chance of escape for the fish was cut Three canoes, containing the juice of six dles of Haiarie, were then taken to the u end of the enclosure, and the subtle po discharged from them. It was borne d by the slight current, and mingled ra with the pure dark water. Most of th dians then got into their canoes and pu out, bow and arrows in hand, into the m of the enclosure, while the remainder, my men, also furnished with the same weap stood upon the rocks at the edge. In minutes' time numbers of small fish ca the surface, and swam uneasily about, tr to rise above water; these soon were flo about quite dead. After an interval of minutes more, a single pacu showed its fin, and also tried to raise its head a water. An instant more, and the whole seemed alive with large fish, Pacu and tabac, all struggling and flapping at the face or whirling round and round. tried to force themselves out of the wat the sloping surface of the rocks, and two successful in this, dying on the strand. the excited manner in which they strug it seemed to me as if the poison had an i cating effect upon them. It might have that the contact of the poison with thei had produced a feeling of suffocation— their endeavors to escape from their n element.

It was a most exciting scene for a ti the Indians shot arrow after arrow in

vildered dying fish, and hauled them ashore into the canoes. In about an hour the rderous work was over, and 150 fine Pacu l Cartabac were lying dead upon the rocks und the pool, the victims of Indian prowess l poison. During the whole proceeding I od on the rocks at the upper end of the l and had a fine view of the scene, the st part of which was to see the naked age, in all his glory, drawing his bow with ength and ease and letting fly his arrows h unerring aim.

Iow curious it is that this poison, which ls the fish, should not have a deleterious ct upon its flesh. That it has not, is proved the fact that fish procured by its aid are good and wholesome food as when merely t with the arrow or caught with hook and e. The process of cooking probably drives or destroys the bad properties of the son, as it does with the yam, which is said be injurious if eaten uncooked. Boiling vn the poisonous cassava juice likewise ders it innocuous. It may be, however, t this poison acts in some peculiar way hout entering the tissues of the flesh."

(To be continued.)

For "The Friend."

Gospel Ministry.

A living gospel ministry is a great blessing the church, and a chosen channel through ich comfort is often administered to weary ils, by the accompanying of the Divine life, ich is the source from which all gospel nistry springs. Somewhere in Pennsylnia a minister once lived that believed it ht for him to pay a religious visit; but the nthly meeting could not see it right to erate him for that purpose. He was very ich discouraged and mounted horse to go me. As he rode along he crossed a brook, d it came into his mind that he could build ross the water, and stop it all; but after hile the dam would get full and the water uld again run down the stream, and he le home comforted. After a time he again lieved it right to pay the visit. The church s now prepared to liberate him in the true ity which stands on the sure foundation; d he had learned the lesson that the prophet s subject to the spirit of the prophets. The rd careth for all his children that look to m in full faith, trusting and confiding in power and direction, in that faith which gives as an anchor sure and steadfast. May who are thus exercised, abide in the patience, during close provings and fiery trials which e Lord may see meet to bring on them for eir refinement and further qualification to nd before Him with words He may give the people. As Job Scott says: "Minding e stepping stones as they are cast up in the y and in the life at the time." Here is the ly safe abiding place for any minister. None e greater than our great High Priest who id, "My Father gave me a commandment at I should say. As I hear, so I speak." there is an abiding in the gift, none need dy the matter beforehand what they will y. We are sometimes sweetly exercised in ent meditation before the Most High, and feel ommand to stand up and say something to e people, and think that this sweet exercise ich has been right in its place, in silence, ay be the theme; but as we proceed, other rds will be brought from the Divine treasury wisdom, power, strength and might, sometimes not knowing what word will be next, standing in simple faith and firm reliance on the bare arm of the Most High, "Who putteth forth his own and goeth before them." We may rely on the Lord, who will support and bring one word after another to the relief of our exercised minds, and comfort of the hearers. Truly who is sufficient for these things, when a mighty angel had to fly through heaven, having the everlasting gospel to preach.

J. B.

Stark Co., Ohio, 12th mo. 2d, 1879.

For "The Friend"

Extracts from the Diary and Letters of Ebenezer Worth.

(Continued from page 138.)

7th mo. 31st, 1863. We have been favored to collect our hay and wheat harvest without much injury to either, although the weather has been changeable. The wheat good.

On the 22d, our Meeting for Sufferings met on the subject of the draft. A comfortable and interesting meeting, in which our young men were much felt for.

29th. Attended Caln Meeting with Samuel Cope, to talk with some of the members in relation to the draft—feeling interested for our young members who are liable to it, and that our Christian testimony against war may be supported.

On the 5th of 9th month, Isaac Phillips and I went to Robeson on account of J. S., Jr. having been drafted; staid at E. S.'s over night; had in the evening the company of E. S., his wife and their four children. The opportunity was a pretty comfortable one, feeling for the parents and children on account of the draft.

6th.—First of the week.—We attended Robeson Meeting; to me it was a comfortable meeting, it was small, but members generally there. After meeting had another opportunity with J. and J. S., Jr., on the subject of our testimony against war. Called at J. S., Sen., got dinner and returned home feeling satisfied that we went.

20th.—First-day.—Was much favored at seasons to feel my mind clothed with a qualification to perform the service for which we meet together, and felt, I trust, concerned for the welfare of others; may I be more watchful.

10th mo. 13th. Left home to go to Tunessassa; got to Harrisburg about 4 o'clock in the afternoon; put up at the U. S. Hotel; walked out to the Public Building, had a fine view from the top of it (the Capitol) of the town and country around. (Left) at 3 o'clock next morning; got to Williamsport to breakfact; Elmira about 12, (where) the trains not connecting on the N. Y. and Dunkirk road, so that we could get to Tunessassa that night, and not wishing to stay at a tavern in the reservation, we left about 4 in the morning. Before leaving home and since starting, have been favored to feel love to and trust in Providence. Met at Hornersville with Andrew John, from Cattaraugus reservation; had considerable conversation with him on the subject of renting land on the reservation to white men. He said some of the white tenants at Salamanca had sold liquor to the Indians, and that the Indian women had requested the officers of the nation assembled in council, to put a stop to the sale of intoxicating drink on the reservation. The council concluded to inform the whites that if they sold intoxicating drink, they would forfeit their leases in ten days. Andrew John informed the whites of the conclusion of the council, and it was stopped. The whites at Salamanca petitioned the Legislature of the State of New York to extend their leases to twenty years, instead of eight or ten; or perhaps liberty to lease lands from the Indians for twenty years. Having passed one of the Houses (of the Legislature) it was stopped. It appears that the Indians have been holding a council preparatory to petitioning Congress to do away with the present form of government, and re-establish the old form of governing by chiefs. Arrived at Tunessassa about dusk, somewhat fatigued.

19th. Went to the barn and gave Abner our views in relation to business on the farm yesterday. Last night and this morning was much favored to trust in the Great Head of the Church that He would help me this day. Went up to the council-house to meet the Indians; after waiting awhile a good many collected. Peter Crouse was interpreter. I think I was much favored to feel for them, and raised above the fear of man in expressing my feelings, and was truly comforted, hoping I had, in unmerited mercy, been enabled to discharge my duty; they felt like brethren and sisters to me; the praise be to Him the Great Head of the Church, who is worthy. Wm. Patterson spoke in council, he (expressed) satisfaction with what had been said to them, and thanks for the labor Friends had bestowed in teaching the Indians and encouraging them in such things as would promote their happiness. Owen Blacksnake spoke—I think expressed his satisfaction with what had been said to them, and on behalf of the women, he said they wished some assistance in putting a stop to the sale of intoxicating drink to the Indians by white men living on the reservation. He said they had ten dollars which they would give to assist in enforcing the law against those persons.

20th. Attended a meeting at Jimmersontown; there were a number of Indian collected; they expressed their satisfaction in seeing us, and the kindness of Friends in supplying them with seed. James John spoke of the whites coming in and settling on Indian lands, and that a majority of the Indians were opposed to it. On my way home from this council, through Cold Spring, I saw two men stripped to fight, and heard them using very profane language, I was truly distressed with seeing (such a) sight; when I came up they quieted off—one was an Indian—both somewhat intoxicated. I took an opportunity with the Indian and three other young Indian men; spoke to them of the danger of using intoxicating drink.

21st.—Fifth of the week.—Sat a very comfortable meeting with Abner Woolman and the rest of the family at Tunessassa, worthy to be remembered to the praise of the great and holy Head, who can make the barren wilderness become a fruitful field. After dinner A. W., R. B. B. and myself went over the river to Old Town. I stopped with the Indians at that place, who met us in their schoolhouse. A. W. and R. B. B. went on to Corydon to see a white man who had been charged with selling and trading intoxicating drink to the Indians; they saw him and labored with him. I feel a hope we were all in our proper places. I have been favored with very comfortable seasons while on my bed, to my encouragement and strength."

Our dear friend arrived safely at home on

the evening of the 23d, when he makes the following acknowledgment: "I have much reason to be thankful for the unmerited favors bestowed upon me, a poor unworthy creature."

(To be continued.)

For "The Friend."

Teachings of the Spirit.

Jesus Christ, the great minister of ministers, came personally among men, preaching the everlasting gospel in the name of his Father, and the men of the world received him not; but he said to them, "If another should come in his *own* name, him ye will receive." How is it now, in this our day of boasted enlightenment? If one should come amongst us in the name of the Father, have we not, many of us, become so assimilated with the world, that we hardly receive him? But if another shall come in his own name, preaching in the enticing words of his own intellectual wisdom, do we not receive him? Jesus said to his disciples: "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." This hatred of the world is so repugnant to our natural feelings, that we have a strong propensity to conform to that very friendship of the world which is said to be enmity against God; and like the carnal mind, is not subject to his law. The men of the world, by all their keen-eyed wisdom, know not God, nor the things of God, nor the doctrines of God; neither can they know them, because they are spiritually discerned; and because they are hid from the wise and prudent of this world and revealed only to the little ones in Christ.

But there is a path which leads from earth to heaven, "that no fowl knoweth, and which the vulture's eye hath not seen; the lion's whelps have not trodden it, nor the fierce lion passed by it;" but the redeemed of the Lord walk safely there, and return through this highway to holiness, from the corruptions of the fall, to Zion, the city of our solemnities, being crowned with songs of everlasting joy. But let us remember that the unclean shall not pass over it; and that no lion shall be there, nor any of the ravenous or beastly nature be found there; all having been cleansed and overcome by and through our following the teachings and leadings of the redeeming power of Him who "*is* come in the flesh," to make an end of sin, and to bring in everlasting righteousness to every humble, obedient, seeking soul.

But in order to this, and to our becoming wise in heavenly things, we must have faith in the heavenly teacher, and have an ear to hear what the Spirit saith unto us and unto the churches. He that is thus taught, and walks in obedience to it, will find his light to break forth as the morning, and his spiritual health to spring forth speedily, his peace to flow as a river, and his righteousness as the waves of the sea. But if our faith stands more in the wisdom and eloquence and teachings of men, than in the power of God; if we lean to our own understanding; if we forsake the teachings of the Spirit and turn to the letter, preferring it, and seek to be "made perfect by the flesh," God will leave us to our choice, but send leanness into the soul.

It is only those who are led by the Spirit of God, that are the sons of God. And the more we are led and taught by his Spirit, the more life and immortality will be brought to light in us by the gospel. If we have not the Spirit of Christ we are none of his, let our name to religion be ever so high. A mere historical faith or head religion will never cleanse us nor save us. We must be born again. And if we, through the assisting grace of God, follow the teachings of his Spirit in all things, and walk in the light as He is in the light, it is then that we shall have fellowship one with another, and witness the blood of Jesus Christ to cleanse us from all sin.

D. H.

Dublin, Ind., 12th mo. 2nd, 1879.

Selected.

A VISIT TO COWPER'S GRAVE.

William Cowper, the author of so many of our best sacred hymns, died at Dereham, England, in 1800. The unknown writer of the hymn below weaves into his (or her) verse strands from several of Cowper's familiar hymns. It was written after a visit to the poet's grave.

I went alone. 'Twas summer time;
And, standing there before the shrine
Of that illustrious bard,
I read his own familiar name,
And thought of his extensive fame,
And felt devotion's sacred flame,
Which we do well to guard.

"Far from the world, O Lord, I flee."
How sweet those words appeared to me,
Like voices in a dream!
"The calm retreat, the silent shade,"
Describe the spot where he was laid
And where surviving friendships paid
Their tribute of esteem.

"There is a fountain." As I stood
I thought I saw the crimson "flood,"
And some "beneath the wave;"
I thought the stream still rolled along,
And that I saw the "ransomed" throng,
And that I heard the "nobler song"
Of Jesus' "power to save."

"When darkness long has veiled my mind."
And from these words I feel inclined,
In sympathy, to weep;
But "smiling day" has dawned at last,
And all his sorrows now are past;
No tempter now, no midnight blast,
To spoil the poet's sleep.

"Oh for a closer"—even so,
For we who journey here below
Have lived too far from God.
Oh, for that holy life, I said,
Which Enoch, Noah, Cowper, led!
Oh, for that "pure light" to shed
Its brightness on "the road."

"God moves in a mysterious way;"
But now, the poet seemed to say,
"No mysteries remain.
On earth I was a sufferer,
In heaven I am a conqueror;
God *is* his own interpreter,
And he *has* made it plain."

Selected.

HIDDEN LIFE.

Buried in darkness, and hard, and dry,
Silently lay the golden grain,
From clouds low-hung in the arching sky,
Gently dropped the mellowing rain;
And it felt around for the hidden seed,
As the loving word and merciful deed
Tenderly come to the heart of pain,
The fevered pulse and the throbbing brain.

The generous sun from his far-off throne,
Kindly smiled on the lowly bed;
And a feeble life crept out of the dust,
And a green spire timidly raised its head.
The cheerful light and the balmy air,
Wooed it, and kissed it; and wondrous fair
It grew, till the seed that seemed so dead
Gave to the world a harvest of bread.

The earth holds many a hidden life,
That needs the sympathy love can give,
To bring it out from its solitude,
And warm and strengthen and help it live.
But often, it may be, a thoughtless deed,
Falls like a shadow upon the mold
Where lies the precious and buried seed,
And it slowly dies in the dark and cold.

Alas! if our life has come between
The cheering light of a Father's love,
And the seed that should make the golden sheave
For the angel-reaper to bear above.

A cruel word or a selfish deed
May kill the life of the rarest seed,
And the earth will mourn and heaven complain
For a harvest lost from the wasted grain.

Indianapolis. F. A. P

Mohammed once said: "When a man di
men inquire what he has left behind hi
angels inquire what he has sent before hin

When quiet in a darkened room,
A form lies cold and chill,
To whom the solemn voice of death
Has whispered, "Peace be still!"
They who survive will linger near,
And ask with anxious mind,
How much of gold the dead man had,
What has he left behind?

The angel who with glistening wings
Is hovering round the bed,
Still bending with inquiring look
Above the silent dead,
Demands, "what was the life he led?"
And scans the record o'er,
"What treasure has he now in heaven,
What good deeds sent before?"

—*Late Pape*

For "The Friend

Incidents and Reflections.

TEMPERANCE.

The Apostle Paul in one of his epist
uses this suggestive language, "I keep
body under and bring it into subjection,
by any means, when I have preached to oth
I myself should become a cast-away." Of
need of such watchful care, and the sad c
sequences which flow from its neglect,
have thousands of mournful proofs, in
multitudes around us who are ruined by
dulgence in the use of spirits. We beli
there are few, if any, of these victims of a
praved appetite, but have heard the warn
voice in their souls, which would have sa
them, if it had been heeded. We believe a
that there are few, if any, true Christia
but have known the cross to be laid on t
appetites, and have felt that it was necess
for them to follow the example of the apo
and bring the body "into subjection;"
this not only with reference to the us
spirituous liquors, but in all things.

William Bray thus relates his own exp
ence as to the use of tobacco:

"I had been a smoker as well as a drunk
and I used to love my tobacco as much
loved my meat, and I would rather go d
into the mine without my dinner than wit
my pipe. In the days of old the Lord s
by the mouth of his servants the proph
now He speaks to us by the Spirit of his
I had not only the feeling part of relig
but I could hear the small still voice wi
speaking to me. When I took the pip
smoke, it would be applied within, 'It i
idol, a lust, worship the Lord with *clean*
So I felt it was not right to smoke.
Lord also sent a woman to convince me
was one day in a house, and I took out
pipe to light it at the fire, and Mary Ha
—for that was the woman's name—said,

ı not feel it is wrong to smoke?' I said I ; something inside telling me it is an idol, ıst; and she said that was the Lord. Then aid, 'Now I must give it up, for the Lord elling me of it inside, and the woman out- e; so the tobacco must go, love it as I y.' There and then I took the tobacco of my pocket, and threw it into the fire, l put the pipe under my foot, 'ashes to es, dust to dust.' And I have not smoked ce. I found it hard to break off old habits; I cried to the Lord for help, and He gave strength, for He has said, 'Call upon me the day of trouble, and I will deliver thee.' e day after I gave up smoking I had the thache so bad I did not know what to do. hought this was owing to giving up the e, but I said I would never smoke again if ost every tooth in my head. I said, 'Lord, ou hast told us, "My yoke is easy, and my den is light," and when I said that all the n left me. Sometimes the thought of the e would come back to me very strong; the Lord strengthened me against the it; and, bless his name, I have not smoked ce."

More than twenty years after he had aban- ned smoking, he said, "God has just given enough money to pay my way through , and nothing for the pipe. If I had spent y sixpence a week on the pipe I should ve been about thirty pounds in debt."

William Bray was sometimes very plain l pointed in his reproofs of those whom he ought were in the wrong; yet it was not he o made the remark which is said to have a deacon in one of the New England ates to give up the habit of using tobacco. a conversation on religious subjects, the acon said "I don't think I am sanctified." 'No," replied the brother, with a little itation and deliberation, "I should not nk you were; you don't smell like a sanc- ed man."

The conversation ended; he went home l thought; for the first time the idea dawned him that there was any difference between smell of a sanctified man, and an old acco user. He could not readily dismiss matter from his mind. The words stuck him, until at length he renounced the weed, l it is to be hoped smells like a sanctified n.

There are many statistics showing the ormous amount of money expended in the rchase of stimulants, and its impoverishing ndency. As an illustration of this Neal w, of Maine, quotes from a temperance ad- ess delivered in Oxford County of that State a man from the town of Raymond,—in course of which he said: "At the time en we were holding public meetings all er the State, to call the attention of the ople to the relation of the liquor traffic to general good, we had weekly meetings that purpose in Raymond, my town. At e of these meetings I said that the people the town consumed in strong drink the en- e valuation of the town—all its real and rsonal property—in every period of twenty ars. The audience fairly hooted at me as moon-struck temperance man, and there as a great deal of merriment at my expense. hen the fun and noise had subsided, I said: Vell, I have not calculated the cost care- ly. I have given you my opinion, but I in a position that will enable me to ascer- n very nearly what the actual facts are, and at the next meeting I will be prepared to state them accurately.'"

A canal ran from tidewater at Portland to Sebago Lake, at Raymond, and so on to a long series of lakes, and this man had the supervision of the business of the canal at the Raymond end of it. All supplies for that town, as well as for all others on those interior waters, passed through this canal, and under the eye of this superintendent.

At the next meeting of the Raymond people he recurred to the subject, and said: "I have carefully examined the facts as to the quantity of liquors coming into this town for the use of the people, and I have the figures upon the paper which I hold in my hand. No doubt some liquors find their way here through channels of which I know nothing, but as to the figures upon this paper there is no mistake; I am quite sure of them, and they show that the entire valuation of this town is consumed by the people, in strong drinks, in every period of eighteen years, eight months and twenty-five days."—*Neal Dow.*

Among the many incidents connected with this subject that float along the tide of public prints, there are two simple ones that are interesting and touching; showing how Divine Grace sometimes uses the power of natural affection to restrain the drunkard and awaken him to a sense of his responsibilities.

A man named Hall was once lecturing on temperance, and among other things, said, all have influence, even that child; pointing to a little girl in the arms of her father.

"It is true, sir," said the man aloud.

After the lecture the man said, "I was once a drunkard, and sometimes carried my child with me to the shops for rum. Once as I was entering the door, she said, 'Father, don't go;' and I replied, 'Hold your tongue;' she repeated, 'father, don't go,' and then I felt a tear drop on my cheek. I turned and went home, and I have never drunk since. I am a sober man now. It is true, sir; she has influence."

A young man, who had been reclaimed from the vice of intemperance, was called upon to tell how he was led to give up drinking. He arose, but looked for a moment very confused. All he could say was, "The little shoes, they did it!" With a thick voice, as if his heart was in his throat, he kept repeating this. There was a stare of perplexity on every face, and at length some thoughtless young people began to titter. The man, in all his embarrassment heard this sound, and rallied at once. The light came into his eyes with a flash—he drew himself up and addressed the audience: the choking went from his throat. "Yes, friends," he said, in a clear voice, "whatever you may think of it, I've told you the truth—the little shoes did it! I was a brute and a fool; strong drink had made me both, and starved me into the bargain. I suffered; I deserved to suffer; but I didn't suffer alone—no man does who has a wife and child, for the woman gets the worst abuse. But I am no speaker to enlarge on that; I'll stick to the little shoes. It was one night, when I was all but done for, the saloon keeper's child holding out her feet for her father to look at her fine new shoes. It was a simple thing; but, friends, no fist ever struck me such a blow as those little shoes. They kicked reason into me. What business have I to clothe others with fineries, and provide not even coarse clothing for my own, but let them go bare? said I; and there outside was my shivering wife and blue-chilled child, on a bitter cold night. I took hold of the little one with a grip and saw her chilled feet. Men, fathers! if the little shoes smote me, what must little feet do? I put them, cold as ice, to my breast; they pierced me through. Yes, the little feet walked right into my heart and away walked my selfishness. I had a trifle of my money left; I bought a loaf of bread and then a pair of little shoes. I never tasted anything but a bit of that bread all the Sabbath-day, and went to work like mad on Monday, and from that day I have spent no more money at the public house. That's all I've got to say—It was the little shoes that did it."

For "The Friend."

On the Observance of Christmas.

My mind hath at different times been drawn into sympathy with parents and caretakers, who feel a desire to support our testimonies inviolate. Now as it is drawing near what are called the holidays, and especially that one termed Christmas, I know how hard it is for the dear children, who are young and tender, and have not seen or felt the inconsistency of conforming to the customs of the world, to be crossed and deprived of giving or receiving presents on that day, when perhaps many that surround them are indulging in it. Dear parents and caretakers, draw your children and those under your care close around you, and let fervent breathings ascend to the Father of mercies, that He would enable you to explain to them the ground of our testimony against the observance of "days and times;" and cause them to feel your real love in withholding the indulgence they desire. And my dear young friends, O! let us mind the tender teaching of those who are older and know what is best for us, though we cannot see it ourselves now; remember we shall never have to regret obeying our parents in the Lord.

12th mo. 7th, 1879.

The foregoing expression of concern from a loved Friend in Ohio, suggested the propriety of giving some account of the origin of Christmas observances.

Though this festival is held in honor of the birth of our Saviour, yet it is not known in what season of the year that event occurred. In Chambers' "Book of Days" this feast is referred to a much more ancient origin.

"Amid all the pagan nations of antiquity, there seems to have been a universal tendency to worship the sun as the giver of life and light, and the visible manifestation of the Deity. Various as were the names bestowed by different peoples on this object of their worship, he was still the same divinity. Thus, at Rome, he appears to have been worshipped under one of the characters attributed to *Saturn*, the father of the gods; among the Scandinavian nations he was known under the epithet of Odin or Woden, the father of Thor, who seems afterwards to have shared with his parent the adoration bestowed on the latter, as the divinity of which the sun was the visible manifestation; whilst with the ancient Persians, the appellation for the god of light was Mithras, apparently the same as the Irish *Mithr*, and with the Phœnicians or Carthaginians it was Baal or Bel, an epithet familiar to all students of the Bible.

"Concurring thus as regards the object of

worship, there was a no less remarkable uniformity in the period of the year at which these different nations celebrated a grand festival in his honor. The time chosen appears to have been universally the season of the New Year, or, rather, the winter-solstice, from which the new year was frequently reckoned. This unanimity in the celebration of the festival in question, is to be ascribed to the general feeling of joy which all of us experience when the gradual shortening of the day reaches its utmost limit on the 21st day of December, and the sun, recommencing his upward course, announces that mid-winter is past, and spring and summer are approaching. On similar grounds, and with similar demonstrations, the ancient pagan nations observed a festival at mid-summer, or the summer-solstice, when the sun arrives at the culminating-point of his ascent on the 21st of June, or longest day.

"By the Romans, this anniversary was celebrated under the title of *Saturnalia*, or the festival of Saturn, and was marked by the prevalence of a universal license and merry-making. The slaves were permitted to enjoy for a time a thorough freedom in speech and behavior, and it is even said that their masters waited on them as servants. Every one feasted and rejoiced, work and business were for a season entirely suspended, the houses were decked with laurels and evergreens, presents were made by parents and friends, and all sorts of games and amusements were indulged in by the citizens. In the bleak north, the same rejoicings had place, but in a ruder and more barbarous form. Fires were extensively kindled, both in and out of doors, blocks of wood blazed in honor of Odin and Thor, the sacred mistletoe was gathered by the Druids, and sacrifices, both of men and cattle, were made to the savage divinities. Fires are said, also, to have been kindled at this period of the year by the ancient Persians, between whom and the Druids of Western Europe a relationship is supposed to have existed.

"In the early ages of Christianity, its ministers frequently experienced the utmost difficulty in inducing the converts to refrain from indulging in the popular amusements which were so largely participated in by their pagan countrymen. Among others, the revelry and license which characterized the Saturnalia called for special animadversion. But at last, convinced partly of the inefficiency of such denunciations, and partly influenced by the idea that the spread of Christianity might thereby be advanced, the church endeavored to amalgamate, as it were, the old and new religions, and sought, by transferring the heathen ceremonies to the solemnities of the Christian festivals, to make them subservient to the cause of religion and piety. A compromise was thus effected between clergy and laity, though it must be admitted that it proved anything but a harmonious one, as we find a constant, though ineffectual, proscription by the ecclesiastical authorities of the favorite amusements of the people, including among others the sports and revelries at Christmas.

"Ingrafted thus on the Roman Saturnalia, the Christmas festivities received in Britain further changes and modifications, by having superadded to them, first, the Druidical rites and superstitions, and then, after the arrival of the Saxons, the various ceremonies practised by the ancient Germans and Scandinavians. The result has been the strange medley of Christian and pagan rites which contribute to make up the festivities of the modern Christmas. Of these, the burning of the Yule log, and the superstitions connected with the mistletoe have already been described under Christmas Eve."

"Throughout the middle ages, and down to the period of the Reformation, the festival of Christmas, ingrafted on the pagan rites of Yule, continued throughout Christendom to be universally celebrated with every mark of rejoicing. On the adoption of a new system of faith by most of the northern nations of Europe in the sixteenth century, the Lutheran and Anglican churches retained the celebration of Christmas and other festivals, which Calvinists rejected absolutely, denouncing the observance of all such days, except Sunday, as superstitious and unscriptural."

In the Book of Advices issued by the Yearly Meeting of Philadelphia, we find the following under date of 1808:

"Advised, that Friends be exemplary in keeping to our ancient testimony against the superstitious observation of days."

"Ever since we were a people we have had a testimony against formal worship, being convinced by the precepts of our Lord Jesus Christ, the testimonies of his apostles, and our own experience, that the worship and prayers which God accepts, are such only as are produced by the influence and assistance of his Holy Spirit. We cannot therefore consistently unite with any in the observance of public fasts, feasts, and what they term holy days."

When we consider the pagan origin of these festivities, and the manner of their introduction into the Christian Church as above described, it is no marvel that the zealous reformers of a former period should have felt that they had a testimony to bear against the superstitions connected therewith; nor is it surprising that thoughtful and conscientious Christians of the present day should select other times for family re-unions and social enjoyments, so that it may not be supposed that they are following a popular custom, of whose origin they could not approve.

An Appeal.

In entering upon a new year it appears seasonable once more to appeal to the friends of *The Tract Repository* on its behalf, the funds placed at the publisher's disposal to aid in its publication being nearly exhausted. Should these deem it desirable to continue it, they will please make such contributions for that purpose as they may feel prompted to do.

The demands for *The Tract Repository* from all parts of the South were never so great or urgent as at the present time, and it requires considerable care and management to subdivide an edition of about twelve thousand copies monthly, so as to be able to supply all who desire it with a few copies. Indeed it has been impracticable of late to do this, as an application was made a few months ago for over 1000 copies to supply about thirty schools in North Carolina, and another in the same State for 400 copies for other schools, neither of which calls have yet been answered, as the low state of the funds in hand rendered it imprudent to increase the edition.

The publisher is in the almost constant receipt of letters from colored people, expressi of their high appreciation of *The Tract R pository*, and of assurances that its circulati among them is evidently productive of goo

There has been contributed to aid in i publication since its commencement, $1,553.6 There has been expended in issuing thirty-o numbers, $1,543.82, exclusive of a portion labor gratuitously performed. The enti number of copies printed and circulated about 325,000. A part of each edition h been nearly equally distributed in the Stat of North and South Carolina and Georg while there has also been a liberal month circulation in Virginia, Alabama, Florid Mississippi, Louisiana, Texas, Tennessee a Arkansas, with a few scattering copies other States.

It requires considerable labor to prepa and send out a publication of this kind, a to attend to all the correspondence which involves; yet this will be cheerfully and glad performed should the liberal contributors its support still feel disposed to aid as here fore. Let us remember that for years ma of us have partaken largely of the product the unrequited toil of these poor sons of Afri by the use of that which their forced lab produced. Can we now do less than h them a little in such ways as present, in ord to elevate them from their low and degrad condition, and to confer upon them and th children some of the many privileges whi we ourselves enjoy?

Contributions can be sent as heretof either to Jacob Smedley, 304 Arch St., Joseph Walton, 150 North 9th St., or dir to the publisher, DAVID HESTON,

Frankford, Philadelphia.

Natural History, Science, &c.

Portuguese Man-of-war.—The most magn cent specimens of these richly-colored anim (Physaliæ) occurred in the Atlantic Oce near the Equator. The sea was moderat calm, and from time to time during the d splendid individuals of Physalia pelagica s cd by, attracting attention, even when off, by their large size and brilliant col They had the appearance of beautiful p matic shells standing upright upon rich b cushions, the shell being radiated from base or cushion to the circumference, wh was fringed with a rich and bright rose-co They were not in great abundance, but would float by every five minutes or so.

The largest Physalia which I exami measured as follows:

Extreme length of bladder, 8 inch
Greatest vertical circumference, 10¼ "
Height of bladder above water, 2¾ "

The stinging propensities of these Hydro were not generally known, but were desti to make themselves evident at the expens one unfortunate man. A boat happene be lowered early in the day, and one of crew, seeing a large Physalia float wit reach, took it up with his naked hand. threads clung to his hand and arm, p trating to the axilla and down the side, c ing the man to yell with agony. He quickly brought on board, and as soon a reached the deck, ran about like a fra maniac, so that it took several men to c him, and when secured and the proper re dies applied, he rolled about for a consider time, groaning with pain. He arm was

amed and swollen, and remained so for ıe hours after the occurrence.

)ne circumstance in relation to these large ysaliæ struck me as being very remarka- . Each one as it floated by had beneath it at at first I took to be its mass of tentacles , polypites; but, on more close observa- ı, I found that the appearance was due to hoal of small fishes accompanying the drozoon under protection of its appendages.) fishes were of various sizes from two to inches long, transversely banded, and look- in the water precisely like the Pilot-fish. ere were perhaps a dozen of these accom- ying fishes clustered together beneath bladder of each Physalia.—*Collingwood's 'uralist in Chinese Seas.*

nimal Poisons.—While bathing at the Cape Good Hope] as a boy I managed to get long, lovely, blue tentacle of the Portu- se man-of-war round my wrist, and well llect the attendant long-enduring agony irritation, while the blue mark remained ; on my wrist. Twenty-five years after le soaking in a P. and O. steamer's mar- bath in Madras roads, I suddenly received ıt seemed an agonizing stab below my left e, and jumped out of the bath with the ı. The cause was at once apparent, a bit he fatal blue filament had been pumped the bath, and left the familiar mark on knee, and I bore it for a long time.

n one occasion I was showing some friends the famous "Arrah House" and opened ıall window to let in more air and light; oing so, I unwittingly disturbed the ad- ons of a great hornets' nest, and one of infuriated inmates at once stung me on left temple; the pain was intense and the lling immediate.

his dreadful hornet, nearly two inches , deep brown, with a broad yellow band ss the abdomen, builds large globular er nests, and is not rare in the Himalayas, re it may often be seen in the pines. The men dread it extremely. These are the ıdful animals which assisted in the ex- ion of the Amorites of old.—*Nature.*

low Silver Ore is Sold at Leadville.—The dville (Col.) *Reveille* says: "The business uying and selling ores in a camp like this, n the output of the mines is so immense the value of dollars so great, has been ıced to a science, and is by no means, as ıy have supposed, dependent upon the fair ing and honesty of the mill men, who gene- y are the purchasers. The large mining orations and wealthy individual owners productive properties have their own as- ers, as well as their own scales at the es. So far as practicable, similar ores ı the different pay streaks are piled to- ıer for shipment, under the distinguishing s of hard carbonates, iron, dark sand, y sand and many other varieties of ore. assayer makes frequent assays for the pose of keeping a general knowledge of ıe separate kinds of ore, yet such assays not the basis upon which sales are made, ng to the fact that such samples may be er too high or too low for the bulk of ı lots, and the correct sampling must be ved at by the process customary at the pling works of reserving so many pounds egular intervals out of a given weight of as it is being crushed. This system gives roximately the true value of the bulk of to ascertain which is equally to the interest of the buyer and seller. Samples from these bulk samples are assayed by the mill men and by the owners, and, if the ounces closely tally, the price to be paid is arrived at. If too great variations occur, the assays are made over again until they do agree. The owner of ore, knowing the cost of milling and marketing ore, is as well able to determine what the mill men can afford to pay as the mill man himself, and thus there is full and complete satisfaction and confidence existing between the sellers and buyers of ore in this camp. The weight of each ton of ore is made to tally almost to a pound by allowing for the unavoidable light waste in hauling, and it is very seldom that disputes arise on this point. —*Ledger.*

Tame Leopard.—Sir J. D. Hay, the British Ambassador in Morocco, had brought up a young leopard in his house until the animal had reached his full size and strength, and it seemed a scarcely safe companion for the younger members of his family. He therefore resolved to present it to the Zoological Gardens in London, where it was duly installed. Some two years later, when on a visit to England, its former master bethought him of the leopard, and, going to the gardens, recognized the animal and spoke to him in Arabic. The once familiar sounds immediately awoke the animal's memory, and it at once displayed the appearance of unbounded, but joyous, excitement. On explaining the circumstances the cage was opened and the animal showed the utmost delight at the approach of its early friend and master.—*Hooker's Morocco.*

Trusting in the Lord.—I saw a parlor clock a few days since which was inclosed in a glass case. Through that case all the mechanism and motion of the clock were visible. Every adjustment of the wheels, every click of the lever, every stroke of the pendulum, was distinctly seen. But it is not necessary that a clock should have a glass case, in order that it may be trusted to tell me the time of day. Ordinarily only the hands and face are seen, but these are enough to go by. So an intimate knowledge of God's ways is not necessary in order to command our trust in Him. I need not understand all the relations and adjustments of divine providence before I can trust the Lord.—*Dr. A. J. Gordon.*

THE FRIEND.

TWELFTH MONTH 20, 1879.

The Quarterly Meeting of Haddonfield, held on the 11th inst., at Moorestown, N. J., was a season of so much Divine favor, and marked by such a deep and united exercise as to call for thankful acknowledgment to Him from whom cometh every blessing.

The feeling of deep solemnity that spread over those assembled, as they sat in reverent silence waiting on the Lord for ability to worship Him in spirit and in truth, was precious; and in due season was followed by the expression of concern that arose in the hearts of several present, who were brought under a living exercise for the spread of the Redeemer's kingdom in the hearts of the people. This current ran especially towards the children and young people, and the depth and harmony of exercise that prevailed was unusual, and it was evidently a time of renewed visitation to that portion of the flock. Earnest, loving and persuasive entreaty was extended to them to choose the Lord for their portion, to yield their hearts to that God who was seeking for entrance there. The rewards of faithful obedience, and the judgments of the Lord on the disobedient and rebellious, were both pointedly brought to view; and it was a time in which both encouragement and warning were freely extended.

There was also an exhortation to those of riper years who desired to be counted among the Lord's people, but who had not given themselves up as a whole burnt sacrifice on the Lord's altar, and who therefore could not fully partake of the joys of God's salvation, to bring all the tithes into the Lord's storehouse, and to prove Him therewith and see if He would not open the windows of Heaven and pour them out a blessing that there should not be room enough to receive.

The different communications were mostly brief, definite and weighty; and we believe the hearts of many rejoiced in the precious feeling of harmonious travail for the welfare of Zion, and could adopt the language of the Psalmist: "Behold how good and how pleasant it is for brethren to dwell together in unity."

Such seasons of favor bring with them a weighty responsibility for the right use of the blessings vouchsafed; and we sincerely desire that our beloved young people may dwell under the force of the impressions that day made on their hearts, and daily seek in inward retirement, to hold communion with their Heavenly Father, so that they may become familiar with the voice of the Good Shepherd, and receive power from Him to turn from every thing that is evil, and to follow Him wheresoever He leads them. Thus they would grow in favor with God and man, know more and more of that sweet tenderness of Spirit, and Heavenly Peace, which are given to the faithful and obedient, and finally be prepared to enjoy in their fulness and unending duration, those pleasures which eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive them.

And may a living concern rest on those who are further advanced in the Heavenly journey, to bear these young disciples on their hearts, to watch over them in love, and to seek for ability to pray fervently to the Lord that He would pour out of his Spirit upon them, strengthen them to resist the temptations of the evil one, enable them to sacrifice their own self-will to his requirings, and make them pillars in his temple that shall go no more out.

Then would the prophetic promise be fulfilled, "He shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers."

We have received from the author, Ellwood Haworth, of Kansas, with a request that it be reprinted in our journal, a pamphlet entitled, "A Witness for the Truth of God against all Schisms and Divisions in Christian Societies." It has been called forth by the separation which occurred in Spring River Quarterly Meeting, Kansas, some months ago, and criticises the "Testimony" or statement put forth by the Friends who took part in that movement, an extract from which appeared in our columns. The author appears to be one in doctrinal sentiment with those Friends, and

fully admits the correctness of their views as to "the object and purpose of religious societies, the gifts given to members of the body, the loving care that one member should have over another wherein we bear one another's burdens and so fulfil the law of Christ, and the preservation of a sound and living ministry by living witnesses to the cause of our holy Redeemer." He also unites with what is said in "The Testimony" referred to, on "the universality of saving grace, the atonement, perceptible guidance of the Holy Spirit in acts of worship, in the exercise of spiritual gifts, sanctification, perfection, &c."

But he differs from them in their belief, that "Where contention is, where strife and evil-speaking are; where there is no unity in faith or practice; where there is no fellowship or communion; where views are such that, if one part builds at all it must tear down what the other part builds; there no [profitable] testimony can be borne, sinners will not be converted, men will be driven to unbelief, weak members will be discouraged, and the cause of our Redeemer will be dishonored instead of glorified."

In opposition to this view, he says, the history of the church shows that in all ages good and evil have existed within its borders, as is exemplified in the history of Cain and Abel, and in "the strifes, contentions, and evil speakings that were put forth against Moses and the other standard-bearers under the Mosaic economy;" and in the "envying and strife and divisions" in the early Christian Church, which the apostle reproved. "Outward separation," he says, "was not known among them, until they lost the life and power of God to that extent that they were not able to rid the church of these baneful things." Where it is resorted to as a remedy for evils, another separation may soon be thought necessary as corruption becomes manifest, "and so on, as is verified in the rents and splits that have taken place in Christendom since the establishment of the Christian Church."

These sentiments of Ellwood Haworth convey a caution which it is well for all who are placed in positions of trial in these days of unsettlement to consider and heed; so that they may be preserved from rash movements, and from too hasty a retreat from any field of service in which they may be called to labor in the Master's cause. Yet we believe there is a limit to their application, beyond which they cannot be pressed without conflicting with the exhortations of Scripture, and with the example of faithful servants of the Lord, in whose footsteps we should walk. We do not suppose that the author of the pamphlet in any degree designs to censure the first converts in the days of the Apostles, for withdrawing from the Jewish Church and organizing separate meetings for the worship of God and the maintenance of the doctrines they had embraced. Neither would he condemn our early Friends for leaving the Episcopalian, Presbyterian, Baptist and other denominations to which they had previously belonged, and sitting down together to wait on God, where they might be relieved from a round of formal performances, which hindered rather than helped their devotions.

In the application to the separation at Spring River, of the principles he lays down, he admits the prevalence of the spirit of intolerance complained of in "*The Testimony*," but thinks it was manifested by both parties, and that the result of that step has been to divide some who were equally sound in doctrine, and were equally concerned to walk uprightly before men.

We desire to call attention to the appeal for aid in conducting the "Tract Repository," which will be found in another part of our columns. This little periodical is doing good in a very unpretending way. It was commenced about the time its publisher paid his first religious visit among the colored people of the Southern States a few years since. The eager thankfulness with which it was received by those people was a stimulus to continue it; and so it has gone on from number to number as funds for its support came to hand—its treasury never very full, and sometimes so nearly or entirely empty that it seemed doubtful whether the end had not come. Yet the demand for it among those to whom it was sent has thus far awakened a willingness on the part of others to contribute. It is an inexpensive way of doing good; for, every dollar given circulates 200 copies. The colored children in the South take them to their homes and often read them to other members of the family; so that these 200 copies probably influence the minds of 500 or more persons.

SUMMARY OF EVENTS.

United States.—In the U. S. Senate on the 11th inst., the Committee on Indian Affairs reported the joint resolution for the appointment of a commission to negotiate for the removal of the Utes from Colorado. This was adopted with an amendment providing that they shall not be removed to the Indian Territory.

In the House a bill has been introduced for the appointment of a commission to consider the best plan and route for a canal across the Isthmus of Darien. An adjournment is to take place the 19th inst. to 6th proximo.

Secretary Sherman, in his annual report last year, asked Congress for authority to suspend the coinage of silver dollars when the amount should exceed fifty millions, which he substantially renews in his recent report. By the first of the year the proposed limit will have been nearly reached. But a trifle over thirteen millions of these coins are in circulation, although no effort has been spared by the Secretary to force them into use. The greater part of this silver passes from the mint to the vaults of the sub-treasuries.

The fishing season at Gloucester, Mass., closes with the record of the loss of 32 vessels and 260 lives. The vessels were valued at $130,000.

The taxable property in Tennessee is assessed this year at $213,176,008, which is $10,094,473 less than in 1878.

Recent heavy rains have relieved the four months' drought in Central Virginia.

The hardest storm in the history of the Northern Pacific Railroad, was reported last week as prevailing along that road, from Bismarck to Duluth, covering an area of 400 miles square. Casualties to settlers in exposed districts are feared.

The village of Red Rock, five miles from Bradford, Pa., was entirely destroyed by fire on the morning of the 10th inst. The fire originated in an oil well, and communicated to a 25,000 barrel tank of oil. Three hundred families are homeless and destitute, and relief committees have been formed for their assistance.

The United States consul at Foochow, China, in a dispatch to the Department of State, says the total imports of that country are valued at $5,000,000, less than one-tenth of which were from the United States. One half is absorbed in the one article of opium from British India.

The City of Berlin, which arrived from Liverpool on the 13th inst., brought $241,500 in gold coin.

On the morning of the 15th inst., one of the Harvard College buildings, known as Stoughton Hall, caught fire from a defective flue, and the roof was burned off, and the rooms on the fourth floor considerably scorched. The damage will be large, as the building was flooded with water.

The number of deaths in Philadelphia for the week ending at noon on the 13th, was 282. Of this number 192 were adults, and 90 children.

Markets, &c.—U. S. bonds, 6's, 1881, registered, 1(do., coupon, 106¾; 5's, 103⅛; 4½'s, 1891, 105¾; 1907, registered, 102½; do. coupon, 103½.

Cotton.—Sales of middlings at 13¼ a 14 cts. per.

Petroleum.—Crude, 8¼ cts. in barrels; refined, 8⅝ for export, and 9¼ a 9½ cts. per gallon for home use.

Flour.—Minnesota extra, $6.70 a $7.25 per bar Penna. do., $7 a $7.37; Ohio and Indiana, $7 a $7. patent and other higher grades, $8 a $8.75. Rye fl $5.37½ a $5.50.

Grain.—Wheat market quiet and prices easier— $1.54 a $1.55; amber, $1.56 a $1.57. Rye, 97 cts. Penna. Corn, old, 62 a 63 cts.; and new, 59½ a 62 Oats, mixed, 47 a 48 cts., and white, 49 a 52 cts.

Seeds.—Clover, 9 a 9¼ cts. per pound; flaxseed, $ per bushel.

Hay and straw.—Prime timothy, 90 cts. a $1 per pounds; mixed, 80 a 90 cts. Straw, $1.10 a $1.20 100 pounds.

Beef cattle.—The market for the week was inac and prices unchanged. Extra, 5½ a 5¾ cts.; good, 5¼ cts.; common, 2¾ a 4 cts. per pound. Sheep, 4 cts. per pound, as to quality. Lambs, 4½ a 6 cts. pound. Hogs, 6¼ a 7½ cts.

Foreign.—Advices from Europe on the 11th i state the weather continues severe throughout the c try. The Seine was completely frozen over. F Vienna it was stated, so hard and continued fros early in the season have not been experienced s 1838. Much snow has fallen in Sicily and Calab rendering communication difficult. Bread riots h occurred in the district of Ravenna in consequenc the general distress. In Berlin the cold was inte In upper Silesia, where famine prevails, the thermo ter marked 12 degrees below zero on the 9th inst.

General Roberts telegraphed from Cabul, that a tle was fought on the 12th, between the English tr and the Afghans, on the ridge above the Bala-Hi in which the Afghans were defeated and driven f the Ridge. A dispatch from Cape Town, dated the ult., says: The colonial forces successfully stor Moirosi's Mountain on the 20th ult., Chief Moirosi killed during the fight. On the British side two co ists were wounded and two native allies were kille

Paris has now over nine miles of tubing laid d under the main thoroughfares, for the purpose of u ing the time of all the public clocks, and setting t by observatory time. These pneumatic clocks will be placed in private houses, and supply the time of like gas and water.

In the Chamber of Deputies on the 11th, Le Minister of the Interior, moved a grant of 5,000 francs to relieve the existing distress from the t depression—the motion was adopted by a vote of to 3. The Senate afterwards unanimously voted grant.

The newly appointed Spanish Ministers, took seats in the Chamber of Deputies on the 10th. Premier, in announcing the formation of the Cab said that the recent crisis was due to the form in w the bill for economic reforms in Cuba was drawn that the present Government would support a bi the abolition of slavery in Cuba, and would pr fresh proposals for a compromise between the int of Spain and Cuba.

WESTTOWN BOARDING SCHOOL.

Our friends Benjamin W. and Rebecca G. Pass having resigned their positions as Superintenden Matron of Westtown Boarding School, Friends may feel drawn to engage in the important and re sible duties of superintending this Institution, a quested to communicate with either of the undersi The present Superintendents desire to be releas 4th month next, or earlier.

William P. Townsend, West Chester, Pa.
John S. Comfort, Falsington, Bucks Co., P
Charles J. Allen, 304 Arch St., Philadelp
Elizabeth R. Evans, 322 Union St. "
Anna V. Edge, Downingtown, Pa.
Deborah Rhoads, Haddonfield, N. J.

FRIENDS' ASYLUM FOR THE INSAN

Near Frankford, (Twenty-third Ward,) Philadel

Physician and Superintendent—John C. Hall

Applications for the Admission of Patients m made to the Superintendent, or to any of the Bo Managers.

Died, at her residence in Mansfield, Burlingto N. J., on the 29th of 10th month, 1879, Sara Aronson, in the 51st year of her age, a mem Upper Springfield Monthly Meeting of Friends at Mansfield.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. LIII. SEVENTH-DAY, TWELFTH MONTH 27, 1879. NO. 20.

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For "The Friend"

racts from the Diary and Letters of Ebenezer Worth.

(Continued from page 148.)

Marshalton, 3rd mo. 26th, 1864.

Dear friend, Joseph Elkinton,—* * * Oh! y our dear friends who are at Tunessassa so preserved and enabled to discharge their :y faithfully, that the good savor of their ·cepts and example may be long felt and nembered by the Indian children. I think 's a matter of great importance that those o stand appointed as a committee to carry the *religious concern* of our Yearly Meet- for the welfare of our Indian brethren and :ers, should feel after that religious con- n, that they may be favored to feel the ight of it, which I think would tend to hum- us, and all should be brought to feel the :essity of looking for Divine direction and p to perform it. I desire we may guard ainst indulging (a wish) to get praise of men, gratifying the itching ear in others who are iring to hear of great things. It seems to the Christian will be satisfied to know that has done his Master's will and then leave looking to Him for his reward. * * *

Thy friend, EBENEZER WORTH.

863. 11th mo. 12th. I have been favored :h some precious seasons, greatly to my :ouragement. This morning met Hannah Warner and Amy Albertson at the widow wning's, and took them to the Quarterly :eting of Ministers and Elders. I thought .nnah was favored; to me it was a precious eting.

13th. Attended the Quarterly Meeting; which I thought we were favored with a et precious covering.

14th. Attended Uwchlan Monthly Meet-; in which I felt my mind comforted and id; were kindly entertained at Mary But- s's; then went to Robeson.

15th. Attended Robeson Meeting; a com- table one, and pretty well attended.

16th. Attended West Caln Meeting in the rning and East Sadsbury at 3 P. M. I ought Hannah's communication was suita- to some then present. Lodged at Parvin ith's.

17th. Attended Bart Meeting. I think nnah Warner was favored, and some were dered; had a meeting at Old Sadsbury at . M.

18th. A comfortable meeting at East Caln and pretty well attended; dined at Mary Pim's. The meeting at Bradford at 3 P. M. was pretty well attended and I thought Hannah Warner was favored to feel the state of those present and speak properly to them. I do not recollect for a long time to have experienced more composure, settlement of mind and ability to feel for the welfare of those present, desiring the blessing of the Great Head upon them all. A meeting I desire not soon to forget, but to remember with feelings of gratitude to the great Giver of all good.

19th. Attended the Western Select Quarter and on the 20th the Quarterly Meeting.

21st. Hannah Warner had an appointed meeting at Parkersville at 3 P. M.; a pretty comfortable one.

22nd. New Garden Meeting at 10 A. M. and West Grove at 3 P. M.; both pretty well attended. Daniel Thompsom met and took us to his house.

23rd. At London Britain Meeting. The scholars belonging to a school in the neighborhood attended. Came to C. H.'s that evening.

24th. A pretty comfortable meeting at London Grove at 10 A. M. One at Fallowfield at 3 P. M.; small. Staid at A. G——'s over night.

25th. At Dowingtown Meeting; pretty well attended and a favored meeting.

This memorandum appears to conclude his visit with Hannah A. Warner. This dear Friend deceased 25th of 9th mo. 1872, aged 58 years; her quiet, unobtrusive yet dedicated life, leaving a very precious savor, which yet remains on the minds of her friends, saying in expressive language, follow me as I have followed my Divine Master.

12th mo. 3rd. A comfortable meeting, after which there was $162 subscribed for the "Contrabands" of the South.

5th. Attended the interment of Ann Downing, widow of Chas. Downing, after which there was a meeting held. Attended, yesterday, a special meeting of the Meeting for Sufferings, in which I thought there was a precious solemn quiet and a deep interest manifested for the welfare of our Society and the support of our Christian testimony against war; and a desire, while we supported our testimony, not to give any just cause for offence to those in office, and to acknowledge the kindness of the Secretary of War* to our drafted members. The favors we have received I esteem as a blessing from the Great Head of the Church, for which we ought to be very thankful. I have, I think, of late been warned of the uncertainty of time and trust at seasons have been much favored with the spirit of supplication. May the favor be gratefully received and I more humble and faithful.

1864. 2nd mo. 11th. Attended our Select Quarter, and on the 12th the General Quarterly Meeting. I thought we had a comfortable meeting. There was a committee appointed to attend the monthly and other subordinate meetings and give such advice and assistance as they might be capable of. May we live so as to be prepared for the service required of us, that the day's work may be going on with the day, that when the solemn summons comes to us, all may be prepared to go.

3rd mo. 8th. Attended Sadsbury Monthly Meeting with others of the Quarterly Meeting Committee. The meeting was small and in a weak state.

3rd mo. 9th. The Committee attended our (Bradford) Monthly Meeting. I thought a quiet favored meeting, affording some encouragement to those who were interested for the welfare of Society. A good many young people in attendance; their behavior sober and becoming.

3rd mo. 10th. At Uwchlan Monthly Meeting. Oh! that the Committee themselves may dwell low and feel after Best Help to enable them to do what may be required.

8th mo. 2nd. Attended Sadsbury Monthly Meeting. I trust I was favored to have my mind in good measure staid upon that which can preserve and comfort us; Friends got along with the business pretty well.

3rd of the mo. and 4th of the week. Attended our Monthly Meeting. It was well attended by our young members. Although feeling my own weakness I was favored to feel for myself and others. It felt like meetings I was favored to attend years ago. For the last few weeks I have enjoyed meetings much; it is an unmerited favor.

8th mo. 12th. Our Quarterly Meeting. It was pretty well attended by our members and a number of those who are not. M. C., P. W. R. and Lydia Kite attended and spoke acceptably. To me a comfortable meeting; a great favor.

8th mo. 14th. A comfortable meeting at Bradford, in which I think I was enabled in some degree to have my mind staid on that which can preserve and comfort. May I be more humble and faithful. I have felt much for our country. Sorrow seems to clothe the feelings of many on account of the war. May we be brought nearer to what we ought to be, by our trials.

9th mo. 15th. Attended a meeting of the Indian Committee also a Meeting for Sufferings. In both of these meetings I think I was much favored to feel my mind staid and comforted by Him who is the alone helper of his people. How precious the favor. May it humble me and encourage to faithfulness.

10th mo. 6th. Attended Uwchlan Monthly Meeting. In the meeting for discipline S. Cope was led to speak very tenderly to the young men who had violated our Christian testimony against war. I also felt much for them. I think the young men were a good deal tendered. I hope it was a favored meeting.

* E. M. Stanton.

9th.—First-day.—Was a good deal unwell; was enabled to feel the uncertainty of time. May I continue to be humbled under a sense of it and endeavor to make a good use of my time.

11th mo. 28th. I trust, in unmerited mercy, I have again been favored to feel a sense of the goodness and mercy of the Great Head of the Church to me, a poor sinner. May it humble me and may I be more devoted faithfully to serve Him the remainder of my days, and be preserved from falling. What an inestimable blessing it is that we are not forsaken. What encouragement and cause for gratitude. May the latter increase in all the human family. Our Divine Master is forever worthy to be loved, honored and obeyed. I think I may say of latter time our meetings for worship and discipline have been favored seasons. What a great favor that the Dear Master in his goodness is pleased to be with us when thus assembled. Oh! how precious is his Divine presence. I was privileged to attend our own and Sadsbury Select Preparative Meetings and Select and General Quarterly Meetings. C. S. and P. W. R. were with us with minutes from their Monthly Meetings liberating them to attend the meetings of Caln and Western Quarterly Meetings. The company of those whom the Master sends to labor amongst us is acceptable, and may He bless their labors to the praise of his own name for He is worthy.

(To be continued.)

Life of an Actress.—Charlotte Cushman often said sadly, writes her editor, "What is or can be the the record of an actress, however famous? They leave nothing behind them but the vaguest of memories. Ask any number of persons to give you a real picture or positive image of the effect any great actor produced, * * * and they can tell you nothing more than that it was fine, it was grand, it was overwhelming; but ask them, How did he do such or such a thing, how did he render such a passage? * * * and they are at once at a loss. It is all gone, passed away. We strut and fret our hour on the stage, and then the curtain falls, and *all is darkness and silence!*"

This is melancholy enough, but it is true as far as it goes. It certainly is not in harmony with the teachings of those who would fain persuade the modern church that the stage is, or might be made, the auxiliary of the pulpit. The good which men do lives after them. Men like Horace Bushnell bequeathed ideas and influences which are inspirations God-ward to many, and which reproduce themselves in succeeding generations. But C. Cushman herself being judge, the residuum of the life of the greatest actress is—"darkness and silence!" Sad confession! Yet it omits that hardening of the moral sensibilities in thousands which is the inevitable result of exciting aimless emotions, and that earthly influence which is inseparable from so thoroughly earthly a place as the theatre. The curtain may fall and hide the actor; but those excited sensibilities he helped to harden in thousands live on, and contribute to the downward tendencies of many lives. The theatre, therefore, is not a place of harmless, but, even in its best conditions, of positively hurtful amusement. In its lowest and prevailing plane it is "earthly, sensual, devilish."—*National Repository.*

For "The Friend."

British Guiana.

(Continued from page 147.)

Among the fish which abound in the rivers of Guiana are several species which are dreaded for their voracity, or formidable means of attack. Among these are the Perai. "These were so abundant and ferocious that at times it was dangerous, when bathing, to go into the water to a greater depth than up to one's knees. Even then small bodies of these hungry creatures would swim in and make a dash close up to our legs, and then retreat to a short distance. They actually bit the steering paddles as they were drawn through the water astern of the boats. A tapir which I shot swimming across the river had its nose eaten off by them whilst we were towing it to the shore.

One day, when the boat was hauled in to some rocks, a few of the men were engaged shooting fish near by, and in so doing wounded a large haimara. Having escaped from its human tormentors, it made for the open river, but was instantly attacked by perai attracted by the blood escaping from its wound, and was driven back to the shelter of the rocks close to the boat, from which I had a good view of the chase. The large fish followed by its savage enemies reminded me of a parallel case on land—a stricken deer pursued by wolves.

The perai, fortunately, lie only off sandbeaches and in quiet pools, not frequenting the cataracts, where their presence would be anything but acceptable to the men when working in the water. I was fortunate enough to find the spawning place of some perai on the matted clusters of fibrous roots of some lianes, which hung from the branches of a tree into the water, amongst which much earthy sediment had collected, and many small aquatic plants had grown. The sediment gave weight to the roots which kept the clusters under water, and the force of the current made them buoyant, giving the lianes a slope when the river was high, which kept them not far from its surface. My attention was attracted to them by two perai lying close to them, with their heads up stream, as the men said, engaged in watching their eggs. Procuring one of the roots I examined it, and found amongst it numbers of single eggs and clusters of small jelly-like young, which had been already hatched.

In hauling the boats up the shallow rapids near the mouth of the Cutari the men, whilst wading, were frequently struck by conger eels. Every now and then a man would call out 'Congler, congler,' and jumping into the boat, rub his shins which had been benumbed by a touch from one of these fish. After half a minute or so the numbness wore off and he took to the water again. The boat being in a critical position at the time it was impossible for the men to leave the water. They had therefore to brave out the shocks from these batteries, which must have been very slight, given probably by small eels, or they could not have stood them.

Sting-rays were frequently seen on the sandy bottom or grovelling for worms in the muddy banks under water. My interpreter, William, was unfortunate enough to step upon one, which, being of the color of the bottom, was not observed. It drove its spine or sting into the side of his instep, producing a jagged wound which bled profusely. I immediately put laudanum on the wound and gave him strong dose of ammonia. In a quarter of a hour after he was writhing on the ground great agony, actually screaming at times wi the pain which he felt in the wounded pa in his groin, and under one armpit. His fo and leg were so cold that he got one man light a fire and support his foot over it, pe sisting in trying to put it in the flames. gave him two doses of laudanum, one short after the other, without relieving his suffe ings in the slightest degree. After thr hours of intense pain he became easier, b had returns of it at intervals during the nig For a week he was unable to put his foot the ground, and the wound did not he thoroughly for six weeks."

On one of the excursions up the Esseque River, our author stopped at the house of Brazilian Indian, where, he says, "I was mu amused with the good relations existing b tween three young tame birds at the hous they were fully feathered, but as their win were clipped they could not fly—not that th seemed to care to do so, as they appeared enjoy themselves thoroughly, trotting abo in company, watching 'every pot boil' in t house, and making little excursions to t edge of the forest, or the water's edge. T leader of the band was a small fall-bird wi a black and white body and crimson hea the others were a black corn-bird and a you 'Q'est-que-ce-dit.' Wherever the fall-bird we its two companions trotted close behind, si by side, the big corn-bird now and then ope ing its mouth, in a babyish fashion, to try a induce the little leader to feed it. Whils was watching them they made one of th journeys to the river's edge, and began ho ping about in some low shrubs overhangi the water, when, in an unlucky moment, t 'Q'est-que-ce-dit' lost its hold and fell in, wh it struggled round and round in its futile deavors to get out again. Great was the s row and concern of the other two, whi chirped and chattered in a most excited sta hopping about above its head on the low twigs, as if wishing to try and render it eve assistance in their power, and in their exci ment nearly falling into the water themselv Going to the spot I fished the little fellow with a stick, and no sooner was it on dry la than its companions were round it, eviden greatly relieved in mind at its escape fro watery grave. They all trotted off to house together, the wet and draggled li bird marching between its two sympathis friends."

Among the wild animals that range in forests of Guiana, the Jaguar and the Pu are the most formidable. The jaguar w its spotted coat is the American represen tive of the tiger of the East Indies, and puma, with its tawny skin, free from ma of the lion. Both are smaller than th Eastern cousins, yet possess sufficient stren and ferocity to render them dangerous times. From the book we are reviewing, extract the following items respecting the

"I learned a curious fact regarding habits of the jaguar which is worth rec ing. On one occasion when we had lan and were hunting a herd of bush hogs, men were left in charge of the boat. We not been away in the forest for more than or three minutes, when the men in the b heard a heavy foot tread on the bank ab them, and looking up saw a large jaguar

· down on them from the very spot up ich we had clambered. They immediately shed the boat off into the stream for safety, ring an attack from the tiger, as they had gun to defend themselves with. They told that this jaguar was what the Indians call master of the flock of hogs we had been iting; that it follows them wherever they ; and that when it is hungry, and finds a a little distance from the rest, it pounces on it, killing it with one blow of its huge v. The squeak of the stricken hog brings vn the whole herd to the spot, whereupon jaguar climbs a tree for safety till the rm it brewed is over and the pigs have left spot, when it descends from its perch to d on the flesh of its victim. I suppose when nas 'cleaned out' an entire flock it seeks other one and proceeds as before.

A story is told of an Indian who was fol-ing up a flock of hogs to get a shot, when saw a jaguar knock over a member of it ust described. When the flock bore down the jaguar, it jumped upon a low fallen e where it was surrounded immediately by enraged hogs. Unfortunately for the uar it was not beyond their reach, and in inute was dragged down amongst them, mpled upon, and ripped to pieces.

One can easily conceive how the numbers bush hogs are kept down in this way by ge tigers of various sorts preying upon m, but it is more difficult to understand at keeps the numbers of large tigers from reasing. They appear to have no enemies, hing preys upon them, and the few killed Indians would not affect their number in sensible degree. Both animals increase the same rate, the jaguar having from two hree cubs at a birth, and the peccary about same number of young."

One evening, whilst returning to camp ng the portage path that we were cutting Wonobobo falls, I walked faster than the n, and got some two hundred yards in ad-ce. As I rose the slope of an uneven piece ground, I saw a large puma (*Felis concolor*) ancing along the other side of the rise ards me, with its nose down on the ground. e moment I saw it I stopped; and at the e instant it tossed up its head and seeing also came to a stand. With its body half uched, its head erect, and its eyes round black, from its pupils having expanded in dusky light, it looked at once a noble and ppalling sight. I glanced back along our le path to see if any of my men were com-, as at the moment I felt that it was not l to be alone without some weapon of de-ce, and I knew that one of them had a gun; nothing could I see. As long as I did not ve the puma remained motionless also, and s we stood, some fifteen yards apart, eye-one another curiously. I had heard that human voice is potent in scaring most d beasts, and feeling that the time had ved to do something desperate, I waved arms in the air and shouted loudly. The ct was electrical; it turned quickly on one , and in two bounds was lost in the forest. aited until my men came up, however, ore passing the place at which it disap-red, in case it might only be lying in am-h there; but we saw nothing more of it."

(To be continued.)

Kindness is an invisible force of unmeasured ver.

For "The Friend"

"How Mary Penington Built a House at Amersham."

In a work entitled "The Penns and Penington of the 17th century," an interesting occurrence is narrated, under the above title, showing the perseverance of Mary Penington in procuring and fitting up a home for herself and family, after her husband's estate had been confiscated to the crown.

In the year 1665 Isaac Penington was imprisoned by the order of the Earl of Bridgewater, "because he would neither when writing to him use the phrase 'My Lord' nor sign himself 'Your humble servant.'" It was not until 1668 that he was taken to London for trial, and as there was "no record against him, he was at once liberated." The writer would desire to arrest the attention of the young women of the present day, by the perusal of these events, showing that though reared in affluence, and moving in the higher social circles, Mary Penington did not shrink from what she thought the path of duty, and did not heed the finger of scorn, which some might point at her. The young mothers especially, are affectionately invited to note how she ordered her family in the little minutiæ of every-day life; and how great her care was on meeting-mornings to keep her mind measureably clear of the cumbering cares attendant on house-keeping. Too many of us are apt to conclude the domestic machinery must be kept running at high pressure rates, —that unless all is favorable, we cannot "present our bodies" in the assemblies gathered for spiritual worship without sustaining too much temporal loss. We will listen to her own words, showing how amply she was compensated for all the sacrifices made. "I lay down sweetly and very pleasantly at night, awaked with a sweet sense of the work before me in the morning; was employed all day thereat, but had no burden on my mind." After speaking of I. P.'s long imprisonment, the narrative states: "Some unprincipled men, who had observed his unresisting spirit, refused to pay him money which they owed him, and one of Mary Penington's relatives commenced a lawsuit to deprive her of one of her estates. The case was thrown into Chancery, and was lost, because neither she nor her husband would take an oath to verify their claims. Mary Penington herself tells us of these trials, adding, 'Thus were we stripped of my husband's estate and wronged of a great part of mine. After this we were tossed up and down from place to place, to our great weariness and charge; seeing no place to abide in in this country near to meetings, which had formerly been held at our house at Chalfont. We were pressed in our spirits to stay amongst the Friends here if any house could be found with conveniences, though it were but ordinarily decent. We sought in many places within the compass of four or five miles from that meeting, but could find none. Yet having still such a sense of its being our right place, we had not freedom to settle anywhere else; so we boarded at Waltham Abbey during the summer for our childrens' accommodation at the school there, and left our friends to enquire further for us. But in all that time of seeking it had never entered into our thoughts of buying a place. Nay, we rather endeavored to have a state of disentanglement, and to procure a habitation without land. But, seeing no place like to fit us in the country near those people, I told my husband I was not willing to go from them into any other place, except it were to our own estate in Kent. This he liked not to do, taking exception against the air and against the dirtiness of the place. This put me into a great strait. I could not bear, except to go to Kent, to leave those we had been instrumental in gathering to the Truth, and who had known our sufferings respecting our estate, and who compassionated us. We and they had suffered together, and had been comforted together. They had a sense of our former condition, and were compassionate of us; we being in their sight so stripped, they expected no great things such as would answer to our rank in the world; but rather wondered we were able to live so decently, and to pay every one their own. Our submitting thus to mean things, which our present condition occasioned, was honorable before them, but strangers would have despised it, which would have been uneasy to us.'

"Thus it was that the temper amongst our acquaintances and countrymen here helped us to bear the meanness and the great straightness so much more than we have ever known before, having been born to and having lived in great plenty. One day when we were going to Waltham Abbey, R. T. coming to see us, and bewailing our going out of the country, and having no place near them to return to, said, 'Why will you not buy some little place near us?' I refused this with great neglect, saying our condition would not admit of such a thing, for we had not an hundred pounds beside our rents, and that we must sell some of my land if we do so. He told me he had an uncle who would sell a place that was about thirty pounds a year, which stood near the meeting house at Amersham, and was in a healthy place, and that the house being trimmed might be made habitable. My husband was not there at that time; but soon after R. B. came, and I told him what R. T. had proposed; he seemed to encourage the thing, and said he had heard there were some rooms in the house that might serve.

"That night Thomas Elwood came out of Kent and told me he had much to do to come back without selling my farm at West Bur. I laid these things together, and said, 'I think this must be our way; if we can sell West Bur, to buy this that R. T. has offered, and with the overplus money put the house in a condition to receive us.' Next day I took Annie Bull with me, and went on foot to Woodside, to John Humphrie's house, to view it and its situation. I came in by Hill's lane through the orchard; but it looked so ruinous, and unlike what could be trimmed up for us, that I did not go into the house. So it quite fell through until we were going away, having been disappointed of a house at Beaconsfield, which my husband had been in treaty about. Upon this we pressed again to see the house, which I did, Thomas Elwood and H. B. going with me; my husband having said he left the decision to me. So I went into the house, and they viewed the grounds; and in half an hour's time I had the form of the thing in my mind, what to sell, what to pull down, what to add, and cast how it would be done with the overplus money. So I gave up to have them treat for it, and let us know at Waltham; which they did, and sent us word the title was clear, but they judged it £50 too dear. When I received that message, I had my mind much to the Lord in this thing;

that if it were the place He gave us liberty to be in, He would order it for us. I had requested of my husband that, seeing he had lost all, and the children had no provision but my estate, and that we were so tossed about, and had no dwelling place for ourselves or our children, I might build some little thing for them. My husband was averse to building; but I, weighing that could I part with some land, and buy the place with the money, and put it in condition for us and them, and he not to be troubled with the building, but that it should be made over to Friends for me and the children; then he, considering that the estate was mine, and that he had lost all of his, and that thus that suffering had been brought upon me, was willing that I should do what I would. And he added that he took delight that I should be answered in this, though it was contrary to his temper either to own a house or to build one.

"So I sent word to our friends that they should conclude for it; that I did not matter £50 if they thought well of it in other respects. Then it went on. I was often in prayer to the Lord that I might be preserved from entanglements and cumber, and that it might be such an habitation as would manifest that the Lord was again restoring us, and had a regard to us. When it was bought, I went industriously and cheerfully about the business, though I saw many unusual incumbrances present themselves before me; under which I still cried to the Lord that I might go through in his fear, and not cumber or darken my mind.

"After we had concluded for it, we met with a great interruption; the woman being advised to make prey upon us by an unreasonable demand for her consent. I earnestly desired of the Lord to make way for us to get clear of the whole matter, though with great loss, rather than that we should run into entanglements in the management of it, the dread of running into debt was so heavy on me. But I got over that, and went on to plant, and to make provision for building, till the surveyor put me out of my own way. He put us upon rearing from the ground a new part, and my husband falling in with his plan, I could not avoid it. It brought great trouble upon me, for I did not see my way clear as before. Having stepped from my own plan, and not knowing how to compass this charge, I took no pleasure in doing any thing about it. At length I fell ill, and could not look after it, and great was my exercise; one while fearing the Lord did not approve of what I had done; another while saying within myself I did not seek great things nor vain glory in wishing a fine habitation. For as I cast it at first, and did not intend to do more, it would have been very ordinary. After many close exercises and earnest prayers, I came to a clearness that I had an honest intent in what I did, the full expense being undiscerned. I then felt my mind stayed, and acted without disquiet; and the building was afterwards managed by me rather in delight, through an assurance that the undertaking was a right one.

"Part of the house fell down from the new casting of it, and in the falling I was most remarkably preserved. This wrought in me a care how to compass what had to be done. After a time I felt an innocent enjoyment arise in my mind, and I went on very cheerfully, never looking out with apprehension; and when there was occasion for money to be paid I found I still had it, having contracted my family expenses. My rents came in steadily, and by selling old houses, and bark, and several other things, the expenses of the building were met, and I then had pleasure instead of pain in laying out the money. Indeed my mind was so daily turned towards the Lord in conducting this affair, and so continually was I provided with money, that I often thought, and sometimes said, that if I had lived in the time when building of houses for the service or worship of the Lord was accepted and blessed, I could not have had in such a work a sweeter, stiller or pleasanter time.

"I set all things in order of a morning before I went to meeting, and so left them unthought of till I returned; rarely finding them so much as to rise in my mind when going to or when at meetings. Thus was my mind kept sweet and savory; for I had nothing in all that affair that disquieted me, having no further anxiety than that nothing should be wasted; and this I perceived by eye, without disquieting care being administered that would produce anger or fretting. I lay down sweetly and very pleasantly at night, awaked with a sweet sense of the work before me in the morning; was employed all day thereat, but had no burden on my mind. This seasoned me, and kept me pleasant and in health, and now I am free to leave this account of it with my children.

"The building was completed in less than four years; I could have compassed it in much less time, but then I should have been straitened for money; doing it by degrees, it stole on undiscerned in point of charge. Now all is finished except the wash-house; and I have taken up one hundred pounds; and during that time we have not omitted being helpful to others in giving or lending in our places. Maria Webb writes, 'The rebuilding must have been done in a very substantial manner, for we find the house is still, after a lapse of nearly two centuries, a tenantable habitation. It is now a farm house, and well known in Amersham as the ancient residence of the Peningtons.'"

"*No payment for Love.*"—J. Cohen, at the annual meeting of the London City Mission, mentioned the following touching incident:

"Fifteen years' experience in Whitechapel had brought him into contact with some of the noblest specimens of humanity he ever met with—an honor to their kind and to the religion they professed. He remembered one case of a widow with four troublesome boys to maintain. It was discovered, some weeks after the death of a poor girl who died of consumption in extreme poverty, that this poor widow, after a hard twelve hours' work as charwoman, would go back to her home at eight o'clock in the evening, not to bed, but twice or thrice a week to sit all night by the bedside of that dying girl, to minister to her wants, and speak a word of comfort to that poor dying soul. The person who discovered this asked her, 'But were you not paid?' 'Paid for it, ma'am!' she replied; 'I loved her.'"

"What was the largest gift handed to their treasurer, in God's sight, compared with this poor widow's mite?"

For "The Frien

A Warning.

There are a people sprung up in our m who profess to belong to Friends, and are tending to propagate and promulgate Frie ancient principles; but are not doing it, are ignoring them and setting them at nau from time to time. These people are send men out as preachers, who are nothing m than lecturers of a smooth appearence; go about teaching, and may I not say, seduc weak members amongst us, making them lieve there is need of a change in Frie principles and practices, and that the form has got out of date and is unpopu and thereby many honest people are decei and led astray before they are aware o till finally they lose all sight of the strait and narrow way which we are comman to walk in. Step by step they are led in more popular and fashionable way of wors which suits the natural man. It is evid the main object is to crush Friends' princi out of existence; and that is to be done by step, as we become corrupted. For evil spirit knows it can be done only by grees. Now I feel constrained to warn Friends to mind who they receive, an whom they bid God-speed, for in so doing are partakers of their deeds whether they good or bad. P. K

Canada.

For "The Frien

A few Questions and Answers Relative to Wa

Q. "From whence come wars and fi ings among you," saith the apostle.

A. He answers, "Come they not he even *of your lusts* that war in your m bers?" &c.

Q. What is war?

A. That cruel, legalized, systematized m der or mode of destruction, in which intellig and immortal beings are taught, permit and encouraged, by temporal authority mutilate and kill one another.

Q. Is it not this, in the language of poet, "that so makes man a wolf to man

A. Yes: the sin, cruelty, bloodshed misery of war, are terrible beyond descript and are much more becoming sanguin wolves, than Christian nations or men.

Q. Are wars at all reconcilable with religion of Christ?

A. No. He whose kingdom is not of world; who was declared to be "the Pr of Peace;" and who said, "Blessed are peace-makers;" can allow of no compli with that, which one of his apostles decl comes from the "lusts that war in our m bers." Whenever the true spirit of C tianity prevails in the world, war will be possible.

Q. What saith the Psalmist, of war?— who in a former dispensation was acces to them and engaged in them?

A. "He (the Lord) maketh wars to c unto the ends of the earth," &c. And a "Scatter thou the people that delight in w

Q. Was not the abolition of war proph of in other scriptures before the coming o Christian dispensation?

A. Yes. Isaiah sayeth: "He (the L shall judge among the nations, and sha buke many people; and they shall beat swords into ploughshares, and their s into pruning hooks: nation shall not li sword against nation, neither shall they war any more."

Q. Is not arbitration a more Christian, as ll as a more expedient way of settling na- nal differences?

A. Yes: many long, very bloody, and ex- nsive wars might have been amicably and mly settled by the arbitration of a deputed ngress of nations, or by even a jury of elve men.

Q. In addition to the innumerable dis- esses caused by wars, do they not involve a rful waste of means which might be use- ly applied?

A. Yes. An intelligent British author says, The expenses of an ordinary campaign would sufficient to endow a school in every parish England and Ireland for ever.

Q. What, as one example, does history ich us relative to the expensiveness of wars?

A. The American Colonies, before the Revo- ion, imported from the mother country, ods to the amount of $22,500,000; which ade was annihilated by the war; whereby o great numbers of respectable merchants d others were entirely ruined. The strug- lasted seven or eight years; while in this ne, Britain sacrificed 200,000 men, and ex- nded $720,000,000.

Q. What does Bismarck say of the terrible urge of war; and of all the disappointment, sery and sin involved in it?

A. "In satisfying my ambition," Bismarck s said, "I have made nobody happy. And at a number of people I have cast into sery. Without me three great wars would ve have been avoided; 80,000 men—nay, ny more—would not have been killed, and ch numbers of families, of fathers, mothers, others, sisters and wives would not have en plunged into mourning."

Q. What does he say of the settling this count with his Omniscient Judge?

A. "However, that account is to be set- d between God and myself so far as the reafter goes."

Q. What satisfaction did he derive from is? and what was the harvest?

A. "What happiness have I derived from my success? Little or none; and I have ped endless worry, vexation, hatred, pain, ief, over-work and care."

Q. What does General Sherman declare battles and fightings, and of his hatred ereof?

A. General Sherman in a little speech to me children, said: "You may think, chil- en, when you read about us war men, that like battles and fighting. It is not so. ost of us hate it. So far as I am concerned, ave been engaged in wars and with busi- ss connected with war for forty years, and ate it with a deep and growing hatred."

Q. What do the present menacing, im- verishing, demoralizing armies of Europe licate and portend?

A. They indicate jealousy, covetousness, or venge. They portend that monster scourge war; with its accompanying train of ini- ities—promiscuous slaughter, carnage, un- ld wickedness, cruelty and desolation; the eadful murder, the bitter anguish, the agon- ng horrible death; as also, the widowed urning hearts, and fatherless children.

Q. What is the hoped for advantage, or cruing benefit?

A. The self-gratulation in rulers of having t idle, mischief-making, if not rebellious mies in motion; the puny ambition or honor having come off victorious; the thirst for military glory; the coveted desire, if all else should fail, of notoriety among men, the sweets of popular applause.

Q. What does the poet say of war's ephemeral gains?

A.

"—— Reason frowns on war's unequal game,
Where *wasted nations* raise a *single name*,
And mortgaged States their grandsires' wreaths regret,
From age to age in everlasting debt.
Wreaths which at last the dear-bought right convey
To rust on medals, or on stones decay."

Q. What was the song of the angel with a multitude of the heavenly host, upon the ever memorable Advent?

A. "Glory to God in the highest, and on earth peace, goodwill toward men."

[The two following pieces appear to have been written on the occasion of the "Thanksgiving," recently directed to be held by public authority. We all have abundant cause to render the tribute of *thanksgiving* to the bountiful Author of all our blessings; but this tribute can only be offered availingly when the Lord is pleased to raise the feeling in our hearts, and give ability to offer to Him the homage which is due. Therefore our Society has ever objected to the observance of any fixed time for *thanksgiving*, set apart by the *civil* authorities; as well as to the performance of other acts of religious worship, such as preaching and praying at any set times, and independently of knowing the renewed anointing of the Lord's Holy Spirit.—Ed.]

Selected.

THANKSGIVING.

"Thou crownest the year with thy goodness, and thy paths drop fatness. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy; they also sing."—Psalm lxv. 11–13.

Not brighter than our brilliant skies
Were those of Palestine;
Then let our songs of praise arise
"In notes almost divine."

When Israel's bard, with sweetest strain,
Blessed God for all that grew
On mountain slope and fertile plain,
Where nightly fell the dew,
That with the sunshine and the rain
Nourished the tender shoots,
The waving fields of precious grain,
And all the luscious fruits;
And when he looked on vine-clad hills,
Abroad on pastures green,
And heard the sweetly murmuring rills
That, with their silvery sheen,
Flowed from the mountain to the vale,
To water thirsty lands
With living streams that never fail,
And heard the joyful bands
Of warblers sweet that daily sung
The praises of the Lord,
His own sweet harp he gladly strung,
Attuning every chord
To strains adoring and sublime,
And, with immortal words,
Sang of their lovely, genial clime,
Of flocks and well-fed herds,
Of valleys covered o'er with corn,
Of years with goodness crowned,
When Plenty, from her bounteous horn,
Poured richest treasures round.

He taught *us* how, with grateful hearts,
Sweet psalms of praise to sing;
Let us, with joy, sustain our parts
As we to Heaven's King,
On this great festival of praise,
Our sweetest incense bring;
And though we have no golden urns
To bear before his throne,
He from no grateful heart e'er turns
That worships Him alone.

—*New York Observer.*

Selected.

THANKSGIVING.

BY MARGARET E. SANGSTER.

What time the latest flower hath bloomed,
The latest bird hath southward flown;
When silence weaves o'er garnered sheaves
Sweet idyls in our northern zone;
When scattered children rest beside
The hearth, and hold the mother's hand,—
Then rolls Thanksgiving's ample tide
Of fervent praise across the land.

And though the autumn stillness broods
Where spring was glad with song and stir,
Though summer's grace leave little trace
On fields that smiled at sight of her,
Still glows the sunset's altar-fire
With crimson flame and heart of gold,
And faith uplifts, with strong desire
And deep content, the hymns of old.

We bless our God for wondrous wealth,
Through all the bright benignant year;
For shower and rain, for ripened grain;
For gift and guerdon, far and near.
We bless the ceaseless Providence
That watched us through the peaceful days,
That led us home, or brought us thence,
And kept us in our various ways.

And if the hand so much that gave,
Hath something taken from our store,
If caught from sight, to heaven's pure light,
Some precious ones are here no more,
We still adore the Friend above,
Who, while earth's road grows steep and dim,
Yet comforts us, in tender love,
And holds our darlings close to Him.

Thanks, then, O God! from sea to sea
Let every wind the anthem bear!
And hearts be rife, through toil and strife,
With joyful praise and grateful prayer,
Our fathers' God, their children sing
The grace they sought through storm and sun:
Our harvest tribute here we bring,
And end it with, "Thy will be done!"

For "The Friend."

Meteorological Notes from Diary of Benjamin Hornor.

1768. April 5th.—Ice so strong as to bear my weight (in hhd.) where the water was two feet deep. N. B. His weight varied from about 210 to 225 pounds.

8th.—Snow on the ground 2½ inches in depth.

15th.—Snowed a great part of the day.

May 6th.—A frost that froze the ground.

1769. April 5th.—Very warm, with a thunder shower.

8th.—Very cold. Ice quarter of an inch thick.

20th.—Hard frost and snow all day.

May 2nd.—Some snow and cold rain.

1770. April 2nd.—Snowed all day,—depth about six inches,—although it thawed.

4th.—Ice so strong as to bear my weight.

October 3rd. — Snow this morning that covered the houses.

1772. February 22nd.—Very warm. Thermometer said to be at 65°.

March 15th.—Said to be the coldest day this winter.

April 3rd.—Snow about six inches deep.

1774. May 3rd.—Snow—some remaining until next day.

1799. May 6th.—Ice this morning.

1802. 1st mo. 1st.—A fine morning, with white frost.

2d.—Fine and warm, uncommonly so for the season.

3rd.—Fine and warm.

16th.—Fine as can be: very warm, no occasion for fire in the stove, and for several days past uncommonly fine for the season.

27th.—Very fine and pleasant, and has been so most of the month.

1803. 5th mo. 7th.—I saw ice nearly quarter of an inch thick, and the ground was frozen.

8th.—Snow and rain about two inches,—said to be six inches in Bucks county.

9th and 10th.—A large white frost both days.

In a marginal note at the commencement of his diary, he says in 1804, May 8th, snow, said to be six inches deep in Bucks county. Is this? or that of 1803, the great snow that broke down the Lombardy Poplars of Philadelphia, and obstructed the streets, so as to render them almost impassable?

Two Bits of Antique Glass.

In Psalm lvi. we read, "Put thou my tears into thy bottle." The reference appears to be to a custom, which was common at a later period among the Greeks and Romans, of collecting tears in bottles provided for that purpose. Before me lie two such lachrymatories, which were exhumed by Gen. Di Cesnola in Cyprus.

Their shape is rather that of an antique vase than of a modern bottle, bulbous at the bottom and having quite a long, slender neck. The smaller one has been broken off at the top; the larger one remains nearly intact.

These fragile articles, buried in the tombs of an extinct people, have survived the rise and fall of many successive civilizations in Cyprus; for they are doubtless older than the New Testament, older than the Christian era. They bear marks of extreme age, but no indications of the exact period to which they belong. Di Cesnola assigns the glass objects of his collection to about 400 B. C. Twenty-three hundred years since they were fashioned! Four hundred years old when St. Paul visited Cyprus! Blown 2,000 years before the Venetians attained such renowned skill in glass manufacture! Once the receptacle of tears shed by mourners seventy generations ago! The finger of time has been slowly picking away at them, for they are partly disintegrated, and covered with iridescent scales. Originally transparent, they have at length become partly opaque through agencies that have been at work through all these centuries.

It was remarked that these "tear-bottles" give evidence of extreme age. This evidence is found in their covering of thin, iridescent scales, a condition peculiar to very ancient glass. The scales resemble mother-of-pearl, and are often of singular brilliancy. They are the product of the slow decomposition of glass, or the separation of its elementary components into concentric layers around numerous points. Sir David Brewster says of glass, "There is, perhaps, no material body that ceases to exist with so much grace and beauty when it surrenders itself to time."

Glass is a common symbol of fragility, but it is contrary to our conceptions to regard it as subject to decay. The rude "lens of rock crystal found by — Layard at Nineveh is as sound as it was many thousand years ago when in the form of a crystal;" but the glass taken from the same ruins has yielded to the disintegrating action of time. The lens is crystallized silica, and its similar particles are arranged in accordance with their molecular forces, and held together by the natural affinities, while the dissimilar particles of silica and alkali, usually composing glass, have been forced into artificial relations by fusion, and are held together by chance attractions. Hence the silica of the glass wholly resorts to its primitive connection with silica, leaving the alkali to shift for itself. According to Griffiths, the pearly stratum covering antique glass "consists almost wholly of silica."

In ancient glass the disintegration has begun at many points on the surface, and has proceeded inward, separating the glass into very thin layers of silica and the other dissociated constitutents. Hence the colors displayed are not inherent, in the sense that they are in colored glass, but are known as the "colors of thin films" illustrated by the colors of a soap-bubble or of the thin oxide on the surface of metals. A sharp blow on ice will often cause these colors to start forth from some interior fracture with magical effect. They are produced by reflection from two surfaces very near together, in consequence of which the two reflected waves are said to "interfere." The interference results in the extinction of some of the elementary colors of white light, leaving the others to produce a compound color.—*The Christian Advocate.*

Education and Reading as a means to Mental and Spiritual Elevation of Mind.

The following extract is taken from the Journal of William Evans, penned in 1835, while he was attending the meetings and visiting families near the eastern limits of New York Yearly Meeting.

"The house of the kind and intelligent Friend where we were entertained (at Starksborough) was an agreeable lodging-place for us; the influence of education and suitable reading, in expanding the mind, divesting it of many illiberal, contracted notions, was visible here. But in too many cases, we find Friends, of sufficient means, who have neglected the education of their children very much, or, after having given them small portions, do not provide them with suitable books to employ their leisure hours, in storing their minds with useful and instructive ideas. Labor for our subsistence, is unquestionably necessary; but we may slide into the habit of pursuing our worldly concerns with such avidity, as to lose all relish for mental improvement; and for those things which are invisible and eternal. When old age overtakes this description of people, they have few objects of thought and conversation, but the little round of worldly concerns, which have engrossed their time and attention for many years; but little interest in anything beyond their own affairs; and for want of having been engaged to lay up treasure in heaven, are often destitute of any ability to promote the welfare of religious society, and the advancement of the testimonies of Truth. Their example tends to lead those around them into the same worldly pursuits; and thus, instead of being the salt of the earth and lights in the world, they prove stumbling-blocks to sincere enquirers after Truth, and blind guides to the youth of the Society. Such persons are objects of commiseration and regret. These are subjects that ought to call forth the energies of the Society; not only in a fervent concern for the religious welfare of the young people, but in adopting proper measures for their guarded school education; visiting them in their families, and endeavoring to elevate their minds by furnishing suitable libraries in the Preparative Meetings."

Transaction of Discipline.—I have found it my business sometimes of late, to be more inward in travail, and less active in the exercise of the wholesome rules of Society, than I once was; and believe, when I have obeyed the call into this inward, still abode, and there felt my loins rightly girded, it has contributed much more to the right exercise of the discipline, than when, through a desire for its proper administration, I have, by overacting, seemed to do a good deal for its execution.—*J. Scott.*

K. A. Burnell reports in *The Congregationalist*, that, having been appealed to as to the necessity of drinking wine when travelling abroad, in consequence of the bad character of the water, he gave this reply: Thirty days in Japan, forty-two in China, one hundred and twelve in India, nine in Egypt, fifteen in Palestine, fifteen in Syria, four in Constantinople, four in Athens, sixty-five in Europe, thirty-five in England, ninety days at sea on twenty ships, afforded ample time to test the water, with no occasion to touch an intoxicant or taste tea or coffee. Occasionally we took a cup of nutritious cocoa, and always milk when obtainable.

Religious Items, &c.

Prayer Book.—The Evangelical portion of the Church of England appear to be gradually awakening to the doctrinal unsoundness of certain parts of their "Prayer Book." The *Rock*, one of their journals published in England, says: "It is hopeless to maintain that the Reformation character of our Church will ever be complete until the compromising portions of it are honestly expunged, and our ingenuity no longer taxed to explain, on Evangelical principles, passages in our services which, to say the least, appear to favor sacerdotal, and therefore anti-Christian dogmas."

Causes of Dissent from the Church of England.—At an English "Church Congress" held in London in the 10th month last, in which this subject was discussed, Canon Ryle said he believed that four fifths of the dissent of the present day had arisen from the fact that *not finding the gospel in the pulpits of the Church of England, they had gone elsewhere for it, and also from the dreadful lives formerly led among the clergy*, and from the harsh treatment of godly clergymen by their bishops. Of this there was a notable instance in the case of Daniel Rowlands, of Llangeitho, whose license had been withdrawn by a predecessor of the chairman because he had preached the gospel in the open air.

Immoral Publications.—The Post Office authorities in Canada have prohibited the circulation through the mails of *Police Gazettes* believing that the details of crime contained in them are demoralizing to the public. They requested the United States Government to prevent such publications coming in the mail from this country designed for Canada. Post Master General Key has accordingly issued an order, directing that such papers directed to Canada should be regarded as unmailable matter and refused.

Hireling Ministers.—The *Primitive Christian* says, A hireling priesthood is the main source of the prostitution and debauchery of the public mind. It is a standing bid to corruption. The inevitable tendency is to prophesy smooth things.

THE FRIEND.

TWELFTH MONTH 27, 1879.

ie proposition which has been introduced some of the Yearly Meetings on this con- it to establish an "American Friends' ionary Board" to be composed of com- ees appointed by the meetings which into the scheme, is one of such a grave acter, that it may well awaken thought- onsideration.

conference of the committees appointed veral Yearly Meetings on this subject was on the 10th and 11th of the 12th month dianapolis, at which a plan of organiza- was agreed upon and directed to be laid e the respective Yearly Meetings for approval. This proposes that "The d" shall consist of two members from of the bodies who join in the Association. uties are thus defined.

'he Board shall procure information in d to the various missionary fields, and ise a general supervision over the work vorkers under its care; shall receive and der applications from persons who may e to engage in the work, and recommend to such fields for labor as may seem to st, and under such regulations as it may mine. It shall recommend to the Mis- ry Committees of such Yearly Meetings ay have them, suitable fields for their , and suitable workers for those fields; ll correspond with such committees upon eneral and particular needs of the work, report to the Yearly Meetings, through Committees, where they have such, all nation that may be of interest to them, ay aid them in furthering the interests e cause. It shall keep Friends gener- dvised, through the press, of the pro- of the work, and make such applica- of the funds entrusted to its care as may best, either in the establishment of new ons, or in the assistance of those already lished by individual Yearly Meetings."

will be observed that the Missionary l as here proposed, is expected to assume uty, which the discipline of the Society iends has heretofore devolved upon its arly organized meetings, of sitting in judg- on calls to religious service—as to those ns who desire to labor in fields under care.

is duty is one of the most responsible mportant that the Church has to per- For there is a strength in the unity e brethren, which he who goes forth ng, bearing precious seed, often feels confirming and helpful amid the trials h and patience to which he is exposed. t is also the case, that were it not for udent oversight which is thus exercised, persons would engage in services for they were not prepared; either mis- the preparatory baptisms for the call er into labor, or stimulated by an active rament to undertake that which the has not commanded.

en, under a sense of its responsibility, hurch is enabled to look up to its Holy for light and wisdom to guide it in these ty matters, it has often experienced the of judgment to descend upon those who judgment. We believe it is altogether to entrust the decision of such questions to a Board constituted as has been proposed; and that the plan (if carried into effect) will not only be a step in the way of departure from the practices of our Society, but will open wide the door for the introduction of other things totally inconsistent with our fundamental principles.

The duties of the "Board" as set forth in the proposition of the Conference, evidently refer mainly to the establishment and support of "Missionary" enterprises similar to those carried on by other religious denominations. If the scheme is put into operation, we have but little hope that the labors of those sent out would be confined within the limits which our principles would fix. This has been the case already, as shown in the Madagascar mission, supported by some members of our Society in England.

Thus the Society of Friends would in measure become responsible for practices which a consistent member cannot adopt; and the effect on the body would be a weakened hold of those spiritual views of religion and worship which it is our special call to exhibit to the world.

We believe this project is one of the results of a spirit of change and of departure from the principles of Friends, which has been widely manifested in the past few years; and that if carried into effect, it will tend to lower the standard of gospel ministry among us, to destroy by degrees our testimony to a pure spiritual worship, and to assimilate our meetings to those of most other societies, where the attention of the people is largely turned to outward demonstrations, and but little opportunity is given for waiting on the Lord for the renewal of spiritual strength.

Whatever reasons may be adduced on general grounds for a union of different Yearly Meetings in religious undertakings, there is too much unsettlement in our borders at the present time to render it advisable to enter upon any such general arrangement.

It has been said in support of this proposed scheme, that an earnest concern to spread the Redeemer's kingdom among men animated the apostles and first disciples of Christ, and was conspicuously exhibited by George Fox and our early Friends; and that a similar duty devolves upon us of the present day. This we suppose all Friends will admit; and it is our own belief that the Church needs a more general and full awakening to a sense of the responsibilities which rest upon it; and that many of its members are greatly deficient in a submission to those baptisms—even into the likeness of Christ's death—which are a necessary preliminary to rising with Him in newness of life, and bringing forth the fruits of the Spirit. It is only by unreservedly yielding to the teaching, guidance and government of the Lord's Holy Spirit—that Grace of God which bringeth salvation and hath appeared unto all men—that a true and living zeal for the Lord's holy cause and for the eternal welfare of our fellow men can spring up and become fixed in our hearts. Where a deficiency of this zeal exists, we believe that it will not be remedied by a change of church machinery. The arrangements which already exist in our Society are sufficient to provide opportunities for the exercise of those gifts and callings which the Head of the Church bestows upon its faithful members.

Our own impressions on this subject are confirmed by the language of one whose long experience and opportunities for observation give weight to his judgment. He says: "I am greatly concerned in reference to this Home and Foreign Mission business. It has a specious glare with it—and one of its effects will probably be to take the members and meetings off from a due consideration of their own state. The effect of it altogether will be to *fix* the standard of ministry and worship, and the qualifications for religious service of all kinds at a lower level—in fact practically upon the level common to other societies. The adoption of this scheme will, if I have any right apprehension, be a great obstacle in the way of any return to the true foundation from which the Society has been drifting for many years."

We have received a copy of the printed minutes of Iowa Yearly Meeting of the Smaller Body, which convened at Oskaloosa on the 26th of 9th Month last.

We observe that in addition to Bear Creek Quarterly Meeting, which at first was the only one to uphold this organization in its separate existence, representatives were present from Salem Quarterly Meeting.

Among the more important committees appointed, were one "to visit meetings, families and isolated individuals for their help and encouragement in the faithful maintenance of the principles and testimonies of the Society in its first rise;" and one "to endeavor by correspondence or otherwise, to become better acquainted with the doctrinal views, future prospects, &c.," "of the various isolated portions of Society, that had become so in consequence of bearing testimony against the unsound doctrines and inconsistent practices which have been introduced of late years."

An epistle was received from the Smaller Body in Western Yearly Meeting, and replied to.

The following passage is extracted from the minute on the State of Society.

"Joshua, the succeeder of Moses in leading the people, was not to turn to the right hand, nor to the left; so we, who profess to be successors of early Friends, are to be a special people, separate from the world, and should not turn to the right hand nor to the left in maintaining the same doctrines, principles, testimonies and discipline; for it was by the divine spirit and power of the Lord that they were gathered to be a people to his praise, and the doctrines that were given to Fox, and ancient Friends with him to promulgate to the world, were given them immediately by the Head of the Church, as were also the testimonies they had to bear to the world; and the discipline emanated from the same source. There were no sufferings, persecutions, imprisonments, or spoiling of goods that could deter them from what they believed to be a divine requisition; and if we are under the influence of the same divine principle, it would bring us into the same conformity, for like causes produce like effects even in the outward."

The close of one year, the commencement of a new one, has, by general consent, been selected as a period for making that annual thorough examination which every prudent man feels to be desirable, into the condition of his property, the working of his business, and into all that affects his financial situation.

The importance of this inquiry is not suffi-

ciently appreciated by some, and as a stimulus to such, we append a minute of Gracechurch-Street Monthly Meeting [London] of the 8th of 6th Month, 1785.

"This meeting taking into consideration the advice directed by the Yearly Meeting to Friends in general, '*to inspect the state of their affairs once in the year*,' and being sensible of the propriety and importance thereof, do earnestly and tenderly advise and entreat our members individually, especially those in trade, to be careful in complying with this salutary advice, as it will, with the assistance of keeping just and clear accounts, and a care not to over-rate any part of their property, be not only the means of bringing more frequently to view, a general state of their outward concerns, but also of giving them a particular insight into their *debts and credits*, as well as *profits and expenses;* whereby they may be induced to avoid intrusting any persons, however specious their appearance in life, with sums disproportionate to the risk, which their own capital would reasonably warrant them to run. For want of this care we apprehend many well-meaning persons have incautiously, and almost insensibly, involved themselves in much difficulty and distress.

"The frequent inspection of affairs will also serve to show how far property is, from time to time, really increased, by which all ought to regulate their expenses, rather than by the precarious rule of a present advantageous trade. By this mistake many have missed their way; and when in the course of outward things, which are ever subject to change, some, finding their profits diminished, and, to save appearances, being unwilling to lessen their expenses, have failed in the payment of their just debts; to the great injury of their creditors, the ruin of themselves and families, and the disgrace of the profession of that principle which would, if followed, lead all into an humble dependence on the Divine Hand for every blessing, and into moderation and circumspection in all our concerns."

We have received a package of small tracts designed for children, put up in parcels of 12 different kinds, and for sale at the Book Store, 304 Arch Street. They contain simple narratives, which are easily understood, conveying valuable instruction in an attractive manner; and we think they will interest both young and old. We hope the Friends who prepared them may be encouraged, by the success of this venture, to continue their labors in the same direction. They are sold at 10 cents per package of 12 tracts.

SUMMARY OF EVENTS.

United States.—The bonded debt of the city of Philadelphia on the 1st inst. was $64,421,945, of which $3,769,450 was 4 per cent. bonds, $94,503, 5 per cent. bonds, $9,435,592 taxed city 6's, and $51,122,400 untaxed city 6's.

The Inman Line Steamship Company have tried the experiment of lighting one of their vessels with electricity, using four lights for the saloon, and two for the steerage. The passengers give a most enthusiastic endorsement of the new system of lighting—they say that reading, writing, and sewing were possible in every part of the room. The lights were four carbon points, and each had the power of 400 standard candles.

Congress adjourned on the 19th inst. until the 6th proximo.

The Secretary of the Treasury has informed the sergeant-at-arms of the House, that he can draw silver certificates, instead of silver, for twenty per cent. of the salaries of members, if he wishes. This measure will prove relieving, as silver dollars have been accumulating in his hands, owing to the unwillingness of Congressmen to receive them.

The result of the count made by the Governor and Council of Maine, shows that in the Senate the Fusionists are given 20 members, and the Republicans 11; in the House the Fusionists have 78 representatives, and the Republicans 61. The cities of Portland, Bath, Louistown, Rockland and Saco, having 12 Republican representatives, are disfranchised.

During the four months ending on the 11th inst., the total amount of gold brought to the port of New York from Europe was $71,672,950, or an average of $513,826 for every day of the one hundred and twenty-one.

Petroleum and petroleum products have fallen in value so much during the last year, that although four million gallons more were exported in 10th month of this year, than during the same period of 1878, the value was nearly a million dollars less. The chief exports in quantity and value are illuminating oils. The exports from ports other than New York and Philadelphia, do not amount to ten per cent. of the aggregate exports of the month (50,000,000 gallons), valued at $4,027,177.

It is reported from Petersburg, Va., that large numbers of emigrants from North Carolina, are passing through on their way to Indiana. They seem to know nothing of the climate and country to which they are going, and are ignorant of what their condition will be in their new homes.

The steamer Koln recently sailed from Charleston, S. C., with 5515 bales of cotton for Sebastopol. It was the largest cargo ever sent from that place.

The port statistics of San Francisco show that the arrivals of Chinese during the year were 6,128, and departures 8,746, of whom 6,229 went to China, and 2,517 to Honolulu.

A dispatch from Fairplay, reports the discovery of Uranium in the Sacramento mining district. This mineral is found in Bohemia, but never before has been discovered in this country as far as known. Uranium is worth $1,000 per ton.

The mortality in Philadelphia the past week numbered 261. Of this number 164 were adults, and 97 children—45 being under one year of age.

Markets, &c.—U. S. 6's, 1881, registered, 104⅜; do., coupon, 107¼; 5's, 103¼; 4½'s, 1891, 106¼; 4's, 1907, 104⅛.

Cotton.—Prices remain about the same as last quoted. Sales of middlings at 12⅞ a 13⅜ cts. per lb. for uplands and New Orleans.

Petroleum.—Crude, 7½ cts. in barrels, and standard white 8¼ cts. for export, and 8¾ a 9 cts. per gallon for home use.

Flour is dull, but unchanged. Sales of 1200 barrels, including Minnesota extra at $6.75 a $7.12½; Penna. do., at $7 a $7.25; western do. at $7 a $7.50, and patent and other high grades at $8 a $8.50. Rye flour, is steady at $5.60.

Grain.—Wheat is in demand and firmly held, with sales of 55,000 bushels, including rejected at $1.47; red at $1.54; amber, $1.54 a $1.55. Rye is unchanged. Corn is in fair request and steady. Sales of 15,000 bushels, including old mixed and yellow at 62 a 63½ cts., and new do. at 57½ a 59½ cts., for steamer and sail, afloat and in elevator. Oats are dull. Sales of 5500 bushels, including mixed, 47½ a 48½ cts., and white at 49 a 50 cts.

Hay and straw.—Prime timothy, 95 cts. to $1.05 per 100 pounds; mixed, 80 a 90 cts. per 100 pounds; straw, $1.10 a $1.20 per 100 pounds.

Beef cattle.—The market for the week was active, and prices were ¼ a ⅜c. higher: 2730 head arrived and sold at 3 a 6 cts. per lb., as to quality. Sheep, 4 a 5½ cts. per lb., as to condition. Lambs, 4½ a 6¼ cts. per lb. Hogs, 5¾ a 7 cts. per lb.

Foreign.—*London.*—The authorities of the War-office are considering the advisability of sending reinforcements to Afghanistan. A dispatch from General Roberts, dated on the 14th, says that he is strongly entrenched at Shirpur, and is able to hold his own. He admits that the fact of his leaving Cabul, will probably have the effect of encouraging the Afghans in their resistance.

The Duchess of Marlborough has written to the Lord Mayor of London, asking his aid to induce the wealthy citizens of London to contribute to the relief of the starving poor of Ireland. She expresses fear that the distress will be terrible unless private benevolence comes to the assistance of the sufferers. Sir Stafford Northcote says the Government will take measures for the relief of the distress, but while careful of the material prosperity of Ireland, would, above all, insist upon the maintenance of law and order, and would never coquette with any demand for home rule w the responsible men of all parties knew to be imposs

The distress caused by the famine in Upper Si during the past month, has been intensified by typ fever. It is said measures have been taken to pre any dangerous extension of the famine and dis The Emperor and Empress, and other members of royal family, have contributed generously toward relief of the distressed.

Intelligence from St. Petersburg represents several officers of the artillery and engineers have arrested, charged with complicity in the recent Nih attempt on the Czar's life at Moscow. The Wi Palace is now illuminated all night with the ele light, as a precaution. It has been decided to gra the municipal governments in all the chief citi Poland, the privilege of using the Polish languag the sittings of their councils after the first of the co year.

It is reported from Madrid that the Cuban estin present a deficit of $8,000,000, besides the loss by present rebellion, which amounts to $800,000 mon

The average daily evaporation of water in the of Bengal, is registered at 2 inches. The amou water thus lifted up, says a meteorologist, is enorm and the heat absorbed in its conversion into vap estimated to be equal to the continual working p of 800,000 steam engines of 1000 horse power.

RECEIPTS.

Received from Joseph Armfield, Agent, Engl £2 10s., vol. 53, 5 copies, and for Samuel Alexa Joshua Ashby, John E. Baker, Henry Bell, Wil L. Bellows, James Boorne, John Bottomley, Sa Bottomley, Maria Bradburn, John Cheal, Robert C Henry Cloak, Jane Palmer Crisp, Henry Darby, Ch Elcock, Charles Allen Fox, Sarah Gibbins, James William Graham, Abraham Green, Susanna Gr Mark P. Handforth, Mary Halden, James Hol John Horniman, Samuel Hope, Henry Horsn Joshua Jacob, William Knowles, Joseph Lamb, B min Le Tall, William James Le Tall, Manch Friends' Institute, Jane Moorhouse, William R. N George Pitt, Samuel Pickard, Rachel Rickman, Ge Smithson, Eliza M. Southall, Ann Swithenbank, J Sykes, Lucy W. Walker, William Allen Watkins, liam Wilson, William Wright, John Wood, and I Watkins, 10s. each, vol. 53, for Isaac Lloyd, 5s., for half of vol. 53, for Daniel Pickard, £1, vol. 53, 2 co and for George Perry, £1, vols. 52 and 53.

WESTTOWN BOARDING SCHOOL.

Our friends Benjamin W. and Rebecca G. Passm having resigned their positions as Superintenden Matron of Westtown Boarding School, Friends may feel drawn to engage in the important and re sible duties of superintending this Institution, a quested to communicate with either of the undersi The present Superintendents desire to be releas 4th month next, or earlier.

William P. Townsend, West Chester, Pa.
John S. Comfort, Falsington, Bucks Co., P
Charles J. Allen, 304 Arch St., Philadelp
Elizabeth R. Evans, 322 Union St. "
Anna V. Edge, Downingtown, Pa.
Deborah Rhoads, Haddonfield, N. J.

FRIENDS' ASYLUM FOR THE INSAN

Near Frankford, (Twenty-third Ward,) Philadel

Physician and Superintendent—John C. Hall.

Applications for the Admission of Patients n made to the Superintendent, or to any of the Bo Managers.

Died, at her residence, Medford, N. J., on th of 10th mo. 1879, Rachel Ballinger, a mem Upper Evesham Particular and Monthly Mee Friends, aged 84 years.

——, on the 28th of 11th month, 1879, Ma wife of Thomas Hobson, in the 57th year of her member of Plymouth Monthly and Particular M Washington county, Ohio. She bore a lingering of several months with patience and resignation was of a benevolent disposition, kind to the poo gent in the attendance of religious meetings, and ful member of Society. Her friends believe through the mercy of God in Christ Jesus, she h admitted into the mansions of rest and peace, " the wicked cease from troubling and the weary rest."

WILLIAM H. PILE, PRINTER,
No. 422 Walnut Street.

THE FRIEND.

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For "The Friend."

Testimonies of Earlier and Later Date.

The following are some predictions and timonies of the wise and good, of ancient d of more recent periods, concerning the esent and future—the vitality and permacy—of the religious Society of Friends. hile they speak of trials and tribulations, of nings and overturnings, of clouds and darkss and tempest, they simultaneously point a better and more propitious day of sunht beyond them. It is well to keep this in w amid a flood-tide of discouragements, d to remember that all things are possible Him with whom we have to do; that He n make a way where there seems to be ne; that his covenant is with the night ally with the day; that his grace is suffint for us; and that it "is He, the God of ael, that giveth strength and power unto people." Blessed are they who alike in m or in storm, put their whole trust in m.

Francis Howgill, in 1662, delivered, in the me of the Lord, the following testimony: The sun shall leave its shining brightness, d cease to give light to the world; and the on shall be altogether darkness, and give light unto the night; the stars shall cease know their office or place; my covenant h day, night, times, and seasons, shall ner come to an end, than the covenant I ve made with this people, into which they entered with me, shall end, or be broken. a, though the powers of darkness and hell nbine against them, and the jaws of death en its mouth, yet will I deliver them, and d them through all. I will confound their emies as I did in Jacob, and scatter them I did in Israel in the days of old. I will ke their enemies; I will hurl them hither d thither, as stones hurled in a sling; and memorial of this nation, which is holy to me, shall never be rooted out, but shall e through ages, as a cloud of witnesses, in nerations to come. I have brought them the birth, yea, I have brought them forth; ave swaddled them, and they are mine. I ll nourish them and carry them, as on eagles' ngs; and though clouds gather against them, vill make my way through them; though rkness gather together on a heap, and temsts gender, I will scatter them as with an st wind; and nations shall know they are my inheritance, and they shall know I am the living God, who will plead their cause with all that rise up in opposition against them."

A prophetic declaration of Mary Piesley, in 1755: "Notwithstanding a night of apostacy has come over us as a people (as day and night naturally succeed one another in their season, and God keeps his covenant with both,) yet am I of the judgment, that that day has begun to dawn, in which the Sun of Righteousness will rise higher and higher, and with greater lustre than heretofore. But if those who are called of God to be the sons of this morning, look back to the night, and to them who have slept and been drunken in the night, (by sipping of the golden cup of abominations,) or even to the latter day,—they will frustrate the designs of Providence respecting themselves, though not respecting his own work. For it is his sacred determination to be glorious in heaven and glorified on earth, though these who would be called *His Israel* be not gathered. And I am of the faith, that where the gospel has first been preached to them, as it is meet it should, such as neglect to embrace it, thereby rendering themselves unworthy of so great salvation, will be left, and the feet of the messengers turned another way, even to the highways and hedges, with a power of compulsive love, which will prevail on the halt, the maimed, and the blind, to come to the marriage of the King's Son; and by coming they shall be made strong, beautiful, and lovely, as a bride adorned for her heavenly husband, who shall not look back to those things that are behind, but press forward toward the mark for the prize of the high calling of God in Christ Jesus,—following no man's example further than they follow Him. And what if I say in the faith that is given me, that God has designed to carry some of this generation, in these parts of the world, higher and further in righteousness than their forefathers were carried, even such as were honorable in their day, and are fallen asleep in Christ. Therefore let them take heed that they limit not the Holy One of Israel, nor circumscribe the leadings of his blessed unerring Spirit, by looking too much at the example of others; for this has been a means of stopping the gradual progression of many glorious, well-begun reformations. Instead of going forward, they have looked back, and even sunk below the standard of the first reformers. Such as will be the happy instruments to labor for a reformation in this degenerate age, must differ in their trials from the sons of the former morning, and will find them to be of a more severe and piercing kind: their's were from the world, and such as they might justly expect therefrom,—not exempt from false brethren; ours will chiefly arise from those under the same profession, clothed with the disguised spirit of the world, and that amongst some of the foremost rank (so called) in Society; and what if I say, (though my natural eyes may not see it,) that God will divide in Jacob and scatter in Israel before that reformation which He designs is brought about, in his Church."

A testimony of Stephen Grellet, recorded in 1805:—"I have been very sensible, during these weeks past, that the low state in which I find our Society, meeting after meeting, is owing to their having departed from that retiredness of spirit, and lowliness of mind, which characterized our former Friends, and the primitive Christians. They have retained indeed, to a certain degree, the outward profession, but too few continue in the life. What a neglect is mournfully prevailing in many families, to train them up in a religious life and conversation, consistently with our Christian profession; nevertheless the Lord has a precious remnant preserved in almost every place, to whom I feel nearly united. Through many baptisms, He has brought them and preserved them, and I have faith to believe that, though this people may be chastened, to purify them, they will not be forsaken; and from among the children, yea, from generations yet unborn, will arise such as will magnify the name of the Lord their Redeemer."

S. G. again wrote, in 1811, while in England:—"As I pass through the country, my mind is frequently brought under solemn contemplation, whilst beholding the abodes of some of our primitive Friends, valiant for the truth and testimony of Jesus; and the places also where many of them suffered greatly for their faithfulness in the support of their Christian principles. Many of their descendants, both in America and this land, now trample under foot, or set at naught these principles that were so dear to their ancestors. *Riches and grandeur have brought dimness over many;* yet there is here a precious seed, and my soul magnifies the Lord, in that I am permitted to visit it, and to suffer with it."

A prophetic testimony of Ann Jones, bearing date 1833:—"It seems to me that both you and we must suffer more than we have done, before we shall so humble ourselves before the Lord (as a people) as to know Him to arise and plead his own cause, eminently and gloriously. That He will do it, I can have no doubt, for my faith is unshaken that He will reserve and preserve to himself a living people, professing the ancient faith of the gospel as held by our primitive Friends, though scattering and desolation may come upon many. I believe the promise formerly made will be fulfilled, respecting this people: 'I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord.'"

Again writes the same in 1842:—"So far am I from believing that these things will lay waste the precious testimonies and standard of Truth, that I believe, however some who have seemed to be something may fall away, the eyes and spiritual understanding of others

will be opened to see further and more clearly into the mystery of iniquity that *now* worketh, and also in due time into the mystery of true godliness—the spirituality of the gospel dispensation."

Again, in 1843, she testifies:—"As a people we are too much in affinity with the world, loving and courting its favor and friendship, unwilling to be baptized into death, that so we may be raised from spiritual death by the power of Him who is the Resurrection and the Life, having the spiritual senses and faculties exercised by reason of use to discern both good and evil. Thus many who from their stations and standing in Society ought to be way-marks to others, are themselves partially blind, unwilling to see, and afraid to risk their reputation among men; so they 'err in vision and stumble in judgment.' But blessed be the name of Israel's Rock, we have still some clear-sighted ones remaining or raised up, to stand for the Truth in innocent boldness."

And again in 1846, about three months before her death, A. J. thus conveys:—"I cannot believe that the sufferings of the *faithful* few, will be in vain, as regards our poor, bewildered Society, and certainly not as regards themselves in the Divine sight. Notwithstanding the determination on the part of those who at present bear rule in many of the Yearly Meetings, to cry 'peace' to keep all quiet and preserve the 'harmony,' he who brought this vine out of Egypt and Babylon, spiritually, still hath regard to the living plant of his own right-hand planting, and will no doubt succor, defend, and preserve the stock alive in the root, though it may be for a time apparently trodden down by the wild boar of the forest.

"Ah! what a degenerate, backsliding, worldly-minded, worldly-blinded people we must have become, before the ancient Truth and testimonies given us to bear could be thus slighted, and turned from, and a counterfeit, plausible and specious enough in its outside appearance, substituted for the *real* thing. What is it, short of putting darkness for light, and light for darkness—thus to forsake the ancient standard, and substitute one in its stead that has not the Lord's stamp upon it. Sorrowful indeed is the reflection, that our Yearly Meeting, the first that was gathered, should be, (or its present leaders and rulers,) among the foremost to encourage that which has not its origin, its foundation, in the ever-blessed and unchangeable Truth; and yet, like other apostate churches, be willing to lay claim to the appellation of 'mother church.' Alas! for the day. Well may the mourners in Zion cry, 'Spare thy people, O Lord, and give not thine heritage to reproach.' Great are the efforts that are making with the busy, worldly-wise ones, to bind up, and heal, and cry 'peace.' They may be permitted for wise purposes, unseen, unknown to us, to prevail for a time, and the oppressed little ones, who have no strength of their own, may have to cry, 'Oh, Lord, how long?' but when He sees meet to take unto him his great power, and show himself strong for his oppressed people, this daubing with untempered mortar, and crying 'peace,' where there is no peace, will be seen to have been healing the hurt of the daughter of Zion slightly, deceitfully."

Lastly of this eminent handmaiden of her Lord, it is recorded, "that she was preserved clear and bright to the last, and the last words she was heard to utter were, (only twenty minutes before the close,) 'Bring the chalcedony and the precious stones.' She testified to several Friends who went to see her during the last ten days, her unshaken belief in, and cleaving to our ancient gospel principles and testimonies, and said that if ever she had done anything that was right in her life, it had been to uphold them, and to expose that which would mar them; that, nevertheless, she had nothing to boast of, and was sensible she was a very unprofitable servant, and had fallen very short of what she ought to have been, but her whole trust and confidence was in the love and mercy of God in Christ Jesus."

(To be continued.)

For "The Friend."

British Guiana.

(Concluded from page 155.)

Wild cattle, which have become naturalized in many parts of South America, were occasionally met with. "In passing Wararasararu ponds, we stopped for a short time to replenish our larder with ducks, and whilst there observed thirty wild cattle feeding at a distance. When we got some three hundred yards to leeward of them they observed us, and moved about uneasily. We then shouted to attract their attention, which it did, for they all started at a run towards us, keeping close together, and wheeling into line came to a stand within about one hundred yards of us. Knowing that tame cattle are sometimes fierce when at large, we argued that wild cattle ought to be very much fiercer. We therefore deemed it prudent to tree at once, and, selecting the largest tree about, swung ourselves gracefully, but swiftly, into its branches. The herd, not seeming inclined to advance nearer, worked more to leeward to scent us. They were full grown, well-conditioned animals, of uniform blackish-brown or light red colors. More than half of the lot were bulls, which tore up the ground with their fore hoofs in anything but a playful manner. I descended from my perch to get a nearer look at them, when a gust of wind bore down our scent to them, and in one instant they wheeled about in the greatest terror, making off at a pace that a savanna deer might envy. We could see more than a mile in the direction in which they went, to where a swell of land hid the country beyond, and this distance they cleared in an amazingly short space of time."

Among the vegetable curiosities of the country is the Water-with, to which reference is thus made:

"Not finding water on the mountain, we had to resort to that method of quenching thirst which is oftener spoken of than accomplished. I refer to the custom of procuring water from a vine called the Water-with. My men sought for and found a number of these vines, which had wound themselves round the stems of large trees. Cutting them off as high as they could reach, they severed them quickly lower down, obtaining portions of stems some five feet in length, and from three to six inches in diameter. Holding these vertically, the sap, which appeared to be nothing but pure, clear, cold water, ran quickly out, and was caught in a cup and drank. From one length of the largest size we obtained at least a pint of water."

"Upon the borders of the New River and main Corentyne, we met with large groves of Brazil-nut trees, and on the ground bene them obtained numbers of their nuts. I w fortunate enough to find some of the nut-ca containing nuts that had commenced to g minate, each nut sending out long roots fr one end and young plants from the oth The roots were all twisted and matted gether, quite filling up the cavities in the e around the nuts; yet the nut-case was ha and showed no signs of decay, so that it diffieult to say how the young plants f themselves. There is a small aperture whe the fruit-stalk was once attached, but in o one instance did I find a case in which one the young plants had found its way through this and sent forth leaves. It see to me that when this happens, one plant alo survives of the twelve or fifteen that co menced to grow, and that its matted ro gradually filling the nut case eventually bu it, when the plant is free to take root in t earth. The strong cover of the growing is a necessary protection to the young pla for without such it would be devoured by o of the host of animals that are ready to eat

I planted some of the sprouting nuts, out of their hard outer covering, on my w up river, but on returning found that th had all been dug up and eaten by rats or oth small vermin. I therefore had a lot plant in a box at our camp above King Frederi William IV. fall, on my first return to th spot, and placed on the stem of a small t cut off some five feet from the ground. this position they were free from the attac of small animals, and being covered with shelter of small palm leaves, thrived wond fully. These plants were subsequently se to Kew, where they arrived in a fine healt condition.

We found many nut-cases with holes cut them by caccouries, the marks of the gnawi teeth of those animals being plainly show My men used to open them by chopping their ends with a cutlass, which, owing their hardness, was no easy operation. T quatas, or large black spider monkeys, spe a good deal of their time in trying to op them by beating them against the branc of trees, or on hard logs upon the groun and as we passed a grove of Brazil-nut tr it was amusing to hear the hammering sou produced by these fellows at their self-impo tasks. Where a single monkey was thus e ployed the blows were most laughably 'f and far between,' and the creature show its true indolent character by the slow w in which it performed its work, resting fo few minutes between every blow. It a showed an amount of perseverance, howev that one would not look for in a monkey, a a knowledge that it would eventually rea reward for its hard labor.

On one occasion, during our journey fr the New River to the Upper Essequebo, got quiety amongst a lot of the nut break and secured a nut-case which one in its hu had left upon a log, and which was w smooth by the friction of the monkey's han This had evidently been pounded for a len of time, but showed no signs of cracking. natural aperture was large enough to al the monkey's finger to touch the ends of nuts inside, which were picked and worn its nails. Near the same place we saw a n case split in two, on the flat surface of a la granite rock, that had evidently been bro by a monkey, for there were no Brazil-

s, from which it could have fallen, over-
ging the spot."
mong the notices of the insect tribes which
recorded by C. B. Brown, there is a curi-
instance of that attraction which some-
es brings into close proximity animals of
r different character and organization.
says:
The long and barrel-like nests of a wasp,
ed the boraserie, were frequently seen sus-
ded from the branches of trees. As a rule,
r form was that of a long truncated cone
bout eighteen inches in diameter and three
in length. Portions of the sides of these
s were covered with wasps, probably
ng ones sunning themselves. It was im-
sible to go near enough to one to get a
d look at it, for its inhabitants did not
e their name, but were very waspish. The
ps were of a dark color, with brown ab-
ens, and stung [severely], as I found to
cost when examining some rocks one day,
er a tree in which a nest was suspended
east fifty feet up.
'here was always a large spindle-shaped
s' nest attached to a branch close to these
ps' nests. The ants inhabiting them are
bably the small amber-colored kind so
uently met with, which when touched
t such a disagreeable resinous smell.
What feelings the two kinds of insects can
e in common, that they should live to-
her in harmony, it is hard to understand,
ess it be that they mutually protect each
er.
This social group requires the mention of a
d party to make it complete, and this is
other than the yellow-backed mocking
l (*Cassicus persicus.*) Around and almost
ching the habitation of the wasps are the
g hanging nests of these birds, in and out
which, during the breeding season, their
ners go with impunity. The wasps, by
ir presence, no doubt, protect the young
l eggs of the bird from the attacks of
nkeys, but of what service the bird is to
insect is not so easily understood. It
ms strange that the wasps should tolerate
presence of such busy, noisy, chattering
ghbors."
At one place on the Aramatau when watch-
great columns of yackaman ants hunting,
ompanied as usual by numbers of little
ds, I observed that the latter did not touch
ingle ant, but had splendid feeding on the
ects that flew up from the ground as their
advanced, which they caught on the wing,
as they alighted on tree limbs. These
ds were small, and of four or five different
ds. They kept hopping from twig to twig
r the advancing ant columns, chirping and
ging merrily.
As the ants marched along it was amusing
see the grasshoppers, crickets, small cock-
ches, &c., scuttling along in a most agitated
te, evidently fully aware of the approach
the ants, a yard or so behind them. They
ted out from under the dead leaves in num-
s, and in many instances seemed too fright-
d to look whither they were going. Thus
y frequently hopped the wrong way and
into the middle of the column of their
mies. What the ants did not get the birds
ured, so between them they cleared out
ir victims over a large area.
The main column of this lot, composed of
sely-packed ants, was two feet in width
l of unknown length."

For "The Friend."

What the Church Needs.

One of the correspondents of *The British Friend* in the number for the 12th month, after speaking of certain tests by which to judge the true state of a meeting, says:

"When a church is felt to be weak and languid a crowd of reformers arise proposing as many remedies for the condition deplored. We need enthusiasm, will some say; we need zeal, others; or, again, young workers, committees, a change of organization, better meetings for discipline, advances on the part of the elders, &c., &c. Less of some things and more of others that we allow are suggested in confusion—some of the ideas being worthy of attention, but *none adapted to remedy the evil.* They are most of them far too trivial in comparison to at all meet the needs of the case. Thus, I once heard seriously proposed as the *real* cure for a long-standing and disappointing lack of interest in certain meetings that the room should be filled with chairs instead of forms!

"Among others than Friends, and far too often among those called Friends also, the 'remedies' take a still wider range. Eager to learn the *causa mali tanti*, and see their churches flourish as they did at their rise, and as all churches always should, they seek the reason for their decline on human principles, by the efforts of analogy and of reason, instead of humbling themselves before God in repentance and beseeching Him to show them what is grieving his Spirit, what is the accursed thing that is causing Him to hide his face, and to endow them with his mighty power."

"The real *desideratum* of all churches in an unhealthy and feeble state (though this may be disguised and thought to be remedied in some by unnatural *i. e.*, not Divinely-inspired excitement) is *the Holy Spirit.* Though few will believe it, this is what they need. If they need any one thing as churches, it is the one thing needful—Christ Himself by the fulness and in the power of the Spirit. They feel the lack of power, and of love, and of a sound mind, and thus evince that they need the baptism of the Spirit. They want a Pentecost; but have not the simple, obedient, humble faith to seek and await it at God's hand. It would be taking a position of great dependence, and acknowledging all their good efforts to be vain, to consent to this, and until every possible suggestion has been tried they will not agree."

"A body of Christians—though, as Chrysostom says, but two in number—*if they have the Spirit* of Him for and in whom all religious concerns exist, are *a Church.* A body of professors, whatever called and however numerous, are not one *if wanting the Spirit* of Him who is the Head over all things to the Church. It is God who constitutes a Church, not man. That is to say, the presence and (implied) approval of his Spirit makes us a company, not less than as individuals, his people; not any compliance with, or adoption of, discipline or creed. There are large bodies, doubtless, in the world who have ceased to be, if they ever were, Churches of God—his *holy nation* and peculiar people on the earth; and there are little bands in parlors and upper rooms, sick chambers and barns, who are true Churches, entire though small. From all which let us learn the solemn lesson that we do not necessarily merit the name and blessed allotment of a Church of Christ because we were once such. Our light must continue to burn, and Christ must continue by his Spirit to preside and govern, as *the soul* must continue to look to and abide in Him, or we shall not be of Him, and shall, with all our lukewarm desires, efforts, and resolves, have but a 'name to live.' Israel did not remain God's (accepted) people after they had rejected Him in his messengers and in his Son. When a certain amount of wickedness and inconsistency had been allowed—and after a long-suffering God could not overlook *persistent* departures—the solemn warnings, most instructive for all professing to be God's people to weigh, went forth:—I am weary to bear [your religious acts] * * * yea, when ye make many prayers I will not hear * * it is iniquity, even the solemn meeting."

"The need being then the baptism of the Spirit, no lesser remedy will do—the most promising endeavors will fail until it is sought and won. If we bear this in mind, *we shall not be stumbled or discouraged at seeing these repeatedly fail*, and shall be able to offer right advice. We have enough mechanism—it is beautifully, sadly—complete, and only need the power to work it. This is all the churches need; but it includes all. The Holy Ghost is comparatively but little honored in this, his own dispensation."

The above extracts are commended to a writer in *The Christian Worker* who thinks "that what is *most* needed to build up the meeting," in the city where he resides, is "an active, earnest woman ministry—one or more" who shall be engaged not only in speaking, but in "visiting families, prisons, and the poor as well as the rich, taking part in all active work for reform in every direction."

J.

A True Incident.—When the Boston train came steaming into the depot the crowds rushed for seats.

As a band of recruits mounted the platform, they shouted back to their friends who had accompanied them to the train, the various slang phrases they could command, interspersed with an oath now and then. As the train moved off they pushed each other into the car, where many ladies were seated, including a Mrs. B. and her two boys.

Then the oaths came out thick and fast, each one evidently trying to outdo the others in profanity. Mrs. B. shuddered for herself and for her boys, for she could not bear to have their young minds contaminated by such language.

If the train had not been so crowded she would have looked for seats elsewhere, but under the circumstances she was compelled to remain where she was.

Finally, after this coarse jesting had continued for nearly an hour, a little girl, who with her mother sat in front of the party, stepped out timidly from her seat, and going up to the ringleader of the group, a young man whose countenance indicated considerable intelligence, she presented him with a small Bible.

She was a little, delicate-looking creature, only seven or eight years old, and as she laid the book in his hand she raised her soft eyes appealingly to his, but without saying a word went back to her seat.

The party could not have been more completely hushed if an angel had silenced them. Not another oath was heard, and scarcely a word was spoken by any of them during the remainder of the journey.

The young man who had received the book seemed particularly impressed. He got out of the car at the next station and purchased a paper of candy for his little friend, which he presented to her. He then stooped down and kissed her, and said that he should always keep the little Bible for her sake.

The little girl's mother afterwards told Mrs. B. that her child had been so troubled by the wickedness of those young men, that she could not rest until she had given her little Bible which she valued so highly herself.

Every one who witnessed it seemed to be affected by the little incident, which perhaps by the blessing of God, may have led to the conversion of at least one soul.

"A little child shall lead them."

—*Exchange.*

Tender Pleading Against Indulging in Worldly Amusements.

Providence, 7th of 11th mo. 1781.

My young friend,—My view in writing is to inform thee, that in the conversation I had with thee on the subject of thy going to dancing-school, I aimed at nothing but thy good, and to discharge my duty to thee in the sight of God, as to one whose welfare I desired, and thought I ought to endeavor to promote.

Think not hard of me, my friend; for the Lord knows I had no hardness in my heart toward thee, but sought thy good. I would not have thee shut thy heart against the gentle movings of that holy principle in thy own mind, which manifests what is right and what is wrong, and which justifies for doing the one, and reproves for the other; but stand open to its teachings and influence. And as thou findest this light to produce uneasiness in thee for dancing, and such like diversions, and misspent time, oh! yield to its operation; that so, by believing in the light, thou may become a child of the light, and of the everlasting day of God's salvation.

I can tell thee, it was no small cross to me to deny myself the gratification of dancing, and some other vain amusements of like nature. But when I did give them up, oh! the peace which flowed in my soul, as I travelled on in the way of self-denial! It was like the flowings of a gentle stream of joy unspeakable and full of glory. And the wish I have for thee, dear child, is that thou may witness in the secret of thy own soul, the flowings of the same celestial joy and consolation; which, if ever thou dost witness, thou wilt find it is in the way of the cross to thy natural inclinations; for the cross of Christ is the alone way to the crown of glory.

I know what I write, and therein have the sanction of the word of truth in my own experience, and also in the Scriptures. I am not speaking against dancing only. I wish thy redemption from all things that are contrary to the law of God, and his unerring witness in thy soul. And I am the more encouraged to this communication of counsel, from a belief I had, whilst thou wast with me, that thy heart was far from that state of hardness and insensibility, which I have discovered in some of thy age. I thought I perceived something tender in thee, that gave me to hope thou might come to know the Lord for thyself, and to thy own comfort, if nothing was suffered to divert thy mind from a due attention to that Grace of God which brings salvation, and which has appeared to thee, and will, if thou hearkens to it, teach thee to deny all ungodliness, and to live soberly and godly in thy day and generation. With desires that this may be thy happy experience, and that thou mayest receive these few lines as a token of unfeigned good-will, I bid thee farewell, and am thy friend,

JOB SCOTT.

The following lines were written by the late Joseph Kite, and published in "The Friend" thirty-seven years ago. The advice they contain may be useful to some of the present generation.

To ——— ———,

ON THE CLOSE OF THE YEAR 1843.

Come from thy cash and book accounts,
Debits and credits come;
Count not thy coffer's loved amounts,
By thrift so dearly won,—
Time—the stage-driver—is at hand
To bear thee to an unknown land!

Come, and look o'er the map, 'twill show
How perilous thy way;
There is no time to idle now,
Far spent with thee is day;
The evening shades are closing fast,
The vigor of thy life is past!

Come and recruit thy weary strength,
Ah, do not, dare not, wait;
The moment will arrive at length,—
May it not find thee late,—
When the shrill blast blown at thy door
Will tell all preparation's o'er!

Come, come!—here is the closing year;
A few short days,—and then
An endless one will swift appear,
To all the sons of men;
Then, in the Resurrection-book,
How will our final balance look?

Speed for thy journey!—have thy wealth
Thy silver, jewels, gold,—
Secure beyond the robber's stealth,
In bags that wax not old;—
Deposit riches in the skies,
The heart is where the treasure lies!

Close thy old books—and open now
A journal to be read,
When an assembled world shall bow,
And hear the sentence said,
"Well done!"—oh list the rapturous flow!
"Depart ye!"—hark! the wail of woe!

With the new year may we begin,
A new-born life to lead,
Leave all the hindering ways of sin,
And in that path proceed,
That leads to Zion's holy hill,
Where rapturous notes the ransomed thrill.

N. L., Twelfth mo. 1843.

Selected.

"Cast thy burden upon the Lord and He shall sustain thee."—Psalm lv. 22.

Hast thou a care whose pressure dread
Expels sweet slumber from thy bed?
To thy Redeemer take that care
And change anxiety to prayer.

Hast thou a hope with which thy heart
Would almost feel it death to part?
Entreat thy God that hope to crown,
Or give thee strength to lay it down.

Hast thou a friend whose image dear
May prove an idol worshipped here?
Implore the Lord that nought may be
A shadow between Heaven and thee.

Whate'er the care that breaks thy rest,
Whate'er the wish which swells thy breast,
Spread before God that wish, that care,
And change anxiety to prayer.

Selected.

SOMEBODY'S MOTHER.

The woman was old, and ragged, and gray,
And bent with the chill of the winter's day;
The street was wet with the winter's snow,
And the woman's feet were aged and slow.

She stood at a crossing and waited long,
Alone, uncared for, amid the throng
Of human beings that passed her by,
Nor heeded the glance of her anxious eye.

Down the street with a laugh and a shout,
Glad in the freedom of "school let out,"
Came the boys like a flock of sheep,
Hailing the snow piled white and deep.

Past the old woman, so old and gray,
Hastened the children on their way;
Nor offered a helping hand to her,
So meek, so timid, afraid to stir,

Lest the carriage wheels, or the horses' feet,
Should crowd her down in the slippery street.
At last came out of the merry troop,
The gayest laddie of the group.

He paused beside her, and whispered low,
"I'll help you across, if you want to go."
Her aged hand on his strong young arm
She placed, and so, without hurt or harm,

He guided the trembling feet along,
Proud that his own were firm and strong;
Then back again to his friends he went,
His young heart happy and well content.

"She's somebody's mother, boys, you know,
For all she is aged, and poor, and slow;
And I hope some fellow will lend a hand
To help my mother, you understand,
If ever she is poor, and old, and gray,
When her own dear boy is far away."

And "Somebody's Mother" bowed low her head
In her home that night, and the prayer she said
Was, "God, be kind to the noble boy,
Who is somebody's son, and pride and joy."

Exaggerations.—One morning, as we sat a our breakfast table, the conversation turne on strict truthfulness of statement, and as th discussion grew more and more lively it wa finally proposed by one member of the famil that we should all pledge ourselves to th sternest veracity of speech for that day, an see what would come of it. The motion wa seconded and carried unanimously, and, as first fruit of the resolve, we asked the on who had suggested it, "What made you s late at breakfast this morning?"

She hesitated, began with "Because couldn't—and then, true to her compact, saic "The truth is, I was lazy and didn't hurr or I might have been down long ago." Pr sently another one remarked that she ha been very cold, adding, "I never was so col in my life." An inquiring look caused th last speaker to modify this statement instantl with "Oh, I don't mean that, of course; I'v been much colder many times, and I don think it was so cold, after all."

A third remark, to the effect that "Mis So-and-so was the homeliest girl in the city was recalled as soon as made, the speake being compelled to own that Miss So-and-s was rather plain, instead of excessively homel

So it went on throughout the day, causin much merriment, which was good-natured accepted by the subjects, and giving rise t constant corrections in the interest of trut One thing become more and more surprisin however, to each of us, and that was th amount of cutting down which our carele statements demanded under this new rul More and more we realized the unconscio exaggeration of our daily speech, and the di tance between it and truth, and each one a

owledged at the close of the day that the son had been salutary as well as startling. Such a day may be of service in more ways an one, since it enforces good humor as well strict truthfulness.—*Intelligencer.*

For "The Friend"

tracts from the Diary and Letters of Ebenezer Worth.

(Continued from page 154.)

1865. 1st mo. 29th. I think we were vored with a good meeting, and have not joyed one more for a long time. It has forded encouragement. Since returning om the Indian Reservation I have expericed at times much weakness, almost to disuragement. There is none but One, can lp me, who knoweth all our weakness, and hat is best for us.

3rd mo. 7th. I attended Sadsbury Monthly eeting. I trust I may say I was favored to ve my mind gathered inward to the Great ead of the Church. Oh that I may be prerved from a desire to get honor of man, and om spiritual pride, and experience more of at state comparable to the clay in the hands the potter. I trust I felt for the welfare of e meeting and its individual members.

3rd mo. 8th. Attended our own Monthly eeting. Samuel Cope and Isaac Phillips ere absent on account of bodily indisposition. s instrumental helpers and burden-bearers ey were missed. I think I was some comrted with Divine Help, and it was a pretty mfortable meeting.

3rd mo. 9th. Under some discouragement attended Uwchlan Monthly Meeting. I was ereifully favored to have my mind, in some egree I trust, gathered inward, the first meetg pretty comfortable. I fear my want of ithfulness has caused great weakness.

3rd mo. 26th. I thought our meeting toay was a favored one—a solemn silence emed to spread over it. When thus assemed may we be livingly concerned to attend what we profess to come for, that our time d talents may be rightly employed. I think may say I enjoyed the meeting. May the essings of the Great Head of the Church be pon our Society and this country; may peace e again restored and feelings of love to the reat Head of the Church and love to each ther be the clothing of our spirits, and may e North and the South be united in Him, e True and Living Vine, and become fruitearing branches to the praise of his great nd excellent name. Oh the precious feeling f Christian love."

In the spring of 1865, a nephew was fatally ijured by the upsetting of a wagon, in reference to which he makes the following remarks nder date of 3rd mo. 28th: "It was a humling time, the family felt a great deal of nxiety. I felt much on his account; may it e a warning and prove a blessing to all the mily, myself and many others. The night efore the accident happened, I dreamed I as near when it took place, and felt as if I ad neglected something I ought to have done. he evening after the accident I felt as if I ught to talk to him (the nephew) which I id, fearing to neglect it. He talked very omfortably to the family the next morning; ent for some of his cousins and myself to bid s farewell; expressed a hope to meet us in Heaven if we lived as we ought in this world. t was an affecting time, which I hope will ot soon be forgotten. Oh the necessity of building on the right foundation, that we may have a safe resting place in the time of trouble; in the time of sore trial when no earthly power can support or preserve us, we feel the need of it. In unmerited mercy I have not been forsaken in the time of trouble. May I remember my former covenants.

4th mo. 14th. Attended the Meeting for Sufferings. The committee to assist our members that may be drafted made an interesting report. The draft was said to be stopped, which was grateful to my feelings and cheering to most persons.

15th. Attended the meeting of ministers and elders. It was a pretty comfortable meeting. The death of the President was reported this morning. Sorrowful news.

7th mo. 17th. I have felt some warnings to be prepared for the solemn change, and hope I may say have experienced help from Him who alone can help his people. Had a very comfortable meeting yesterday, which I desire may be remembered to the praise of my Divine Master, and if spared, my time and talents be more given up to serve Him; He is worthy to be loved and served by all.

23rd. This morning while sitting at the breakfast table, felt unwell and I trust, the uncertainty of time. Went to meeting somewhat humbled, and I trust in measure desirous to discharge my duty to my Divine Master; was mercifully favored and comforted. May I be more humble, watchful and grateful for his long-suffering and unmerited favors to me a poor sinner.

8th mo. 6th. Was blessed with a solemn comfortable meeting held in silence. I doubt not some felt that the Great Head of the Church ministered to them; several in attendance who were not members.

9th mo. 14th. Attended Arch St. Meeting for worship—I enjoyed it much. The meeting of the Indian Committee in the afternoon was an interesting one; may we seek a qualification to discharge the service required of us toward these poor people, that the Great Head of the Church may be honored thereby. Oh that they may be brought near to Him; numbered amongst his people, and be as fruitbearing branches to the praise of his great and excellent name.

9th mo. 15th. Attended Meeting for Sufferings; we were favored to get along with the business in harmony.

10th mo. 19th. I have reason in humility and thankfulness to record the unmerited mercy of my Divine Master that He has not cast me off, but that in great mercy He continues to enable me to feel of his good presence, which is an unspeakable favor. May I be more given up to serve Him in all that He may be pleased to require of me, that the praise may be to his great and excellent name who is forever worthy. I think I have been favored within the last month with many evidences of Divine regard, and have had some pretty close trials, which I have reason to look upon as blessings; may I be sufficiently thankful for his many unmerited favors, and be more fruitful of good.

10th mo. 22d. This has been a day of favor to me a poor sinner. I was at times somewhat tried in meeting with a drowsy feeling, but labored to strive against it, and I trust was in a degree favored with a qualification for prayer. Oh! the danger of lukewarmness.

(To be continued.)

Indian Affairs.

The Report of the Secretary of the Interior on Indian affairs contains the following paragraphs:

"Whatever troubles and perplexities the presence of the Indians among us may cause, every man who loves justice and who values the honor of the American name will admit that it is our solemn duty to leave nothing untried to prepare a better fate than extermination, and a better rule than that of brute force for the original occupants of the soil upon which so many millions of our people have grown prosperous and happy. That all the Indians on this northern continent have been savages, and that many of them are savages now is true; but it is also true that many tribes have risen to a promising degree of civilization, and there is no reason to doubt that the rest, if wisely guided, will be found capable of following their example."

"Of seventy-one Indian agencies, there are only eleven which have military posts in their immediate vicinity, and fourteen with a military force within one to three days' march. Of the 252,000 Indians in the United States there have been since the pacification of the Sioux at no time more than a few hundred in hostile conflict with the whites. Neither does it appear that such partial disturbances have been provoked by the absence or prevented by the presence of a military force. Of the four disturbances that have occurred within the last two years, three broke out in the immediate presence of such a military force, and only one without it. At this moment a band of less than eight hundred Utes, and another of about one hundred and fifty Indian marauders in New Mexico, in all less than one thousand of an Indian population of a quarter of a million, are causing serious trouble. In fact, the number of white desperadoes who were within the last twelve months banded together in New Mexico for murder and rapine was larger than that of the Indians recently on the war path near the southern part of the Territory."

Proud of his Work.—During a discussion of the temperance question in the Canadian Parliament, Ford, a member from Queen's County, referred to the case of one who had not long before been laid in a pauper's grave, as "a temperance lecture in a nut-shell."

The member from Halifax immediately arose, and stated that he was a liquor-seller, and that the business was just as honorable and legitimate as a carriage-builder's.

This remark called up Ford again, who said: "I build carriages; and when I turn out a fine wagon, and point to it rolling along the street, I say, 'That is my work.' I would ask the honorable member from Halifax if he is proud of his work, as he sees it rolling along the street?"

There was no answer to this question.—*The Safeguard.*

Though the Lord's tender mercies are over all his works, we cannot expect preservation without watchfulness and prayer, walking in lowliness of mind before Him. All self-sufficiency, and relying on past attainments, must be relinquished, and a willingness lived in to be emptied and stripped, by Him who knows our infirmities, and what baptisms and reductions are needful for our refinement and growth in Divine Grace.—*Wm. Evans.*

Jacob Schoonerhoven on Sanctification.

"It is forty years," said he, "since my brother Theodore and myself experienced religion. Soon after our conversion he professed sanctification, and urged me to seek for it. I considered the subject. Theodore, after being sanctified, was more forward, more confident, but no more disinterested. He was greedy of gain, and shrewd in speculation, taking advantage of his keen perception to amass wealth; having his constitutional selfishness still strong, still blinding his judgment, and causing him to think he ought to be favored with all good fortune; men ought to work for him cheap; he ought to receive higher wages than others for public service or mechanical labor; what he sells ought to bring a higher price; what he buys ought to be got for little. My brother has never scrupled to buy property at a low price, which he knew was about to rise in value, and to sell at a high price that which was about to fall; he has not scrupled to buy as cheap as possible, young animals of great promise, from men who knew not their value, and to shift off young animals of no promise to men who knew not their worthlessness. All this, he said, was according to law, upheld by public sentiment, and agreeable to his conscience. I considered the subject of sanctification in the light of loving God with all my heart, and loving my neighbor as myself—not so much a work of the emotions as of the judgment—a work not of one moment but of a life-time; agreement, union, and harmony with God; self lost in humanity; self lost in God; living for the honor of God and for human welfare, at all times, seven days in a week, three hundred and sixty-five in a year; in all places, at home and abroad; in the sanctuary, at the mill or at the market; in all business; laboring, buying, or selling.

"I went into the woods and prayed for sanctification, when the Lord said, 'Jacob, dost thou love my will, my law, and my government with all thy heart?' I said, 'I do, Lord;' and the Lord said: 'Dost thou love thy neighbor as thyself?' I answered, 'I do, Lord.' The Lord said: 'Very well, and now, Jacob, prove thy word in thy life.' A week after this I took down a book on military science, and was reading, having a great ambition for martial fame. The Lord said: 'Jacob, remember thy word.' I saw my ambition was self; I dropped the book and never took it up again. I had made an arrangement to join a lodge of Masons, was on my way, riding fast, when the Lord said: 'Jacob, remember thy word.' I saw that my desire to be a Mason was self; I turned and rode home. I had coveted two colts which I knew would become horses of great value. They were rough and lean, and the owner, not knowing their value, would sell them low. I was on my way to buy them. The Lord said: 'Jacob, remember thy word.' I saw I was not loving my neighbor as myself; I went on, and said: 'Peter, keep your colts; they will make the most valuable horses among all I know.' Peter said, 'I did not think them valuable; but I believe you, for you and your brother know more about horses than any men I ever saw; I would give a thousand dollars for your knowledge. But now, — Schoonerhoven, the fact is, I must sell them to save my house and land, which is mortgaged.' 'I will lend you the money,' I said, 'to save your house; keep your colts.' He did keep them, and finally sold them for five hundred dollars.

"A man came to me to buy some city lots. I was about to take the price he offered, when the Lord said, 'Jacob, remember thy word.' I said, '— Broderick, I cannot in conscience sell you those lots; that part of the city must fail in a few years.' It did fail, and I turned those lots into a farm.

"Thus my sanctification went on. These lessons were never forgotten; self was banished from my buying and selling; the quick discernment of the value of property, and the foresight of coming changes which the Creator had given me, I no more used for mine own increase and wealth. It was evident to me that no man could gain wealth by speculation, and yet love his neighbor as himself. I have instructed hundreds of the honest, industrious poor, and kept them from the gins of speculators. My eye was single, my light increased, and my knowledge of right and wrong; of justice and humanity; my perception became keen to understand what was consistent with loving my neighbor as myself, to understand what it was to do to others as I would be done by.

"One morning I was awakened by the Lord, 'Jacob, arise and be sanctified. Remember thy word.' I arose, and coming from my lodging room I met a committee of three, informing me that for the part I took in an anti-slavery meeting, I must recant, or come to trial. I remembered my word, stood by my trial, and was excluded. To be separated from the church of my early choice, tore my heart. The Lord said: 'Jacob, lovest thou me more than these?' I answered, 'Yea, Lord, I love thee more than all.' The cause of temperance long before cost me a similar trial.

"I had from early life set apart all of my income, above the plain support of my family, for charity, and with much prayer sought for the most needy. I had passed a day under the clear impression that a sore trial was coming. At evening I stopped in my barn and cried: 'Speak, Lord, for thy servant heareth.' The Lord said, 'Jacob, art thou ready to be sanctified in the loss of all?' I said, 'Yea, Lord, take all. Thou gavest, and if thou takest away; blessed be thy name.'

"I answered a rap by stepping to the door. Three fugitive slaves, a mother and two daughters, were there. The mother mournfully said, 'Will you send us back?' And the Lord said, 'Jacob, wilt thou obey my laws or the laws of man?' I answered, 'I will obey thy laws, Lord.' 'Come in,' I said. I landed them in Canada. I went to jail, and lost all—house, land, herd, and flock. I have gathered a little by hard work in old age. This little cottage is mine, with a few acres of land. My God is reconciled, my peace is like a river, and my treasure in heaven."

"I believe, Bro. Schoonerhoven, that you do not profess sanctification. I never heard you speak of it."

"I never speak of it," said Jacob; "the word has become a term of reproach. Selfish, wilful, proud men make high professions of sanctification. My brother Theodore is often referred to as a model sanctified man. He has amassed a fortune of a hundred thousand dollars by speculation, has always sought popular favor and civil office; has ever remained pro-slavery, opposed to the Maine law, and has gone with the most profane and debauched political party. The judge, by whos decision I was stripped of all my possession professed sanctification. I deem it my dut to make no noisy professions. We shoul however, be sanctified every day in all ou volitions, motives, purposes, and designs; i our affections, in our temper and spirit; an in all our business transactions. All other sanc tification is mere emotion, excitement, an enthusiasm; and is consistent with selfish ness, cruel oppression, and grinding the face of the poor."—*Wesleyan Methodist Magazin*

Learn a Trade.—I never look at my ol steel composing rule that I do not bless my self that, while my strength lasts, I am no at the mercy of the world. If my pen is no wanted, I can go back to the type case and b sure to find work, for I learned the printer trade thoroughly—newspaper-work, job-worl book-work, and press-work. I am glad I hav so good a trade. It is a rock upon which th possessor can stand firmly. There is healt and vigor for both body and mind in an hones trade. It is the strongest and surest part of self-made man. Go from the academy to th printing-office or the artisan's bench, or if yo please to the farm—for, to be sure, good farm ing is a trade, and a grand one at that. La thus a sure foundation, and, after that, branc off into whatever profession you please.

You have heard, perhaps, of the clerk wh had faithfully served Stephen Girard fro boyhood to manhood. On the twenty-fir anniversary of his birthday he went to h master and told him his time was up, and h certainly expected important promotion i the merchant's service. But Stephen Girar said to him: "Very well; now go and lear a trade."

"What trade, sir!"

"Good barrels and butts must be in deman while you live. Go and learn the cooper trade, and when you have made a perfect ba rel bring it to me."

The young man went away and learned th trade, and in time brought his old master splendid barrel of his own make. Girard e amined it, and gave the maker $2,000 for i and then said to him:

"Now I want you in my counting-room but henceforth you will not be dependent upo the whim of Stephen Girard. Let what wi come, you have a good trade always in r serve."

The young man saw the wisdom, and u derstood.

Years ago, when the middle-aged men of t day were boys, Horace Greeley wrote:

"It is a great source of consolation to u that when the public shall be tired of us as a editor, we can make a satisfactory livelihoo at setting type or farming; so that, while o strength lasts, ten thousand blockheads, ta ing offence at some article they do not unde stand, could not drive us into the poor-house —*Exchange.*

Be it thy unremitted solicitude of mind witness communion with the God who giv thee life, breath and being. This cannot fully known but through the wrestlings the seed, in the silence of all flesh; ever roving thought and idle imagination bein subjected to the obedience of the cross Christ. Then, when this is known, "Spri up, O well; sing ye unto it," will be unde stood by thy poor (and otherwise miserabl

ul. If thou wilt reign with Christ, thou ust suffer with Him. No cross, no crown, e words of truth and righteousness.

Be not ashamed of the heart-tendering work Him who is, at times, drawing near thee thy refinement. Bear his reproach. Go th Him to the cross, to Pilate, and the rld. Die with Him to every other satis- tion, than what arises from union and com- nion with Him who was made perfect ough sufferings. This is close doctrine, t I can testify it leads to joys unspeakable at the world knows not of; to a foretaste this life of those rivers of pleasure, which at God's right hand.—*J. Scott.*

A Sound Legal Opinion.—An honest farmer e called upon a celebrated lawyer, and told a he wanted an opinion. He had heard a at deal about the value of a lawyer's opin- s, and how a great many people went to an opinion, and John, who had never had, was likely to have, a lawsuit or other iculty for a lawyer to help him from, ught he would have an "opinion." "Well, n, what can I do to help you?" said the yer, when John in his turn was shown o the room. "Why, sir," replied John, "I pened to be in town, and having nothing do, I thought I would come and get an nion on the matter." "State your case, Smith. What's wrong?" "O, nothing. in't got no lawsuit; I only want to get one your opinions; they say they are very uable." "But, — Smith, about what?" , any thing, sir; take your pick and choice!" e lawyer, perceiving the notions of his nt on the matter in hand, took a pen, and ting a few words, folded them up and ded them to John, who carefully placed m in his pocket. "What's to pay, sir?" our and sixpence." When John returned ne the next morning, he found his wife, o took the lead in his business affairs, iously discussing with his chief farm serv- the propriety of getting in a large quan- of oats on that day, which had been cut the day previous, or of undertaking some er labor. John was appealed to to settle question, but he could not decide. At gth he said, "I'll tell you what, Polly; I've n to a lawyer, and got an opinion that cost four and sixpence. There it is; it's a yer's writing, and I can't make head or out of it." Polly, who was something of cholar, opened the paper and read as fol- s: "Never put off till to-morrow what can lone to day." "Enough said!" cried John, em oats must be got in." And they were t in," and the same night such a storm e on as otherwise would have ruined them rely. John often afterward consulted the ion, and acted upon it; and as long as he d entertained a high estimate of lawyers' ions.—*Late Paper.*

his is my testimony, that none can enjoy peace, but as they witness the name of Lord exalted in their hearts above every g; above gold and silver, house and land, and children, and self-reputation; yea, ve all heavenly names as well as earthly; every thought and imagination brought n and subjected to it. There is no other e given under heaven whereby man can aved from their enemies within, which are r greatest enemies, but as they witness name of the Lord exalted in them; even his name who said, "I am the light of the world." This light showeth unto man his enemies, and not only so, but destroyeth them with the breath of his mouth, and the bright- ness of his coming. Power is in his name; the light, which makes all things manifest, to destroy and expel all that is contrary to it, and redeem mankind from under the power of it. This, a remnant, are living witnesses of in this day, and are ready in love and good- will, to tell their neighbors, countrymen and acquaintance, what the name of the Lord, through their loving of it, hath done for their souls; that they may be persuaded to embrace it, and come to experience the like great sal- vation.

What then remaineth; but that all that have received this knowledge, do walk an- swerable to it; and that all in whom this light shineth, abide in it, and love it; so a vain thought cannot arise, nor an idle word be spoken, nor an evil deed be done, but they are judged and condemned by it.

This light that judgeth every appearance of evil, is a day of judgment, wherein men give an account for every idle word they speak.—*William Shewen.*

Selected.

The same Divine principle [of light and life] which led me out of the forms and cere- monies to worship the Father in spirit and in Truth, also led me by its secret teachings into a straight and narrow way, as to all superfluities in dress and address; and know- ing in whom I had believed, the same hath preserved me in it to this day, and I trust will do so to the end, as there is no variable- ness with Him. Simplicity of dress and ad- dress is becoming a humble follower of a crucified Saviour, whose garments or vesture was so unlike the fashions of that day, that they cast lots for it as a curiosity, for it was without seam. There is a cross to many among us in these things, as the practice of them declares to the beholders whose disci- ples we profess to be; and although all power in heaven and earth is given unto Him, yet, because the world in their foolish vain hearts despise the wisdom of God in these things, intended to crucify us to the spirit of the world, and the pomps and vanities of it, they are ashamed of the cross, and would rather enjoy the pleasures of a sinful world, which are only for a season, than to suffer affliction with the people of God in the scoffings of the world. * * * The change in my dress was a great cross, as I was always given to fashionable dresses, and at this time had sundry suits of apparel of this sort. I felt a solemn covering to come over my spirit early one morning, whilst in bed, which drew me into deep silence and attention, when I felt it required of me to conform to the simple appearance of Christ's followers; his garment was all of a piece, so ought mine to be, of a piece with my speech, my life and conversa- tion. This felt to me a severe stroke; no shelter was now left for me, but I must appear as a fool to the world, my speech and then my garments would betray me that I had been with Christ, and professed myself to be one of his disciples. I wept bitterly, and pleaded the cross it would be to me before my friends and acquaintances, with the loss it would be to me in my present clothes; but all was silence to my complaints, and the leaven work- ed in the lump till the whole man was leavened into submission, and then I ran the way of his commandments with joy and alacrity of heart, so much so that I have heard in pass- ing some people say they would give their oath I was a Quaker. Oh! saith my spirit, that all the family were so conspicuous, even in the outside, that they might be known thereby whose they are.—*Life of John Conran.*

Religious Items, &c.

Praying to Saints.—An exchange paper of the Roman Catholic persuasion contains seve- ral short prayers to the saints, so called, to which by Papal decrees special indulgences are attached. Two of these are to be addressed to the Virgin Mary. "O, Mary, who didn't come into this world free from stain, obtain of God for me that I may leave it without sin." "Sweet heart of Mary, be my salva- tion." Among those directed to her husband, is the following: "Remember, O most pure spouse of the blessed Virgin Mary, my sweet protector, St. Joseph! that no one ever had recourse to thy protection or implored thy aid without obtaining relief. Confiding there- fore in thy goodness, I come before thee and humbly supplicate thee. Oh, despise not my petitions foster-father of the Redeemer, but graciously receive them!"

Such appeals are very inconsistent with many declarations of Scripture, such as the passages, "I, even I, am the Lord; and be- side me there is no Saviour." "Look unto me, and be ye saved all the ends of the earth; for I am God, and there is none else;" "Unto me every knee shall bow;" "I the Lord am thy Saviour, and thy Redeemer the mighty one of Jacob;" "I am the Lord thy God * * there is no Saviour besides me." Highly favored as she was, Mary felt her own de- pendence, for she said to her cousin Elizabeth, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." The prophet Ezekiel says, "Though Noah, Daniel, and Job were in [the land], as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness." The Lord Jesus Christ is the only Mediator and Inter- cessor with the Father, and vain indeed are all appeals to men or angels for preservation from sin or forgiveness for its commission.

Great is the advantage of faithful obedience; it sweetens every cup, and speaks peace to the soul.

THE FRIEND.

FIRST MONTH 3, 1880.

The Christian Standard, a Methodist journal of this city, in an editorial article in its issue of 12th mo. 27th, 1879, speaks of what it terms a "spiritual reviving" in the Society of Friends, especially in the West and South; and says:

"Their manner of operation is being entirely changed in some respects. Some months ago we were permitted to spend several days in a series of special services in a Friends' Meet- ing House in the West, and singing and prayer and praise after the most excitable and inspiring camp-meeting type frequently prevailed. Recently at a Yearly Meeting in Kansas a state of things was manifested which

looked like an old-fashioned Methodist Quarterly Meeting. The influence has spread widely and it is still spreading. It is to some of us occasion of profound thanksgiving to our Heavenly Father, that the National Camp Meetings have been the means of inspiring some of the most prominent leaders in this wonderful uplift. We could give a long list of names of the most prominent religious workers of the society referred to, who came into the enjoyment of full salvation at our National Camp Meetings."

We call attention to these remarks as additional evidence to those who have doubted as to the reality and extent of the changes which have been introduced into some parts of our Society. We trust every true Friend can rejoice in every *true* "revival" of religious zeal that comes to their notice; and that their hearts would be filled with thankfulness to see the members of our Society everywhere, filled with that self-sacrificing devotion to the cause of Christ which animated so many of our early members. But there are many among them who do not believe, that the reality and depth of such "revival" is to be proved or measured by the prevalence of "the most excitable and inspiring Camp-Meeting type" of "singing and prayer and praise." While they may give credit to those who engage in these excited scenes, for a measure of sincerity and honesty of purpose, they mourn over a change which they indicate, not merely in "manner of operation," but also in the appreciation of our testimony to the nature of pure spiritual worship, and in the upholding of our belief as to the right exercise of Gospel ministry.

The expressions of Job Scott, written during a visit to the Southern States about 90 years ago, are applicable to the state of things now.

"Oh how hard it is for self to be still, and all flesh silent before the Lord till He arise and abilitate. Many Friends in our and this land, are so far from full reliance on the Lord, that they seem as if they thought the great cause would be deserted, and the testimony fall to the ground, if the arm of creaturely ability was not stretched out to support it, and scarce dare to wait for life and help Divine, lest it should be too long in coming."

"How my soul has been affected in beholding all societies too much clothed with the linsey-woolsey garment; a little smattering of Divine influence, and a great mixture of creaturely invention, activity and zeal. And yet alas, a right zeal is mournfully wanting. And too many that have seen the insufficiency of man, are settled in the other extreme, and instead of waiting with their lips in the dust for help, are sitting down at ease, caring too little for any of these things."

The Meeting for Sufferings of Philadelphia Yearly Meeting has recently issued an address to our fellow citizens on the use of Intoxicating Drinks, which may be had for gratuitous circulation at the Book Store, No. 304 Arch Street.

It is an octavo pamphlet of 16 pages, in which after a few preliminary remarks and statements, the general subject is treated under different heads—such as Medical Use of Alcohol, the Duty of the Christian Church, Prohibitory Legislation, The Public Press and Woman's Influence.

The Committee who are especially charged with the care of its distribution, have taken steps looking toward a wide distribution of this Appeal. The first edition of 5000 copies is about exhausted, and a second edition of we believe 10,000 copies has been ordered from the printer.

May a blessing accompany it!

SUMMARY OF EVENTS.

United States.—On the 23rd ult. the Philadelphia Gas Works registered 9,762,000 feet of gas, the largest consumption for any twenty-four hours for years, even exceeding the centennial year. On the same date of last year, the gas burned amounted to 9,224,000 feet.

From midnight on the 24th until 8 o'clock on the 25th, 1800 packages passed through the examiners hands at the post-office in this city, and many others passed without examination. The increase in this class of post-office material is stated to have nearly doubled within the past year.

The excitement in Maine over the action of the Governor and Council in reference to the recent election continues. An attempt was made in Bangor, on the 25th ult., to remove the arms and ammunition from the State Arsenal to the Adjutant-General's office in Augusta, but the trucks containing the arms were stopped in the street by a mob, and the mayor feeling he had not force to protect them, ordered them sent back to the arsenal. Morrill has written to the Governor, suggesting the trouble be submitted to the Supreme Court as umpire, and some hopes are entertained that the proposition will be adopted.

The Bayley hat factory, at Newburyport, was destroyed by a fire originating from spontaneous combustion among old cotton waste. The factory was running day and night to fill orders. The loss is estimated at upwards of $100,000. A destructive fire occurred in Boston on the night of the 28th ult., originating in Kendall & Co.'s paper warehouse, destroying that building, the publishing house of Houghton, Osgood & Co., and several other buildings, valued in all at $2,500,000.

Ouray, and the chiefs chosen to go to Washington, arrived at Los Pinos agency on the 23rd ult., with only part of the prisoners demanded. General Hatch refused to go unless all were given up, whereupon Ouray asked more time, and was given five days. Fears are entertained that the Utes will attack Hatch and his little band, unless Ouray can keep them quiet.

Commissioner General McCormick has published a list of all the expenditures on the part of the United States at the Paris Exposition, for transmission to Congress. Of the two congressional appropriations, amounting to $190,000, there is an unexpended balance of over $10,000.

Pleuro-pneumonia continues among the cattle in the neighborhood of Yonkers, N. Y.; several new cases have been reported within a few days.

Thirteen thousand bushels of peanuts are said to have been shipped on one day of last week from Petersburg, Va., to one northern port. The week's sale aggregated probably 20,000 bushels.

It is reported that Edison has now constructed a form of lamp which will render electricity available for light, under nearly all circumstances. It consists of a small piece of card-board, cut in shape of a horse-shoe, thoroughly charred and placed in a glass globe, from which the air has been removed. The cost of a lamp is said to be not over twenty-five cents, and the light from each equal to twelve candles.

The number of deaths in this city during the past week was 274, an increase of 13 over the previous week. Of this number 177 were adults and 97 children. The principal causes of death were, consumption, 44; convulsions, 11; debility, 12; diphtheria, 10; typhoid fever, 9; inflammation of the lungs, 25; old age, 14. The whole number of deaths during the year was 16,281, of whom 112 were between 90 and 100 years of age; 15 from 100 to 110, and 3 over 110 years.

Markets, &c.—The following were quotations on the 27th ult. U. S. bonds, sixes, 1881, registered, 104¼; coupon, 107¼; 5's, 103¼; 4½'s, 106¼; 4's, 1907, 104⅛.

Cotton.—Prices remain about the same as last quoted. Sales of middlings are reported at 12⅞ a 13⅜ cts. per. lb. for uplands and New Orleans.

Petroleum.—Crude, 7½ cts. in barrels, and standard white 8¼ cts. for export, and 9 a 9¼ cts. per gallon for home use.

Flour is dull. Sales of 1500 barrels, including Minnesota extra at $6.50 a $7; do. straight at $7.25; Penna. do., at $6.75 a $7.25; western do. at $7 a $7.75, and patent and other high grades at $7.75 a $8.50. Rye flour, is steady at $5.50 per barrel.

Grain.—Wheat is firmer and in better demand. S of 12,000 bushels, including western rejected, at $ a $1.47; red at $1.53 a $1.54; amber, $1.55. R unchanged. Corn is quiet, but prices rule steady. S of 15,000 bushels, including old mixed and yello 62 a 62½ cts., and new do. at 57 a 60 cts., including at 58½ a 59 cts., and steamer at 57½ a 58 cts. Oat dull. Sales of 6000 bushels, including stained, at a 48 cts., and white at 48 a 49 cts. The receipts to were as follows: 3020 barrels flour; 15,500 bush. wl 27,500 bush. corn; 7000 bush. oats; 5500 bush. ba

Hay and straw market for week ending 12th m 27th, 1879.—Loads of hay, 223; loads of straw Average price during the week.—Prime timothy, $ $1.10 per 100 pounds; mixed, 90 cts. a $1 per pounds; straw, $1.10 a $1.25 per 100 pounds.

Beef cattle.—The market for the week has active, and prices ½c. per lb. higher—250 head arr and sold at 3¼ a 6¼ cts. per lb., as to quality. Sh 4¼ a 5¾ cts. per lb. Hogs, 6¼ a 7½ cts. per lb.

Foreign.—A cable telegram from London on 27th ult., quoted U. S. bonds at 106⅛ for 5's, 109 4½'s, and 106 for the 4's. The tendency of stocks upwards, with the exception of gas shares, all of w declined heavily on account of the telegrams repo Edison's late success with the electric light. heaviest decline is said to have been $40 per share

An almost continuous fog was reported on the to have prevailed on the Thames for eighteen day casioning serious detention to shipping.

A portion of the bridge across the Frith of Fay blown down, while a train from Edinburgh to Du was passing, on the evening of the 29th. The gale so severe, that steamboats were unable to reach spot. The passengers are supposed to be all drow and are estimated from 150 to 200 in number.

A Paris dispatch to the *Times* states, that thous of persons crossed the river Seine on the ice o 25th ult.

In 137 classes of the 566, into which the Austr Exhibition at Sydney is divided, Germany shows n seven hundred exhibitors. There are no goods s which attract more attention, and it is claimed, musical instruments and gunpowder, to scientific paratus and manufacturing machinery, Germany's ductions are among the best. Some of their iron m factures equal best English makes.

A Mussulman priest has been sentenced to deat assisting to translate the Bible into the Turkish guage. The British Ambassador has demanded priest's release, and it is believed Germany will su the demand.

Recent eruptions of Vesuvius have somewhat al the appearance of the crater. There are now craters around the great cone, two small craters h recently opened, and blown off portions of the m tain which obstructed the issue of the lava. The rent is flowing slowly in a northeasterly direction is clearly visible from Naples to the naked eye.

WESTTOWN BOARDING SCHOOL.

The Committee who have charge of this Instit meet in Philadelphia on Sixth-day, 1st mo. 9th, at 10 A. M.

The Committee on Admissions meet at 9 A. M. the Committee on Instruction at 2.30 P. M.

WESTTOWN BOARDING SCHOOL.

Our friends Benjamin W. and Rebecca G. Pass having resigned their positions as Superintende Matron of Westtown Boarding School, Friend may feel drawn to engage in the important and r sible duties of superintending this Institution, a quested to communicate with either of the unders The present Superintendents desire to be relea 4th month next, or earlier.

William P. Townsend, West Chester, Pa.
John S. Comfort, Falsington, Bucks Co., P
Charles J. Allen, 304 Arch St., Philadelp
Elizabeth R. Evans, 322 Union St. "
Anna V. Edge, Downingtown, Pa.
Deborah Rhoads, Haddonfield, N. J.

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For "The Friend."

Camps in the Caribbees.

This is the title of a newly published book lating the observations and the incidents at befell the writer, Frederick A. Ober, who as sent out by the Smithsonian Institute to plore the natural history of the group of est Indian Islands called Lesser Antilles, hich form part of the chain of islets sepa- ting the Caribbean Sea from the broad At- ntic.

Many of these islands contain high moun- in peaks, and show signs of volcanic action. me of the craters still emit puffs of steam, d sulphurous fumes. Among them still ger some of the descendants of the old rib race—first made known to Europeans the voyages of Columbus. But these peo- e have quite laid aside the warlike habits hich made their ancestors a terror to the ore peaceful inhabitants of other islands; d are now peaceful subjects of the govern- ents under which they live.

Many of the explorations described in this ok were made on the island of Dominica, here Columbus first landed on his second yage. It is about 30 miles long by 11 oad. After Columbus' return home, he an- ered his queen's inquiry as to its appear- ce by crushing a sheet of paper in his hand d throwing it on the table, as giving the st idea he could of its "furrowed hills and ountains deeply cut and rent into ravines d hollowed into valleys."

Our author took possession of a little hut a small mountain hamlet, and made from ence excursions into the surrounding soli- des for the birds and others objects of which was in pursuit. Among the most numer- s of the birds were the Humming—of which ur species abounded on this island. In the pture of these and of various insects he was ch assisted by three of the young native ys, whom he had taken into his service. He us describes the method pursued by one of ese little hunters:

"First he goes to a tree called the moun- in palm, which replaces the cocoa palm in e mountains, the latter growing only along e coast. Beneath the tree are some fallen aves, fifteen feet in length; these he seizes d strips, leaving the mid-rib bare, a long, nder stem, tapering to a point. Upon this p he places a lump of bird-lime, to make which he had collected the inspissated juice of the bread-fruit, and chewed it to the consistency of soft wax. Scattered over the savanna are many clumps of flowering bushes, over whose crimson and snowy blossoms humming-birds are dashing, inserting their beaks in the honeyed corollas; after active forays, resting upon some bare twig, pruning and preening their feathers. Cautiously creeping toward a bush upon which one of these little beauties is resting, the hunter extends the palm-rib, with its treacherous coating of gum. The bird eyes it curiously, but fearlessly, as it approaches his resting-place, even pecking at it; but the next moment he is dangling helplessly, beating the air with buzzing wings in vain efforts to escape the clutches of that tenacious gum.

"The humming-birds brought me alive, I would place in a large gauze-covered box; but they seldom survived many days, notwithstanding great care. If exposed to the light, they kept up a constant fluttering until the muscles of their wings became so stiff they could not close them, and they expired with wings wide outstretched. Some of them would take their captivity quietly, and though flitting now and then to the front of the box when light was admitted, would sit upright upon the perch, giving an occasional chirp, and dressing their feathers as serenely as if in the open air. They would seem happy and cheerful; but the fact is, they are creatures of light and sunshine, and cannot exist without it. You may give them their favorite food of honey and insects, fresh flowers every day, with the morning dew yet dripping from them, and yet, despite your tenderest care, they will droop and die.

"It is touching to witness the death of one of these innocent beings. Though I have caused more than one to lose its life, I never did it without a pang, as though I were committing a great wrong. To shoot a bird at a distance, and have him fall at a distance without a struggle, is not the same as to see him die in your hand. To watch the feeble fluttering of the stiffening wings, the expiring glance of the fast-dimming eye, the painful pulsations of the gentle heart, the last quiver when all is over—ah! how often has my conscience reproached me when looking upon such a scene. Again and again I have almost resolved never to kill another bird, and only the thought that I was doing this work in the interest of science kept me to my purpose.

"The little crested sprite bears confinement less easily than the others, and rarely survives two or three days. Every morning I would introduce a bough of fragrant lime-blossoms, at which they would all dash instantly, diving into the flowers with great eagerness. Sugar dissolved in water, and diluted honey, was their favorite food, and they would sip it greedily. Holding them by their feet, I would place their beaks in a bottle of syrup, when they would rapidly eject their tongues and withdraw them, repeating this operation until satisfied. The long slender tube, at that time, looks like the tongue of a serpent, it is so deeply cleft, or bifurcated. They never displayed fear, but would readily alight on my finger and glance fearlessly up at me, watching an opportunity, however, for escape.

"In some of the islands, Martinique especially, the boys shoot the small birds with pellets of clay or hard, round seeds, through hollow canes lined with zinc or glass. They kill a great many in this way."

"Not for the collecting of specimens merely was my mission; I was to obtain all the information possible of the habits of the birds—of their *home* life. It was in this study of them in their forest retreats that I took keen delight, and considered the shooting of them as a necessary evil to procure their identification.

"In one of my daily rambles for this purpose, I entered a gloomy glen in the deep forest. Soon as my eyes became accustomed to the gloom, I espied a humming-bird dancing in the air. There was not a flower in sight, and he did not fly as when in pursuit of nectar-bearing flowers, but hovered more on suspended wing, darting sidewise, backward and forward, with the body in an almost erect position. If through the deep shade a sunbeam slanted athwart the glen, his throat gleamed like a ruby. Now, this fantastic dance was not for pleasure, but for food. I ascertained that at such times they are in pursuit of insects; have seen the insect swarms, and so long as there remain any in sight—and even long after they have disappeared from *my* view—the bird darts hither and thither, snapping them up with great rapidity. At such times he does not content himself with a sip here and there and then alight upon some twig or liane, as when gathering honey, but evidently considers the fleeting nature of the prey he is pursuing, and shoots from one hunting-ground to another till he has obtained his fill."

On one occasion while hunting in the forest for the Imperial Parrot, a very rare bird, which is found only on the Island of Dominica, and resting beneath a huge tree, concealed in a bower of orchids and hanging ferns, he says:

"Close at hand, within two feet of me, sat a tiny humming-bird on a downy nest, which was fastened upon a twig no larger than a pencil. During all my stay it had sat there, gazing upon the first object of human kind, probably, it had ever beheld. Fearlessly it glanced at me with its bright, black eyes, and curiously it followed my every motion with its shapely little head. Involuntarily I stretched forth my hand to touch it, but at once drew back for fear it might take alarm and fly away. A buzzing of wings attracted my attention, and I beheld the mate of the one on the nest, who darted at me with unmistakable fury, his

glittering crest erected, and anger shooting from his eyes. Verily! had this pigmy's body been in proportion to his heart, I should have been destroyed. Satisfied that he could not drive me away by darting at my eyes, he rested himself a moment upon a twig near the nest, where he was at once joined by the female, who seemed to endeavor by caresses to soothe his ruffled temper and to assure him that my intentions towards them were not evil. Touched to the heart by this exhibition of trust and love, I would not have harmed these little innocents for a fortune. Exposed for a moment, as the female left the nest, were two eggs, white as snow, diminutive as seed-pearls.

"For several hours I watched without even a sound to reward me, and during my stay those humming-birds watched with me, the male darting off upon frequent forays for insects and honey, the female snuggled cosily in her dainty nest. The little husband now looked upon me as an intruder, to be tolerated only upon sufferance, and at my slightest motion he would dive at my face; at which exhibition of bravery the little wife would twitter with delight and swell with pride."

(To be continued.)

For "The Friend."

The Spirit and the Scriptures.

We may have the Spirit without the Scriptures, and we may have the Scriptures without the Spirit; and we may have both in mutual corroboration and harmony. And such as thus have both are those of whom Paul speaks, who are, by faith and obedience, "made perfect, and thoroughly furnished unto all good works." Unless we have the Spirit to confirm and explain what we gather from the Scriptures, our preaching and praying will be lifeless and vain. If we have not the Spirit in our vocal exercises, the Scriptures, though ever so appropriately used, will be but a dead letter. What are the best of men without the Spirit but dead men? "The things of God knoweth no man, but by the Spirit of God." And "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned. The natural man or mere professor may carry out the form of godliness with scrupulous exactness, but if destitute of the spirit and power, what profit is it in the Church of God? The Scriptures are only profitable to such as come to the Spirit to guide and direct them. Was not the Holy Spirit before the Scriptures were written? Did it not enlighten and teach Noah, Job and others in that day? Did not the Spirit give forth the Scriptures? Are not the Scriptures as only a stream from the fountain? Can a stream rise higher than its fountain? Or can a stream be separated from the fountain and not dry up? We are commanded to try the spirits; but how can we, but by the Spirit of God? How did Peter try the spirits of Ananias and Sapphira? Was it by the Scriptures? Are the Scriptures a more sure word of prophecy than the Word of life and light from which they came? How can they be more sure than the prophetic Word itself? Is not the Holy Spirit now, as sure a light and guide to us, as it was to the saints of old before the Scriptures were written? Is not the grace of God as sufficient for us as it was for Paul? And was it not by the grace of God that Christ tasted death for every man? Is it not the grace of God that brings salvation to all who accept it whether the Holy Scriptures have ever reached them or not? Is it not in the name of the Lord Jesus, and by the Spirit of our God, that all the Lord's children are washed, and sanctified, and justified, whether they are blessed with the corroborating help of the Scriptures or not? Paul told Timothy, that the Scriptures were able to make him wise unto salvation, through faith that is in Christ Jesus; but we are no where told that they are able to save us. The disbelieving Jews thought they had eternal life in the Scriptures; but did Christ think so?

Apollos was an eloquent men, and mighty in the Scriptures, and being instructed in the way of the Lord, and fervent in spirit, he spoke and taught diligently the things of the Lord, and yet he knew not the baptism and teachings of the Holy Spirit—only the baptism of John. And did not the deluded Pharisees lay strong claim to the Scriptures; but why were they deluded? was it not because they placed more confidence in the letter than in the Spirit?

Now to the afflicted yet seeking ones, who are asking the way to Zion, let me, as a true friend, entreat you to not look too much to man, or to the teachings of fallible men for help, but humbly rely on the teachings of the Spirit, and by a diligent use of the Holy Scriptures as a secondary guide, press forward toward the crown immortal.

D. H.

Dublin, Ind., 12th mo. 25th, 1879.

When not to Talk.

Speech is one of the distinctive characteristics of humanity, and one of its most valuable possessions. It is the means through which thought becomes conscious of itself, and the body it assumes, in order to become apprehended by the world. It is the bridge by which we cross from our own individuality to that of another, carrying the knowledge, affection and sympathy which alone bind us together, and make society possible. Yet like all other good things it is abused. It is used in wrong ways, at wrong times, and too copiously, until silence, from being the emblem of vacuity and lifelessness, comes to be regarded rather as a token of wisdom, and is honored by the epithet—*golden*. There is no doubt that we all talk too much and too carelessly, with too little judgment, too little sympathy, too little charity. If there is one thing in which we all, and especially the young, need instruction, it is as to when and under what circumstances to choose silence rather than speech.

There are some things that should never be voiced. One of these is our own good qualities, or excellent performances. Nothing so quickly dims their brightness as to talk of them. As the young plants just set out need shading from the bright light of the sun, so our good deeds need shading from the blaze of public view, if they are to retain their fresh and healthy character. Yet how favorite a subject this seems to be! How often is the effort made to lead the conversation in that direction, and to find a suitable moment to recount some deed of courage or self-sacrifice, or some instance of our sagacity or good judgment, or at least to open the way for another to express the appreciation and praise which we so greatly covet. Yet how unwilling we should be to be discovered in this ruse to have such thoughts and plans laid open to the vi of those we thus entertain! No, the virt which is truly worthy of honor is silent abo itself; real excellence acts but talks not.

Another subject which claims silence rath than speech, is the faults, foibles, and m doings of our neighbors. How prolific we a upon these! How easily does language flo when we are passing along a piece of scand or retailing the gossip of the hour, or hinti at probable defects and flaws in Mr. A character, or attributing unworthy motives Mrs. B.'s actions! Such speech is like vitri thrown among our friends. It eats into th reputation, it kills their good name, it destro their happiness, and produces not one parti of counterbalancing good. It is an abuse language to put it to such uses. Silence indeed golden, when it throws a veil over t possible faults and errors of those with wh we mingle, and stops the current of detracti in its malignant course.

The gift of speech is desecrated also wh it is used to vent our miseries, small a great, upon those who are forced to listen us. Perhaps, of all its misuses, this is t most common. We have no moral right inflict a needless pain upon any one, and pain can be more needless than that caus by perpetual complaints. Are we too hot too cold, displeased with our dinner, or suff ing from the toothache? By all means l us take whatever measures promise reli and, if necessary, enlist sympathy to that e tent, but let that be the limit. Beyond t we have no right to distress others, and ma our presence a burden by a dismal detail our woes, which will aggravate rather th diminish them. The most serious illness, well as the most petty annoyance, can be s tained with more calmness and fortitude the reticence which refrains from wearyi people by tedious recitals. The sick chamb would not be the gloomy place it frequen becomes did the invalid or convalescent re lutely close his lips on this tempting subje So with mental troubles. Grief loses all dignity when it noisily obtrudes itself up our notice. Silence is its best refuge, and t sympathy which is silently expressed in loving look or a pressure of the hand is oft more welcome and consoling than any wo that can be uttered. As a rule, which w bear but few exceptions, we may safely s that painful experiences, whether physical mental, whether small or great, whether r or imaginary, should not be descanted It is better for ourselves, and kinder to othe to bear them silently as far as possible, a rather to express freely our pleasurable fe ings and cheerful views.

There are other times and seasons that w occur to every thoughtful person when to h one's peace is a virtue. Anger, passion, sentment and every emotion that needs s duing should be denied utterance. Silenc the weapon that conquers many a bad temp many a fit of passion, many an incipient qu rel. It disarms an unjust charge more quic than any refutation; it allays irritation quiets useless indignation. Let us then m it one of our chief endeavors to learn w *not* to talk. Speech is a blessing to all m kind, but most of all to those who have only the ability to use it wisely, but the g sense, discretion and self-control to abst from it where it can only encourage evil diminish happiness.—*Public Ledger.*

For "The Friend"

xtracts from the Diary and Letters of Ebenezer Worth.

(Continued from page 165.)

10th mo. 25th, 1865. Left home this morn-g with a comfortable evidence that it was quired of me, and a hope that I would be reserved. Attended Monthly Meeting at range St., Philadelphia, in which I was com-rted; dined at Joseph Scattergood's, and ft for New York about 20 minutes after one, rived there in time to get on the ferryboat cross the North River; took the steamboat r Albany; got there about daylight—the nnectious were very close—took the six clock train for Oneida, arrived there a little ter twelve, and hired a conveyance to the neida reservation. We stopped at Thomas ornelius'; Peter Doxtater and Daniel Sken-andoah came in to see us,* concluded to have e Indians invited to meet at their meeting-ouse this evening. This evening met the dians about seven; had a very satisfactory portunity with them. Joseph E. and my-lf went back to Thomas Cornelius' and staid er night—had a good bed, a comfortable ght's rest, and a good breakfast.

27th. Visited the Orchard settlement on e Oneida reservation; Thos. Cornelius took s in his two-horse wagon—his wife and son ent along; had a pretty satisfactory oppor-nity with them (the Indians), after which ey requested us to stand beside each other at all might have an opportunity of shaking ands with us to bid us farewell. They com-enced to sing a hymn (one perhaps adapted the occasion), after singing a short time, e women commenced passing out, one after nother, and took us by the hand as they assed us, the children followed, the men me last; they continued to sing until the st had bid us farewell. As the little children ave us their hands I felt a desire that the reat Head of the Church might bless them. hos. Cornelius brought us to Oneida; went Syracuse and hired a conveyance to the nondaga reservation.

29th. Attended a meeting with the old arty at the Council-house; in the afternoon meeting of the Methodist Indians. They ave two good meeting-houses; a white mis-onary officiated; I had rather been away mong the Indians. In the evening we visited hos. Skennandoah, his family came in and t with us, and we had an opportunity of iving them some good advice,—the evening as pleasantly spent,—his daughter Elizabeth a well educated young woman; returned to Vm. Hill's to lodge.

Second-day morning, after breakfast, went their council-house, there were perhaps welve chiefs in attendance besides a number f men and women. Sam George is the head hief of the Onondaga reservation. He ap-ears to be a smart shrewd man; had a pretty ood interpreter, and made an able speech in vor of holding their land in common; an ndian woman also made a pretty good speech n the subject of dividing their lands—there ere a number of speeches made. Took leave f the Indians; Wm. Hill brought us to Syra-use; staid over night, left half past 4, A. M., r Ogdensburg; crossed the St. Lawrence iver to Prescott; staid at Cornwall, Canada.

11th mo. 1st. Spent the day walking over he reservation; about one half of it is in Canada, the other in New York, in all about 1462 Indians. Staid over night at Mitchel Solomon's. Just before going to bed I felt unwell, seemed almost to lose my mind, felt as if I would hardly live until morning. I trust it had a humbling effect, may I be grateful for the blessing. Oh for humility and greater faithfulness.

2nd. Spent the morning at Mitchel Solomon's, he being a Catholic, went to his meeting. Jos. Elkinton, Jos. Seattergood and myself, took a walk on an elevated piece of ground and looked at the St. Lawrence. It is a large beautiful river, the water clear and well tasted, about one mile wide; it is difficult for boats to go up the rapids. Many of the St. Regis Indians on the Canada side are Roman Catholics; over the line in New York there are some Methodists; they have a reservation about four by six miles, and some islands, most of which is considered good land and pretty level; many of the Indians pretty good looking; I would think a good deal mixed with white blood. There are about 100 houses in their village, mostly frame, a Catholic meeting-house, custom-house, post-office and school-house, in the steeple they have three bells. Had an interesting council, a large number attended; they were much more kind and friendly than I had expected to find them; their kindness seemed to increase up to our parting. We left them with very friendly feelings, which was truly pleasant to me. Crossed the St. Lawrence to Cornwall; took supper at the Commercial, and went to the depot to wait the train on the Grand Trunk Railroad.

3rd. Breakfast at Coburg, Port Hope, on Lake Ontario. Last night spent pretty comfortably; may thanksgiving and praise be to the Great Head of the Church. Passed New Castle, Toronto, crossed the suspension bridge and got to John Mountpleasant's this evening: he is quite a wealthy Indian, lives in a fine house well furnished, and has a well educated Indian woman for his wife, a kind well-behaved woman. Attended two Indian meetings; had a pretty satisfactory opportunity with their speaker—he acknowledged the truth of what I said to him; had also a very satisfactory opportunity with John Mountpleasant.

11th mo. 6th. Left John's about 4 A. M., got to Acorn Station, about five miles from the Tonawanda reservation, hired a conveyance and went there. Charles Rich accompanied us; met with some chiefs; in an interview with them it was agreed to have a council this evening, after candle-light, with the Indian men and women. A large number met—we had a satisfactory opportunity with them—they expressed satisfaction with our visit; we were thankful for the favor. Returned to Acorn; staid at Charles Rich's; were very kindly entertained.

8th. Left for the Cattaraugus reservation, rode in a carriage to Alden, on railroad to Buffalo. Met Jos. Halfwhite and his wife—had a very satisfactory interview with them.

9th. Got to Asher Wright's; went to Newtown school, had a pretty satisfactory council, Dr. Wilson and Maris B. Pierce were interpreters; visited the school near the Council-house and returned to the Indian Court-house. The President and Councillors were holding court; made arrangements to have a council to-morrow; visited the Orphan Asylum, saw the children in school, which was quite interesting—some of them were pretty well advanced in their studies and were well dressed—looked over the house. F. Hall, Superintendent, with whom I had some acquaintance years ago, was very kind; lodged at Asher Wright's.

10th. Left for the Allegheny reservation; got to Salamanca about 9 A. M., started on foot, carrying our baggage, hired a team to bring us to Tunessassa; met with a number of Indians, had a comfortable opportunity with them, and got to Tunessassa about dark—Jos. Scattergood, Jos. Elkinton and Thos. Wistar got there earlier.

(To be continued.)

* He appears to have been accompanied in this visit y Jos. Elkinton, Thomas Wistar and Jos. Scattergood.

Remorse.—In 1838, I think it was, the city of Trenton, N. J., where I was then laboring, was much excited, at least in political circles, on receiving the intelligence from Washington, that Cilley, of the State of Maine, was killed in a duel by Graves. Both were members of Congress, and had nothing against each other. Graves had assumed the quarrel of the then editor of a New York paper. I said in a Trenton paper at the time, "that guilt and shame would pursue Graves till he was carried to the place of graves." I still live to recite the facts in justification of my prediction made forty years before.

A correspondent of the Portland *Argus*, writing a few years back, from Wisconsin, the home of Gen. Jones, who acted as a second in the Cilley duel, says: "Learning that I was from Maine, the General alluded to the affair, expressed his admiration for Cilley, and deep regret for the unhappy termination of the issue. Said that Graves died the victim of regrets and the most terrible horrors. Two years he passed in sleepless nights, with rooms lighted and watching friends, whom he was not willing should leave his presence. He consumed the hours of night in walking to and fro, in fits and starts, in moans, groans and tears, and in wild exclamations. At length, worn out with mental anguish, grief unmitigated, and wasting wakefulness, the unhappy man expired." It came to the general from the lips of a clergyman, his neighbor. And thus was avenged the manes of the murdered Cilley.

The law may not punish the guilty, though every effort be made, but there is a God who sees all, and retribution is sure to follow crime. "Justice and judgment are the habitation of his throne." "Though hand join in hand, the wicked shall not go unpunished." Murder and crime, though secret, will come to light. Men may prove themselves not guilty by false swearing, they may roll in wealth and deceive their cotemporaries, but God is behind the scenes, and will do right.—*A. Atwood, in Christian Standard.*

Knocking Away Props.—"See, father," said a lad who was walking with his father, "they are knocking away the props from under the bridge; what are they doing that for? Won't the bridge fall?"

"They are knocking them away," said the father, "that the timbers may rest more firmly upon the stone piers, which are now finished."

So God often takes away our earthly props that we may rest more firmly upon divine support. God sometimes takes away a man's health that he may rest upon Him for his daily bread. Before his health failed, though he perhaps repeated daily the words, "Give us this day our daily bread," he looked to his

own industry for that which he asked God for. That prop being taken away, he rests wholly upon God's providential bounty. He receives his bread; he receives it as a gift of God.

Selected.

ANOTHER YEAR.

"Why art thou cast down, oh my soul? and why art thou disquieted within me? Hope thou in God."—Psalm xlii. 11.

Another year:
The last lies dead behind thee,
The future from thy sight is hidden still;
But He who walks beside thee knows the ending,—
Be patient, then, my soul, to do his will.

Another year:
To tread life's path, not knowing
Where it shall lead thee, e'en from day to day;
But know, my soul, thy Father is beside thee,
To guide thee heavenward in his own best way.

Another year:
To gather sheaves for heaven,
From out the harvest fields so full and white;
To find some loving word to do for Jesus,
To lead some soul from darkness into light.

Another year:
Art weary of thy toiling?
Art longing to behold thy Saviour's face?
O faint not yet! behold, He stands beside thee
In all the fulness of his loving grace.

Another year:
He never will forsake thee,
Though clouds and darkness gather round thy way;
Be strong, for though temptation's power assail thee,
His grace shall be sufficient day by day.

Another year:
O doubt, my soul, no longer,—
Go forward, trusting in thy Saviour's grace,
So walking, that each day shall find thee nearer
That "Better Land," where thou shalt see his face.

Selected.

THE VALLEY OF SILENCE.

I walk down the valley of Silence,
Down the dim, voiceless valley alone,
And I hear not the sound of a footstep
Around me, but God's and my own;
And the hush of my heart is as holy
As bowers where angels have flown.

Long ago I was weary of voices
Whose music my soul could not win;
Long ago I was weary of noises
That fretted my soul with their din;
Long ago I was weary of places
Where I met but the human and sin.

I walked in the world with the worldly,
Yet I craved what the world never gave;
And I said: "In the world, each ideal—
That shines like a star on life's wave—
Is tossed on the shores of the real,
And sleeps like a dream in the grave."

And still did I pine for the perfect,
And still found the false with the true;
I sought, 'mid the human, for heaven,
And caught a mere glimpse of its blue;
And I sighed when the clouds of the mortal
Veiled even that glimpse from my view.

And I toiled on, heart-tired of the human,
And groaned 'mid the masses of men;
Till I knelt, long ago, at the altar,
And heard a voice call me. Since, then,
I walk down the valley of Silence,
That lies far beyond human ken.

Do you ask what I find in the Valley?
'T is my trysting-place with the Divine;
And I fell at the feet of the Holy,
And around me a voice said, "Be Mine!"
And then rose from the depth of my spirit
An echo, "My heart shall be Thine."

Do you ask how I live in the Valley?
I weep, and I dream, and I pray;
But my tears are as sweet as the dew-drops
That fall on the roses in May,
And my prayer, like perfume from censer,
Ascendeth to God night and day.

In the hush of the Valley of Silence
I hear all the songs that I sing,
And the notes float down the dim valley
Till each finds a word for a wing,
That to men, like the dove of the deluge,
The message of peace they may bring.

But far on the deep there are billows
That never shall break on the beach;
And I have heard songs in the silence
That never shall float into speech;
And I have had dreams in the Valley
Too lofty for language to reach.

And I have seen thoughts in the Valley,—
Ah, me! how my spirit was stirred,—
They wear holy veils on their faces,
Their footsteps can scarcely be heard;
They pass down the Valley like virgins,—
Too pure for the touch of a word.

Do you ask me the place of this Valley?
To hearts that are harrowed by care,
It lieth afar between mountains,
And God and his angels are there,—
One is the dark mountain of sorrow,
And one the bright mountain of prayer.

—*Ryan.*

Selected.

FIFTY YEARS AGO.

BY E. A. KINGSBURY.

Tall hollyhocks, and pinks, and rue,
And roses various, and violets grew,
With other fragrant herbs and flowers
In well-kept beds and rustic bowers.
At early dawn and dewy eve,
In snowy cap, with upturned sleeve,
In petticoat of homespun wool,
And short-gown trim, and clean, and cool,
Our grandmother would deftly dig
Around these plants, both small and big.
Their names and needs she seemed to know;
And this was fifty years ago.

Her checkered apron, full and long,
Was made of linen, good and strong.
Her neckerchief in many a fold
Lay o'er her bosom. All this told
The frugal housewife, nice and neat,
From crown of head to sole of feet.
And as she weeded, day by day,
And dug and pruned, a simple lay
Which to our memory is more dear
Than aught we since have chanced to hear
Of olden times, she warbled low.
And this was fifty years ago.

The house was large; and one back room
Contained a spinning-wheel and loom,
And cards for making rolls, and reel
That measured skeins, and little wheel
Where she would sit with linen thread
Between her fingers, while the tread
Of her light feet kept time meanwhile
With sweet tunes, tending to beguile
The busy hours. And at her feet
We loved to sit. 'Twas a great treat
To watch the fine thread come and go;
And this was fifty years ago.

The log behind the blazing fire,
The crane and hooks suspended higher,
The two brick ovens, one inside
The chimney jamb, was deep and wide
To hold the turkeys, puddings, pies,
For festal days; of smaller size,
The other stood outside the jamb,
And baked each week bread, beans and lamb,
The clean and nicely sanded floor,
The corner buffet with glass door
Displaying china; a rare show.
But this was fifty years ago.

Fifty long years! Within that time
We've wandered far from clime to clime,
Seen many a grand and stately thing;
But nothing such delight would bring
As one more look at that elm tree,
'Neath which our play-house used to be.
The old clock, straight and dark, and tall,
With burnished face and silver call,
Telling the hours that merrily
On swift-winged minutes flitted by,
Was prized most highly, you must know;
And this was fifty years ago.

Philadelphia, Pa.

For "The Friend."

Testimonies of Earlier and Later Date.

(Concluded from page 162.)

The following substance of a testimon given by Daniel Wheeler, was borne in Lo don Yearly Meeting of 1832, by Sarah (Lyne Grubb: "Her concern was, that we shou return to first principles; but her more esp cial warning was, that if there were not coming down from the heights to which mar have climbed, there were those amongst who might be compared to the golden vesse of the temple, such as had really stood t fire, and had not only been rightly filled, b employed of the Lord to communicate to t people, who would be permitted to be carri away captives to Babylon. That there w and is amongst us, a Babel now buildin whose top is intended to reach unto heave which must and will come down; that the is, (though not clearly seen by ourselves,) peeling and scattering amongst us, which clearly shown in the vision and light of t Lord; and that if we did not repent and r turn, we should be left very few in numbe But that the Lord would not leave himse without a people, &c. She spoke farther reference to some, who had been rightly gift to speak the word of the Lord as from t mouth of the Lord; but who for want of dwe ing low and deep enough, had had their brigt ness dimmed,—adding, 'when Ephraim spa trembling, he exalted himself in Israel, b when he offended in Baal, he died.'"

Again in 1834 she wrote: "My soul wec in secret and is troubled for my own dear pe ple! Surely we are fast mingling with t world at large, and not a few of the most a tive are taking retrograde steps, as thoug having begun in the Spirit, we could be ma perfect by the flesh. * * My dear husba and I have much to bear in endeavoring keep firmly to the ancient testimonies Friends; we are considered 'very narro hearted, ignorant,' and 'blind by prejudic but while we long that self may be of no putation with us, we do believe that t straitness is in that which moves off from t immutable and invincible foundation, ev 'Christ within, the hope of glory,'—yea, wh there may be great profession of faith in t outward and visible appearance of Him, o blessed Redeemer, and of his being the p pitiation for our sins; all of which we o fashioned Quakers as assuredly believe in the rest, and possibly feel full as thankful f in unfeigned and humble gratitude to H whose name is above every name."

Sarah (Lynes) Grubb again, in 1837, t pens her feelings: "What occasions me t most sorrow, is that in this day of sifting from sieve to sieve, we have, in a Society ca city, retarded the great work, and own much which the great Lord of the herita has appointed to be winnowed away. O, t consideration hereof weighs down my spi and because there appears at present no re edy, my soul weeps in secret places, and I mourning all the day long; yet there is times a humble, but sure hope, that there w be a discerning more clearly between thi and thing, between the covering which is of God's spirit, and that which He prepa and grants to those who are truly watchfu

Again S. L. G. writes: "Some of us the necessity of being ranged conspicuou on the side of primitive Quakerism, and wa ing faithfully of the danger of things creep

that from their nature and tendency must ide, must indeed separate, whether there an outwardly drawing the line of division or nay. In fulfilling the will of our ıvenly Father, we must endeavor to leave ısequences, and run the risk of being ourves wounded by the arrows of the archers, l perhaps even carry the marks of our eugements with us, like scars from head to t, to be seen to the end of our days."

Again in 1838: "May the dear young peobe aware how it behoves them, as they ue their truest interests, to yield to that ing power and influence which regenerates soul, and leads into a separation from conmity to this world, in its vain, yea, its evil stoms, its friendships, and its foolish fashs; all which, while they alienate from the e of God, are themselves passing away, and l leave their votaries nothing but vexation Spirit. It is those who receive the Remer in the way of his coming, to whom er is given to become the children of the ghest; born again of that which is incorıtible; for they can overcome every obcle, in believing implicitly in the appearse of Him who bade his disciples to be of d cheer; for, said He, 'I have overcome world.' * * * Although there are, I trust, all religious professions, those who are omoters of the coming of the Redeemer's gdom on the earth, living up to the light orded, yet does it seem to me that this peoare. peculiarly called to exalt the testinies of the unchangeable Gospel, even in meridian effulgence. Let not our children nclude, that if there ever was utility in our in and peculiar manner of life, and uncerenial worship, *that* has long since ceased; surely the Lord will have a simple-hearted ople still, and a people who hold Chrisnity in its native purity: yea, our offspring designed to come forward, and practically opt the language, 'I am the Lord's;' glorify m with their bodies and with their spirits; He is worthy of their energies, while in eir full vigor, to be sanctified for his own ssed purposes, and that all his gifts should found to his honor."

And again, in 1841, she testifies: "Thou d I think alike about our poor, degenerated ciety. I only wish that they who are not us would go right out, and leave a little nd, who are united in the Gospel of the rly Jesus, and who cannot do mighty works rely by extolling Him in name; yea, are nt without the renewings of the Holy Spirit on them. There is a little stirring among r youth in some places, but alas! where are fathers and the mothers? Oh! how little e discernment is left. Ministers are acowledged, and elders are chosen; but, in many instances, it evidences itself to be work of man; at least there is a deplore mixture still amongst us."

Lastly on the bed of death in 1842, as reded of her: "Oh! there's but one way after . The good old way is the only one for " "Her thoughts were evidently much upied respecting our religious Society, and low state; yet she said she did not despair; ring she thought she could see 'one here d another there,' who would be raised up the cause of truth, though she knew not o they might be. She mourned that so v appeared to 'prefer Jerusalem above their ief joy,' as she thought she might thankly say she had done; acknowledging a consoling sense, at times, of having done her part in submitting to be made use of as a stone of the street; and also of having been enabled to 'fight the good fight," and to 'keep the faith;' adding, 'Oh! it is a fine thing to have done this—to have 'kept the faith' *through all.* The horizon of our little world, our little Society, looks dull to me. There must be more shaking, more overturning, I believe."

John Barclay, in 1834, writes: "No convulsion awaits us; it might be better for us if it were so. No, no; the enemy is wiser than to foment this; he would not hurt us for the world; no, only let us be induced to give up the true foundation for another, and he promises so gently and peaceably to glide us on in it, that we shall not know it, except that it will be less rugged and hard to flesh and blood, without any cross or struggle, and there shall be nothing taken from us that we affect to prize, such as our customs and traditions, our church system, and so forth, nothing shall be disturbed of all this, and all the professors and the world too, shall love us the better."

Sarah Tucker in the same year hopefully predicts: "I think I have a little gleam of better days, for it always appeared to me that buildings, however stately, without good foundation, were of short duration; because they will not, they cannot, in the very nature of things, endure trial, but when the fire, the wind, and the earthquake approach and beat against them, they must fall; and, I believe, that after all these have spent themselves and are passed away, a quiet serenity and stillness will succeed; at which time it will be a season of returning and of gathering unto that city which hath foundations whose builder and maker the Lord is. This I pray the Almighty Father to hasten in his own time; and I do believe that the Lord is yet graciously disposed to build up Zion, and to strengthen the walls of Jerusalem, and will be, yea is now pleased, with the sacrifices of righteousness, and will preserve a remnant who will be found willing to suffer for the testimonies of Jesus, concerned to magnify the law, and make it honorable; even the law of the Lord after the *inner man.*"

An impressive testimony of Jonathan Evans, in 1839, when near the close of his valuable life, was, "I am satisfied that there is a spirit at work, which would lay waste the ancient profession and doctrines of our religious Society, and draw Friends away from the spirituality of that which they have once known; and many are catched with it."

In 1845 Ezra Comfort testified: "May we continue, striving to keep in the everlasting patience, and be favored to possess our souls in it until the Judge of all the earth says 'it is enough,' and stretches out his hand of eternal power over the oppressors of his Israel; and by his judgments, brings forth his people out of this furnace of affliction. He will, in his own time, accomplish it, and I marvel not if the child is born who will live to see better times than any now living have yet seen; and may He hasten the work He is about to do in the earth, even if it is by his awful judgments, to bring that day forth when the Lamb shall reign over all, and give his followers the victory."

Christopher Healy, in 1847, adds this testimony: "This is a sifting time to the members of our Society. I have believed our poor Society will yet be sifted as wheat is sifted in a sieve, for it is declared, 'I will overturn, overturn, overturn, saith the Lord, until He shall come whose right it is to rule and reign.' Our Israel is too much mixed among the people of the world. The language of my soul is, come out from among them, and be ye separate, and touch not the unclean thing, and I will save you. * * Oh that this blessed day might come to the church; then will judges be restored as at the first, and counsellors as at the beginning. I do believe this time will come, though a great falling away may take place first; but a people, a favored remnant will be preserved of the true principle and name of Quakers."

Again in 1850, C. Healy writes: "It is a blessed declaration, that the mountains flowed down at the presence of the Lord. When this scourge has sifted our poor Society enough, He will take the work into his own hands and show who are his friends and who are his enemies, as He has in some measure begun to do already."

The same year, 1850, Sarah Hillman thus bears her testimony: "Truly we live in a day wherein we may well take up the mournful lamentation of the prophet respecting many of those who stood in the fore ranks even of the people, 'Thy silver is become dross, thy wine mixed with water,' and ofttimes under a sense of our own jeopardy, and the state of the church, we are clothed in sackcloth, and stationed as at Marah's waters, while in the depth of our humiliation and distress, we are made willing to go to the King as Esther did with the petition, 'Lord, if I perish, let it be at thy feet.' 'Spare thy people, O Lord.' * * Those wherever situated who belong to his church militant on earth, who are of one heart and of one way, who desire to know nothing save the Lord Jesus and Him crucified, and are striving together, though separated by bonds, for the 'blessed hope of the gospel.' These are they who can in this day testify as did the apostles of old, of those things which they have seen with their eyes, which they have tasted, and which their hands have handled, of the good word of life, and having descended into suffering and death, with and for their dear Saviour, can call upon others to come and have fellowship with them, in that blessed fellowship which is with the Father and with the Son, and one with another in Him."

These selections might be greatly multiplied; but enough have been given clearly to show, to the willing and easy-taught mind, the high appreciation in which the precious doctrines and testimonies committed to us were held by men and women of much experience and worthy of much honor, now passed away; and also the danger of attempting to remodel, of making innovations upon, or in any wise lessening their application or force down to the latest time, or until "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ." It is written, "Whoso breaketh an hedge a serpent shall bite him." Would that the hedge around this Society, which has proved so effectual for more than two hundred years, might not, in principle or practice, from whatever cause, be impaired or broken through. May all, in this day of much intellectual inquiry and research —of ease, excess, and refinement—beware of the plausible baits of the serpent that so lieth in wait to deceive; who cares not who, or when or how he beguiles; and whose divinations and enchantments and desolating pur-

pose can only be turned from by heeding the injunction of our Divine Lawgiver, "Watch and pray lest ye enter into temptation;" by our keeping fast hold of "the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked;" and by walking in lowly obedience to the light of Christ, whereby "all things that are reprovable are made manifest;" even the inspeaking word of the grace of God, which is able to build us up, and which when obedience keeps pace with knowledge, brings salvation.

The New English Dictionary.—In 1857, a paper was read before the Philological Society by Archbishop Trench, then Dean of Westminster, on "Some Deficiencies in our English Dictionaries." In 1859, the Society issued their "Proposal for the publication of a new English Dictionary," in which the characteristics of the proposed work were explained, and an appeal made to the English and American public to assist in collecting the raw materials for the work, these materials consisting of quotations illustrating the use of English words by all writers of all ages and in all senses, each quotation being made on a uniform plan on a half sheet of note paper, that they might in due course be arranged and classified alphabetically and by meanings. This appeal met with a generous response; some hundreds of volunteers began to read books, make quotations, and send in their slips to "sub-editors," who volunteered each to take charge of a letter or part of one, and by whom the slips were in turn further arranged, classified, and to some extent used as the basis of definitions and skeleton schemes of the meaning of words in preparation for the dictionary. During the last three years the Philological Society have been earnestly trying to turn to account the vast store of material—some tons in weight—already accumulated, and they have recently succeeded in making an arrangment with the delegates of the Clarendon Press, in the University of Oxford, for the preparation and publication of a dictionary from these materials. By reducing the quotations to short sentences, clauses, or phrases, of a line or a line and a half, sufficient to illustrate the meaning of the word and complete the sense, it has been estimated that it may be comprised in a work of more than four times the size of Webster, say in four thick volumes quarto. It is intended that a first part of four hundred pages containing the letter A, shall be ready in 1882, the remaining parts to follow at regular intervals till the whole is finished.—*Selected.*

Little children have often very tender consciences, and are perfectly aware when they have been "naughty."

A little girl one day said to her mother: "Papa calls me good, auntie calls me good, and everybody calls me good; but I am not good."

"I am very sorry," said the mother.

"And so am I," said the child; "but I have got a very naughty *think*."

"A naughty what?"

"My *think* is naughty inside of me."

And on her mother inquiring what she meant, she said: "Why, when I could not ride yesterday, I did not cry nor anything; but when you *was* gone, I wished the carriage would turn over, and the horses would run away, and every thing bad. Nobody knew it; but God knew it, and He cannot call me good. Tell me, mamma, how can I be good *inside* of me."—*Chambers' Journal.*

For "The Friend."

Brief Spiritual Observations.

Extracted from the Writings of Isaac Penington.

No. 1.

The true way to life eternal, is by believing in the light of the Spirit, which shineth in the conscience. Man is in darkness, which keeps him in death; and there is no way to come out of the death, but by coming out of the darkness; and there is no way to come out of the darkness, but by following that light which discovers it, and calls forth from it; and he that follows *that*, cannot remain in the darkness, but must needs come out. There is an evil principle in man, calling for evil; and there is a good principle calling from the evil to the good: Now he that follows the good, cannot follow the evil, but departs from it. "I am the light of the world, (saith Christ); he that followeth me shall not walk in darkness, but shall have the light of life." John viii. 12.

As for *free-will;*—The will with the freedom of it, either stands in the image and power of Him that made it, or in a contrary image and power. While it is in the image and power of Him that made it, it is free unto good, and not to evil; while it is in the image and power of him who corrupted it, it is free unto evil, and not to good. The will is not of itself, but stands in another, and is servant to that in whom it stands; and there its freedom is bound and comprehended. *For there is no middle state between both, wherein the will stands of itself, and is free to both equally;* but it is a servant, and under the command of one of these powers. Such a free-will as men commonly speak of, is mere imagination, and hath no foundation in the true state of things.

The regenerate and born of God are partakers of the divine nature, and wait on God for living food, and receive it of Him, and live by it; and *cannot abide dead, dry, notional food*, nor feed upon it. Blessed be the Lord, there is that birth known, which can feed on nothing but life itself. And let the power of darkness present the fruit of the dead tree ever so often, the living babe will not meddle with it; but hungers and thirsts after righteousness, and desires the sincere milk of the pure living word, that it may grow thereby. And if this holy nature be put into the babe, how much stronger is it in those that are grown in truth, and who come to be naturalized into it; the contrary nature being crucified and slain in them by the cross of Christ, and the new and holy nature ruling in them!

The inward man, the new man, the spiritual man, have inward and spiritual senses. Christ's sheep have spiritual ears to hear his voice with; and a spiritual eye is given to the spiritual man, to see Him who otherwise is invisible. There is also a spiritual taste to savor and distinguish between that which is living and that which is dead; between that which is corrupt and unwholesome, and that which is wholesome food; and by the exercise of these senses, the children of God become more and more skilful in discerning between good and evil.

Keep to the sense, keep to the feeling; beware of the understanding, beware of the imaginary conceiving mind. These cannot be for God, nor bring forth anything for God, until they be *new cast*, and *new moulded.* T *one seed of life* lies in the invisible, in t hidden man of the heart, among multitu of seeds of death; all which have their grow up into, and strength in, the corrupted na ral (condition.) So that this seed can shoot up into any part of the natural, but t the other seeds shoot up with it and endea to choke it. Now the other seeds spring *two* ways, either in a way of *opposition* agai the true seed, or in a way of *similitude.* Th cannot be a good thought, or desire, or be of light, enter into the understanding or w but multitudes of evil thoughts, evil desi or fleshly reasonings against it, will spring with it and strive to overbear it. And if enemy be at length overcome, by the pow of God fighting with him and vanquish him, then he hath (or assumes) his *garmen light;* then he brings in thoughts and desi and notions like God's, which *easily pass good*, if *the soul keeps not close upon the wa* * * * Now the only way of safety is keep out of the natural, whereof the ene hath possession, and where his strength l and to keep in the sense and feeling of the visible seed; and only to come forth w Him in that sense and feeling. When comes He will come with strength, above strength that the enemy hath in the natu and by degrees conquer him.

"*Wait patiently the Lord's leisure.* Be hasty after life and salvation in the will of flesh; but leave the Lord to choose his o season for the showering down of his me and blessing. The Lord will not presen entertain that spirit which hath adultera from Him; but there must be a time of row, a time of purifying and cleansing. * Therefore lie still, and bear the indignat of the Lord against that which hath tra gressed, until He judge it, and deliver fr it, and lead into the innoceney and righteo ness. Think not the race long, nor the ba hard, nor be weary of the afflictions chastisements in the way; but follow the C tain, the Guide, the Leader; whose lig strength, courage, and wisdom *will overc all*, and bring the soul which abides in it his own throne."

How commonly we show our distrus God, or our dissatisfaction with Him, in o nary speech! How much easier is it fo to look at his ways and works in the ligh our own comfort, rather than in the ligh his love and wisdom! "It is a bad this," said a gentleman, one cold, wet da last week, as he stopped to make a purch of a poor woman at a fruit-stand near the post-office. She was thinly clad. She no umbrella. The drizzling rain was chil her blood. It seemed a kind thing to s sympathy by saying to her that the day a bad one. "Well, we call it a bad day, she replied cheerily; "but I suppose i very good day. I suppose this is just weather we need." And she was right, w he who spoke to her was wrong. What i are under the clouds? What if the a chilly? What if we do grow cold, and wet, and shiver? Something else is ne in this world than unvarying sunlight, uniform warmth, and never-changing dry There would be death to all, without from which we shrink. This is as tru the moral world as in the natural. God k best what is good for us. When He sen

ow and privation and perplexity and trial, call them bad; but really they are good. oe unto them that call evil good, and good ; that put darkness for light, and light darkness; that put bitter for sweet, and et for bitter." Woe unto them that say ; God's way is a bad way, or that God's s are evil!—*S. S. Times.*

For "The Friend"

Faithful to the End.

he following extracts from the Memoirs ames Gough, are offered for insertion in ie Friend." I believe it is good for us n to recur to first principles and practices. as by the "grace of God" our early Friends e what they were, and it must be by the e grace that *any* of us will be enabled to e up to the same stature in the truth that y of them attained unto, and were as hts in the world," a "city set on a hill, ch could not be hid," &c. Truth remains same; it is unchangeable as its author, is Christ; the same to-day, yesterday and ver; there is no new way to the kingdom; way to the "crown" is by the way of the oss;" Christ Jesus is the only "door into sheepfold" (10th of John), and the sheep his voice and follow Him, &c. May we vise in time, before it be said, "The summer is over and gone, the harvest is ended, I am not saved!" J. S.

io, 12th mo. 22d, 1879.

Many of our dear, honorable Friends of first generation in our Society, appear, 1 the time they were drawn to the pure ntain of light, life and love, to have ad- ed thereto with immovable steadfastness heir last moments; and a few I have wn in my time who have arisen, and dily persevered, considering the degen- y of the age, in a faithful attachment of to that grace and truth, which is come Jesus Christ; and that have washed their es white in his blood, and have kept their nents unspotted. But very few have e up to this height, and so continued as 1 their feet fixed upon Mount Sion; very have got over the opposing mountains of ian respect, selfish regards, sensual appe- s, desires of the ease, honors, or profits of world; all which tend to debase the soul, xen the judgment, eclipse the brightness eavenly light; blunt the edge of Godly lutions, and contract the corrupting leaven spirit of the world.

It is lamentable to reflect how many in age, even of the anointed sons and servants he Lord, have by these means gradually ined and dwindled, and at length totally en off, as Judas did from Christ, and De- from his faithful apostle, and made ship- ck of faith and of a good conscience, and ight lasting disgrace on themselves and good cause in which they had been hum- and honestly engaged. Yet truth changes ; it is the same still, and still able to pre- e from falling, to build up, and to give an eritance among the sanctified."

. H. Spurgeon says: "I see it publicly ed by men who call themselves Christians it would be advisable for Christians to uent the theatre that the character of the na might be raised. The suggestion is ut as sensible as if we were bidden to pour ottle of lavender into a great sewer to im- ve its aroma."

Natural History, Science, &c.

Curing Beef by Injecting Brine.—The infiltration system of salting beef, by filling the blood-vessels with brine, is attracting considerable attention in Australia. In some recent experiments at Brisbane, bullocks were treated as follows: At the instant of killing, the animal's heart was laid bare, and incisions were made in both ventricles. Into the orifice of the left ventricle a pipe was inserted, and a stream of weak brine was forced through the blood-vessels, washing out all the blood. Pressure was obtained by having the brine in an elevated tank. After the expulsion of the blood, the right ventricle was closed by a clamp, and stronger brine was forced in until all the blood-vessels were full. In this way the distribution of the brine through every part of the meat is said to be complete and the curing perfect. It is proposed to send to the Sidney Exhibition a whole bullock thus preserved.

Chinese Horticultural Ingenuity.—The Fatee gardens in Canton are nurseries in which are cultivated vast numbers of plants for the supply of the private gardens of the Chinese. Here may be seen also numerous specimens of horticultural ingenuity, and dwarf plants, miniature trees and shrubs curled and bent in every imaginable form, and trained, besides, into the forms of animals and other objects—frogs, pagodas, baskets, elephants and castles, fans, stags among trees, human beings, fish, sampans, cats, scrolls, vases, &c., &c. These grotesque plants are usually dwarfed and trained over a wire frame-work, made of the form intended to be represented. They are kept carefully clipped, and suggestions are added to keep up the illusion, in the shape of eggshells with a black spot to represent eyes, painted faces, feet, &c.; so that it is by no means difficult to recognize the intended shape. The dwarfing is effected in the usual way, by confining the roots in small pots; but I saw none of those wonderfully minute specimens in which the Japanese so greatly excel. It is amusing to see a Chinese gardener water his choice plants. Taking as much water as his mouth will hold, he squirts it out all over the plant in a fine rain.—*Collingwood's Naturalist in China.*

Whirlwind.—Numerous small circular whirlwinds swept across the plain, carrying up clouds of ash and dust. One of these, of unusually large dimensions, rose rapidly, not far from us, in a cylindrical form, somewhat resembling the smoke of a large fire. So like was it that it completely deceived a kite, which, flying towards it, rose up to hover over the supposed smoke, in order to pounce on vermin, started by the fire which it inferred was beneath. The upward revolving current of air caught the bird; and, with wings outspread, apparently unable to escape, upwards it went with great rapidity. Feeling deeply interested in its fate, I watched it till it became a mere speck, and then faded completely out of sight in the grasp of the whirlwind.—*Brown's Guiana.*

Enjoyment of a Naturalist.—In the pursuits of a naturalist there are sources of satisfaction not suspected by the uninitiated. To the botanist almost every specimen is linked in the memory with the spot where it was collected; and as he goes through the produce of his day's work, every minute detail is vividly presented to the mind. The wonder and awe that dwelt around the mountain fastnesses, the consolation of the forest glade, the indefinable grandeur of the desert plain, nay, even the bleak solitariness of northern moorland and morass—these dominant impressions suggested by the aspects of nature are varied and enriched for the naturalist by the myriad phases of beauty that are disclosed to the eye of the observer. The glory of color in the Gentian and Saxifraga and golden Alyssum, and the other bright creatures that haunt the mountain tops; the tender grace of the delicate ferns that dwell in the rocky clefts; the teeming life of the warm woodland; the strange beauty of the unaccustomed forms that spring up in the desert solitudes;—these and countless other images are instantaneously revived by contact with the specimen that grew beside them. Strangest of all is, perhaps, the enduring nature of this connection. Often does it happen, as many a botanist can testify, that after the lapse of a quarter of a century, the sight of a specimen will bring back the picture, seemingly effaced long ago, of its original home.—*Hooker's Morocco.*

THE FRIEND.

FIRST MONTH 10, 1880.

Our readers may remember that in No. 15 of the present volume of "The Friend," there was printed part of a communication received from a member of North Carolina Yearly Meeting, and describing a so-called devotional meeting, held in the evening after the close of the Yearly Meeting. In it was this sentence: "Some [of the women] left their seats and came over among the men and caressed and knelt by their sides."

Our attention has been called to a statement made by one of the visitors who was present, to the purport that the communication referred to gave an exaggerated account; and that there was but *one* such occurrence as that described, and that in this case it was a Methodist woman present who caressed her husband, in her anxiety for his spiritual welfare. He does not particularize any other point in which he thought our correspondent was inaccurate. We have no desire that things should be represented as any worse than they actually were; and are willing cheerfully to mention the palliating circumstance thus brought to our notice. We suppose no one doubts the modesty and propriety of behavior, under ordinary circumstances, of the women who were present at this meeting; and the reference of our correspondent to the occurrence, which his critic admits to have taken place, was designed to show the unusually disturbed and excited condition of the assembly, which alone rendered such an incident possible.

We have again communicated with our North Carolina correspondent, who confirms his previous statement, as not exaggerated, and says, it is evident that the one who criticised his remarks did not see all that was passing. As an illustration of the unsettled state of the meeting, he specifies one case (not that of the Methodist woman above referred to), in which a woman, a member of our Society, threw her arms around a man who was kneeling, and called by name upon one of the ministers present to come and pray for him. The minister responded by coming, kneeling at his side and uttering words in the form of

prayer. But although this occurred in the immediate vicinity where our informant was sitting, the general noise and confusion was such, at the time, that what was said could not be distinctly heard.

This conflict of testimony between the two witnesses does not involve any question of veracity—for we give credit for honesty to both of them. It is easy to understand how much might transpire, which would pass without notice by one engaged in what was going on, especially in a large gathering, where some were kneeling, others passing to and fro, and exclamations, singing, and praying were being uttered simultaneously. One of the Friends thought the excitement that prevailed was an evidence of the awakening visitations of the Holy Spirit; and the other could feel no spiritual life or comfort in the whole proceeding, but regarded it as the outgrowth of unsanctified zeal. This difference of judgment almost unavoidably quickened or blunted their power of observation, as the case might be; and has affected their reports of the meeting.

We have received a printed copy of the Minutes of Indiana Yearly Meeting, held at Richmond, commencing 10th mo. 1st, 1879. Though considerable time has since elapsed, a few items from it may be of interest.

The Trustees of the Indiana Manual Labor Institute, founded by the late Josiah White, of Philadelphia, reported that twenty-four children were receiving its benefits.

The Trustees of the White's Iowa Institute of a similar character, proposed some changes in the "Articles of Association" respecting it; reducing the number of Trustees from nine to three, and transferring the appointing power from Indiana to Iowa Yearly Meeting. These propositions were approved.

Thirteen ministers had been recorded during the previous year.

The statistical table gives the whole number of members 17,454, and of meetings 120.

The school among the colored people at Helena, Arkansas, had been kept up with an attendance of 177 scholars. Southland Monthly Meeting, composed of colored people, and located at the same place, has 175 members.

Seven hundred and fifty-one members of the Yearly Meeting are reported as using tobacco, at an annual cost of about $7 for each person.

Earlham College had been attended by 159 students, of whom 103 were members of our Society.

The average attendance at Spiceland Academy was about 200.

We have also received the printed minutes of North Carolina Yearly Meeting—of the proceedings of that Meeting some notice has already appeared in our columns.

SUMMARY OF EVENTS.

United States.—The average temperature of the Twelfth month was 38.8 degrees; for the last six years the average was 35 deg. The lowest point was 11 deg. on the 27th. Total rainfall 4.69 inches. Snow fell on 13 days, amounting to about 2¾ inches. Prevailing direction of wind S. W.; maximum velocity 32 miles per hour.

The winter, so unusually mild in these parts, has been uncommonly severe in Minnesota, which is snowed up, and has had the thermometer nearly 60 deg. below zero.

Last year 398 engines were constructed by the Baldwin Locomotive works.

There were 106 drowning cases in this city during 1879; and 13 persons run over and killed by the passenger railways.

The *Titusville Herald's* monthly oil report gives the number of wells completed in last month in the Bradford field as 182, producing 3765 barrels; in the lower country 80 wells, producing 382 barrels. Total for the month 4147 barrels.

Charles Parnell, the Irish Home Rule leader, arrived in New York on the 2nd inst., and was welcomed by a large delegation of Irish American citizens. His prospect is stated to be, to visit all the principal cities of the United States.

The profits of the Sing Sing Penitentiary during 12th month were $3052.

Sixteen Indian pupils—eleven girls and five boys—aged from 17 to 20 years, arrived at the Hampton Normal School, from the Yankton Agency, on the 30th ult.

During last year, 89 vessels cleared from Portland, Oregon, for Europe, with 1,939,080 centals of wheat, valued at $3,611,240, and 209,098 barrels of flour, valued at $1,143,352.

The public debt statement for last month shows a reduction of $4,251,217.

The internal revenue receipts for the six months ending 12th mo. 3rd, were $2,904,386 more than during the corresponding period of 1878.

The excess of exports over imports of merchandise for the year, was $266,288,672; and the excess of imports of gold and silver coin and bullion for the same period was $61,740,385.

The opinion of the Supreme Court of Maine upon the questions submitted by Governor Garcelon, was given on the 3rd inst. It is signed by all the judges, and is against the action of the Governor and Council on nearly all points; the court holding that voters ought not to be deprived of their rights upon mere formalities.

Eleven more men from the lost steamship Borussia—five passengers and six sailors—were picked up on the 5th ult., 400 miles west of the Azores, and arrived at Baltimore on the 3rd inst.

A fire occurred in Baltimore on the night of the 2d, which destroyed several large warehouses, containing 3000 bales of cotton, and other merchandise—the loss is estimated at $200,000.

The mortality in Philadelphia during the past week numbered 317, of whom 187 were adults, and 132 children—52 being under one year of age.

Markets, &c.—U. S. sixes, 1881, 104¼; do. 5's, registered, 102⅜; coupon, 103½; 4½'s, 1891, 106½; 4's, 1907, 103¼.

Cotton.—Prices were firm. Sales of middlings are reported at 12⅞ a 13¼ cts. per. lb. for uplands and New Orleans.

Petroleum.—Crude, 7½ cts. in barrels, and standard white 8¼ cts. for export, and 8½ a 9 cts. per gallon for home use.

Flour is dull and barely steady. Sales of 1400 barrels, including Minnesota extra at $6.50 a $7.12½; Penna. do., at $6.75 a $7.25; western do. at $7 a $7.50, and patent and other high grades at $7.75 a $8.75. Rye flour, is in better demand at $5.50 a $5.62½.

Grain.—Wheat is inactive and weak. Sales of 8,000 bushels, including rejected, at $1.45; red at $1.52; amber, $1.53 a $1.53½. Rye is firm at 98 cts. Corn is in better request. Sales of 10,000 bushels, including old mixed and old yellow at 63 cts., and new do. at 58 a 59 cts. for steamer, and 59½ cts. for sail. Oats are quiet, but firm. Sales of 6000 bushels, including stained, at 47 cts., and white at 48½ a 50 cts. The receipts to-day were as follows: 2500 barrels flour; 20,500 bush. wheat; 32,500 bush. corn; 500 bush. rye, 11,200 bush. oats; 3500 bushels barley.

Hay and straw market for week ending First month 3rd, 1880.—Loads of hay, 360; loads of straw, 80. Average price during the week.—Prime timothy, $1 to $1.10 per 100 pounds; mixed, 85 a 95 cts. per 100 pounds; straw, $1.10 a $1.25 per 100 pounds.

Beef cattle were dull and prices were a fraction lower; 3191 head sold at the different yards at 3 a 6 cts. per lb. gross as to condition. Sheep were in demand at an advance: 7000 sold at the different yards at 4½ a 6 cts., and lambs at 5½ a 6½ cts. per lb. Hogs were dull and rather lower: 5000 head sold at 6 a 7¼ cts. per lb., and a few choice at 7½ cts. Cows were unchanged; 275 head sold at $20 a $50 per head.

Foreign.—Terrific gales are reported from all parts of Great Britain and Ireland, causing much damage to property. The steamer Silesia, which left Hamburg on the 24th ult., after encountering tremendous hurricanes for three days, put into Plymouth Sound with her steering gear badly damaged.

The Bank of England has voted £500 towards the fund instituted by the Lord Mayor of London, for relief of the distress in Ireland.

General Roberts telegraphs from Afghanistan, the country is now quiet. His communications h been restored. Numbers of people are returnin Cabul, and supplies are coming in.

The rivers Rhine and Main are swollen in co quence of ice blocking their currents—several to are inundated, and there is great alarm in the neigh ing districts.

The drift-ice in the Seine has become so heavy a cause great damage, and much alarm is felt. Sev of the bridges have been rendered unsafe, and tr over them has been stopped.

The Turkish Mission Aid Society have written to *Times* regarding the famine in Northern Persia, sta that the famine in that region is increasing daily, that unless strenuous efforts are made to send help f England and America, a great number of the pe must perish. There are only two month's suppl food to sustain them for the next seven months.

The revolutionary spirit in Russia is manifes itself among the soldiers. In consequence of wh the military authorities have ordered that hencef no regiment shall be stationed in the district whe was recruited.

As the King and Queen of Spain were driving thro the gate of the royal palace, a few evenings sinc young man fired two shots at the royal carriage, or which passed close to the queen's face. The woul assassin was arrested, and has confessed his crime.

An American engineer named Crawford, rece sailed from Yokohama, authorized to make comp purchase of stock and materials for an American way in Yezo, to extend from the coal fields in the terior through the city of Sappero, the capital of Y to a port on the northwestern coast.

The town of Hokodadi, in Yezo, was largely dam by fire on the 7th ult. About 2300 houses were bur —being one-fifth of the whole number.

WESTTOWN BOARDING SCHOOL.

The Committee who have charge of this Institut meet in Philadelphia on Sixth-day, 1st mo. 9th, 1 at 10 A. M.

The Committee on Admissions meet at 9 A. M., the Committee on Instruction at 2.30 P. M.

WESTTOWN BOARDING SCHOOL.

Our friends Benjamin W. and Rebecca G. Passm having resigned their positions as Superintendent Matron of Westtown Boarding School, Friends may feel drawn to engage in the important and res sible duties of superintending this Institution, ar quested to communicate with either of the undersig The present Superintendents desire to be release 4th month next, or earlier.

William P. Townsend, West Chester, Pa.
John S. Comfort, Falsington, Bucks Co., Pa
Charles J. Allen, 304 Arch St., Philadelph
Elizabeth R. Evans, 322 Union St. "
Anna V. Edge, Downingtown, Pa.
Deborah Rhoads, Haddonfield, N. J.

FRIENDS' ASYLUM FOR THE INSAN

Near Frankford, (Twenty-third Ward,) Philadelp
Physician and Superintendent—John C. Hall,
Applications for the Admission of Patients m made to the Superintendent, or to any of the Boa Managers.

Died, in New Hope, Bucks Co., Pa., on the 7 10th month, 1879, William F. Newbold, in the year of his age, a member of Buckingham Parti and Monthly Meeting of Friends.

——, in Camden, N. J., on the 16th of 12th m 1879, in the 23d year of his age, C. Allen Ham son of Franklin D. and Elma M. Hamblin, and g son of the late Allen Hamblin, of South Wind Cumberland Co., Maine, a member of the Mo Meeting of Friends of Philadelphia for the We District. He was remarkable for purity of char While in health he became religious, and adopte principles of Friends from conviction. In the pro of death he said to a friend: "I have committe cause to the Lord, and feel entire trust in Him. portion of Scripture that he read to his mother, applicable to him: "A book of remembrance written before Him, for them that feared the Lor that thought upon his name. And they shall be saith the Lord of hosts, in that day when I ma my jewels."—Malachi iii. 16, 17.

THE FRIEND.

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For "The Friend"

ıets from the Diary and Letters of Ebenezer Worth.

(Continued from page 171.)

365. 11th mo. 12th. Looked over the farm some of the timber lands (at Tunessassa). he afternoon attended a council. I felt of little account, though I thought I felt for welfare of the Indians, and spoke a few ds to them. How necessary it is, that we ıld be willing to be anything or nothing, t may please the Great Head of the rch.

:th. Met three men and let a job of get- in about 300 logs at $1 a log. In the noon started for home; I felt sorrowful, 're passed through the upper part of the rvation, to think we were passing the In- s there without any of us calling to see ı. * * I felt anxious to get home to nd our Quarterly Meeting.

:th mo. 15th. Since the Quarterly (Meet- I have at times felt a good deal discour- l, but for the most part have been pretty fortable in meetings; which I esteem a t blessing, and has been an encourage- t in my trials out of meetings. I hope I felt the necessity of being emptied of and humbled.

:th mo. 26th. I trust I have been favored te to feel a comforting evidence of Divine rd. Oh may it stimulate to greater faith- ess; a more entire surrender to the Divine which cannot be attained to in my own ngth.

st. Our meeting to-day was held in ce, and a precious covering, I think, was by a number; to me it was a comfortable

366. 1st mo. 13th. I feel unwell, which I is permitted for my good. May I be lly Thine, dearest Master, soul, body and t, and the praise be forever thine.

th. Was taken quite unwell last night. I not have felt a very precious sense of goodness of my Divine Master, I should felt very miserable. Oh! what an un- ted favor to me, a poor unworthy sinner. I no longer trifle with his mercies. The or was sent for in the morning—did not here until evening.

th. But little better; brother came and l with me last night; Samuel Cope came e me to-day. May I be more careful to my proper place.

d mo. 3rd. Attended the funeral of my step-mother; died of something like pneumonia; another warning to be prepared for the final change. How cold and indifferent I seem prone to get in regard to things of the greatest importance—my duty to my Creator. Oh for more patient resignation to the Divine will; a living in a humble, watchful, prayerful state of mind. Oh! that the salt may not lose its savor. If I have been favored in unmerited mercy to feel a little of that good savor, may I be concerned to live so near the dear Master, that my life and conversation may savor of his good spirit unto the end.

5th mo. 27th. Unworthy as I am, I have reason to record the many mercies of a kind and merciful Providence to me. I have for some time been, I trust I may say, favored to enjoy our religious meetings—which I esteem a great favor. May I be preserved from becoming careless and lukewarm in my duty to my Divine Master, and patiently wait for a blessing. I have for a long time craved the ability to say "Thy will be done."

Our last Yearly Meeting I think was a favored one. May we all be united together in Him, who is the true and living Vine, and be favored to feel one is our Master, even Christ, and that all we are brethren. Oh! the sorrowful backsliding of many of our members; may those who are concerned for the prosperity of his militant church, strive to live nearer the Great Head of the Church, and experience their strength and concern to increase, and be more fruitful of good to the praise of his great and excellent name. The Quarterly Meeting's Committee was continued at last Quarter. I desire they may be faithful to feel after what the Great Head may please to require, and [seek for] ability to perform it.

6th mo. Attended Sadsbury Monthly Meeting. Samuel Cope laid a concern before it to visit the families and attenders of East Sadsbury Particular Meeting—A. M. and myself were appointed to accompany him. I think the visit was accomplished to pretty good satisfaction to the visited, and Samuel said to the satisfaction of his mind; a weighty service, and one that requires great care to feel after a qualification from the Great Head of the Church to perform the service aright. I think I may say I have also felt deeply interested for the welfare of the members of that meeting, and that the meeting may be continued.

7th mo. 15th. I think I have seldom sat a more favored meeting; may I be concerned to try to make the best use of these opportunities. I have been favored for some time to enjoy our meetings more than usual. What a blessing!

21st. Attended East Sadsbury Meeting. It felt to me there was a solemn covering over the meeting, which I thought continued through the greater part; it was a long meeting, but way did not seem to open to close it sooner.

28th.—First-day. I have felt at times great weakness and my lonely situation—may I try to be more and more resigned to the Divine will. I think I was favored, through unmerited mercy, to feel a good degree of resignation to the Divine will in meeting to-day, and an interest for my own and the spiritual welfare of others—a refreshing meeting to me.

8th mo. 5th. I trust I may say in a degree of thankfulness, that after having at several times through the past week, felt great weakness, I have again been favored to enjoy another comfortable meeting.

9th mo. 20th. Accompanied Samuel Cope in a visit to S. and R. R., in which I thought he was favored; closed the visit to the members and attenders of Uwchlan Particular Meeting. I am comforted in believing in most places left a good savor behind. May the labors be blessed to the praise of the Great Head of the Church, to whom all praise is due.

21st. Attended Meetings for Sufferings; there seemed to be a lively interest felt for the welfare of Society, and for the support of its precious doctrines and testimonies. After the close of the Meeting for Sufferings, the Indian Committee got together for the purpose of giving me the opportunity of informing them of a concern I had at times felt for several weeks to visit the Indians on the Allegheny reservation, which was united with, and I encouraged to attend to it. Oh may I be truly humbled before the Great Head of the Church, and endeavor to draw near to Him, seek to know his blessed will and do it —for He is forever worthy, worthy. May I not think too lightly of these things.

(To be continued.)

Dark Clouds.—A black cloud makes the traveller mend his pace and mind his home; whereas a fair day and pleasant way wastes his time, and that stealeth away his affections in the prospect of the country. However others may think of it, I take it as a mercy that now and then some clouds come between me and my Sun, and many times some troubles do conceal my comforts; for I perceive if I should find too much friendship in any inn in my pilgrimage, I should soon forget my Father's house and my heritage.—*Dr. Lucas.*

Our Christian Testimonies.—It is cause of sorrow to observe that our Christian testimonies to plainness of speech, behavior, and apparel, and in the manner of living, are so much disregarded; and that a disposition is manifested to hold them in light esteem, as small matters not connected with the work of true religion. This is a source of much evil, and opens the door to weakness in other respects; the faithful maintenance of these testimonies being essential to our religious welfare and growth, both as individuals and as a society.—*Thomas Evans.*

For "The Friend."

Camps in the Caribbees.

(Continued from page 170.)

During one of his continued excursions in the mountain forests, he met with a very curious procession.

"Climbing the steep hill-side, and clinging by one hand as I climbed, giving all my attention to my work, I suddenly became conscious that I was surrounded by moving objects, whom I could hear as they rustled over leaves and rocks. I rubbed my eyes and looked around. Meyong, [his Indian attendant], was behind, but saw them at the same time I did, and eagerly shouted, '*Gardez!* Ze crabs! It was true, there was *an army of crabs*, and we were in the midst of it. It behooved us to get out out of the way at once, for these crabs (as large as a good-sized crab of the sea-shore) have a disagreeable way of climbing up and over everything in their course, and of using their powerful claws upon the slightest provocation.

"Well, we got behind a large tree, and my guide made side forays upon them as they went by (for they are most delicious eating), until we had collected as many as we could carry.

"And how, think you, did he secure them? Why, he just tied their claws together with a lialine, a small-cord-like root, and then placed them in a heap at his feet. Fortunate for us that this was a small army, otherwise I don't know how soon we could have pursued our way, for they sometimes travel by thousands. A very old French writer gives the only account that we can find of these crabs; and were it not that I had seen them on the march, there are some things he says the truth of which I should be inclined to doubt. They live not only in a kind of orderly and quiet society in their retreats in the mountains, but regularly once a year march down to the seaside in a body, some millions at a time. They choose the months of April and May to begin their expeditions, and then sally out from the stumps of hollow trees, clefts of rocks, and from holes which they dig for themselves in the earth.

"The sea is their destination, and here they cast their spawn. The eggs are hatched under the sand, and soon after, millions of the new-born crabs are seen quitting the shore, and slowly travelling up the mountains. The night is their chief time of travelling, but if it rains by day, they improve that occasion. When the sun shines, they make a universal halt till evening. In the season of moulting, they retire to their burrows to cast their shells, filling them with grass and leaves.

"My native boy's account of their habits agreed substantially with this, and he added, moreover, that if there was any one thing better than another, it was the flesh of these same crabs; a statement I can cheerfully verify, as that night we feasted on crab."

Among the productions of Dominica, coffee claims notice.

"Years ago it was cultivated to such an extent that it acquired a name and reputation; in the latter part of the last century there were over two hundred coffee plantations, giving an annual yield of three hundred thousand pounds; but with the abolition of slavery its culture languished, valuable coffee estates were abandoned, and at present the island does not produce sufficient for its own consumption. About forty years ago there appeared a blight upon the coffee-plant that ruined whole crops and aided in the abandonment of its culture. This was in the shape of a *coccus*, a scale insect that fixed itself upon the leaves and buds, causing them to shrivel. This undoubtedly came of neglect, and increased until it acquired the mastery over the entire island. In Guadaloupe they have the scale insect, but it has never gained ascendency over the planters, as more attention has been paid to the trees. Acting upon the theory that the leaf of the Mocha variety was too tender to resist the attacks of the insects, Dr. Imray has successfully introduced the Liberian variety, the epidermis of the leaves being thicker and tougher."

The cultivation of lime-trees is thus described:

"The valley of Battalie is one great field of lime-trees—a smooth sea of verdure—hiding beneath its surface golden fruit that is constantly dropping to the earth, and being carried to the stone mill beneath the cliff. Twenty years ago Dr. Imray conceived the plan of converting a poorly-paying sugar plantation into an orchard of limes, and he thus made of a narrow valley, riven from gigantic rocks and strewn with volcanic bowlders, a garden of profit and delight. The majority of the trees are fifteen years old; they first bear at three years of age, and yield good crops at five years. Since the first full crop he has realized a large income from these trees, his manager informing me that during two seasons the returns amounted to two thousand pounds sterling each. The trees are thickly planted so as to shade the ground, and after they acquire their growth need no clearing beneath.

"A corps of boys and girls gather the limes as they fall to the earth—they are never picked—and carry them to the mill, where they are passed between two upright rollers, such as were in use when the sugar cane was raised there. The expressed juice is conducted to evaporating pans and boiled down to the consistency of molasses—to a density of one-tenth — and then run into fifty-gallon hogsheads for shipment to England. It was worth, in 1877, about twenty pounds sterling per hogshead, and has brought thirty pounds; and the plantation has yielded from seventy to eighty hogsheads in a season."

(To be continued.)

Be True.—There are persons whom you can always believe, because you know they have the habit of telling the truth. They do not "color" a story or enlarge a bit of news in order to make it sound fine or remarkable.

There are others whom you hardly know whether to believe or not, because they "stretch" things so. A trifling incident grows in size, but not in quality, by passing through their mouth. They take a small fact or slender bit of news and pad it with added words, and paint it with high-colored adjectives, until it is largely unreal and gives a false impression. And one does not like to listen to folks when so much must be "allowed for shrinkage."

Cultivate the habit of telling the truth in little things as well as in great ones. Pick your words wisely, and use only such as rightly mean what you wish to say. Never "stretch" a story or a fact to make it seem bigger or funnier. Do this, and people will learn to trust you and respect you. This will be better than having a name for telling w derful stories or making foolishly and fal "funny" remarks.

Dear young friends, be true. Do the tr Tell the truth. There are many false tong Let yours speak the things that are p lovely, true.—*S. S. Advocate.*

For "The Frie

A Plea for the Plain Dress.

It has been the experience of Christian all ages of the world, that as they were cerned to regulate their lives by "the written in the heart," and by scriptural cepts, they have had the necessity laid u them of observing moderation in all thi This restraint has been extended to thei tions, their mode of life, their conversat and their dress. As regards the latter, know that the preachers of the apostolic taught that simplicity in clothing was n consistent with true religion; and they as their pattern, Him whose followers t were. Since their day it has been the cern of good men and women to dress u sumingly, no matter what religious denom tion they belonged to. In reviewing history of the Church, we observe that t has generally been a body of believers, as a people felt called upon to bear a dec testimony in this particular; and for the 200 years, the Society of Friends has among the most earnest and practical a cates of this doctrine. Yet it is evident its members in many places are now disc ing this testimony; and the adoption of f ionable dress has so spread amongst us, those not in our profession, notice this de ture, and comment upon it in terms of re and disapproval.

Our early Friends were constrained t serve simplicity in their dress, knowin they did that fine and expensive clot fosters pride in the wearer, and excites or undue admiration in others. They that a meek and quiet spirit is the most b tiful ornament; and that life is too sho pass much time and thought in adorning frail bodies that so soon must perish. therefore laid aside all unnecessary displ their clothing; and were restrained by a s of duty from following the constantly ch ing fashions of the world; and thus soo came noticeable for the plainness of thei pearance and the different cut of their ments, as contrasted with the people ar them. It is true that the distinctive dr Friends has undergone material change the rise of the Society; but in spite of their dress has always continued to be a liar one, and the changes in it have be favor of greater simplicity and comfort.

We often hear it said, that the cut of a or the shape of a bonnet, does not mak Quaker, and this in part is correct; fo only in the heart that the pure beli Friends can be felt; yet experience has s that the most spiritually-minded and si Friends, have generally felt themselves upon to wear the distinctive dress of t ciety; while many of those who rejec testimony, and yet are active in Chur fairs, have been found to hold views i sistent with its original doctrines.

This dress has been called a uniforn declared to be an unnecessary cross for who wear it; but I believe that man thus speak, will acknowledge that it pre

wearer from many temptations. A young n, for instance, will not wear his plain coat he theatre or the race course. And when may be necessary for him to mingle in ionable company, he will find that when hed as a Friend, he is not expected to late either his own sense of what is right, he testimonies of the Society to which he ngs. If, however, he does not so dress, s more likely to follow the example of his ciates, both in language and behavior.

was recently conversing with a friend, o told me that when young his parents re- red him to wear a plain coat, but that on aining manhood he resolved to free himself n the cross which so doing involved. He cribed his feeling on first wearing his ionably cut clothes; and told me that it a considerable period before these feelings e so deadened that he laid aside his plain t altogether. I doubt not there are many o have thus felt, and who have in their ith, against their better feelings, given up at to them was a shield from evil. If these s should be read by any such, I would ctionately ask them to reconsider this tter; and seek to know their duty as indi- uals and as members of the Society of ends. The adopting of the plain dress is n a bitter cup, but I know there is a satis- ion and a reward in following our convic- ns of duty, which can only be appreciated those who do so.

The journals and memorials of some of the cerned members of our Society who have e before us, show that when they were lly converted to its principles, they were strained to change from their former world- mode of dress; and that in doing so they e humbled, and were enabled to bear a king testimony against the changing fash- s of the day in which they lived. Do the n and women of this generation, so mortify ir pride, and so live up to the requirements the Christian religion as regards their ss, that we as a people no longer need, by cept or example, to call their attention to subject? I particularly desire for my ng friends, that they may be concerned give heed to these considerations, and not ntly set aside as useless, that which may ve a strength and preservation to them in rs to come. If the impression is forced ne to our minds that we should lay aside e little ornament, or refrain from indulg- the desire for the latest cut of a coat or a ss; we will find that giving heed to such victions will be attended with a positive ssing. As our members thus adhere to s ancient testimony, they can more con- ently and practically teach to the world und them, the bearing of the daily cross ich was first enjoined by Him who wore seamless garment.

hilada., 12th mo. 1879.

The Scriptures are good, very good; dis- line, good rules, and good order, all very essary; but still it is the Spirit that quick- and giveth life; and every departure from ight dependence on it, every zealous move- nt in support of Truth's testimony inde- ident of its necessary aid, tends to intro- e death, and set man on the throne, instead Him who is God over all forever.—*J. Scott.*

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ep not that the world changes—did it keep table, changeless state, 'twere cause indeed to weep.
Bryant.

For "The Friend."

Brief Spiritual Observations.

Extracted from the Writings of Isaac Penington.

No. 2.

"There is the natural man, and the spiritual man; and there are the persuasions of each in and about matters of religion. There is the persuasion of *reason*, and the persuasion of *faith*. The persuasion of reason is that belief which man receives into his mind or heart from the exercise of the reasoning faculty; and this persuasion in matters of religion is but man's opinion and judgment; which however certain or infallible it appears to him, may yet be shaken by a demonstration or evidence of a higher kind and nature.

"The persuasion of faith is that belief which the new creature receives in the renewed mind, from the evidence and demonstration of the Spirit. And this persuasion is certain and infallible, however it may be struck at and battered, by the reasonings of the wise earthly part, even in that very man whose heart is thus persuaded by the light of the Spirit of God, concerning the things of God's kingdom.

"Now the lowest persuasion of faith is higher, and of a more noble nature, than the highest persuasion of reason; because faith is of a higher principle, and of a deeper nature and ground, than man's reason is. Happy [therefore] is he, who knows and hearkens to the persuasions of God's Spirit, who receives his religion from the light of faith, into the renewed nature and mind, and not from the reason of man into the natural understanding, which is easily corrupted, and cannot be kept pure, except by the indwelling of the principle of eternal life in it.

"For though such may suffer very deeply in this world, from the men of this world, yet their principle will bear them out; in which God will appear to strengthen and refresh their spirits, and carry them up above all their sufferings, in the patience, meekness, and faith of the Lamb. And keeping to their principle they cannot be overcome, but must either live or die conquerors, according to the will and good pleasure of Him who ordereth and disposeth of all things well, and bringeth good out of every evil, in despite of all the powers of darkness."

"By this faith alone, which is the gift from above, is Christ received. For Christ can be received by the faith alone which comes from Him; and that faith which comes from Him cannot but receive Him. There is no distance of time; but so soon as faith is received, Christ is received, and the soul united to Him in the faith. As unbelief immediately shuts Him out, so faith lets Him in immediately, and centres the soul in Him: and the immortal soul feels the immortal virtue, and rejoices in the proper spring of its own immortal nature."

"We know no other Christ than that which died at Jerusalem, only we confess our chief knowledge of Him is in spirit. And as Christ said in the days of his flesh, that the way to know his Father, was to know Him; and he that knew Him knew the Father also; so we now witness that the way to know Christ is to know the Spirit; and that he that knoweth the Spirit, knoweth Christ also; with whom Christ is one, and from whom He cannot be separated. And as for *imputed righteousness*, it is too precious a thing to us, to be denied by us. That which we deny is men's putting it out of its place, applying it to them who are not in the true faith, and walk not in the true light: for in the true light (where the fellowship is with the Father and the Son) there alone the blood cleanseth."

"Hear now, ye wise in the letter, but strangers to the life! there is a two-fold appearance of Christ *in the heart;* there is an appearance of Him as a servant to obey the law, to fulfil the will of the Father in that body which the Father prepares there for Him; and there is an appearance of Him in glory, to reign in the life and power of the Father; and he that knows not the first of these in his heart shall never know the second there. And he that knows not these inwardly, shall never know any outward visible coming to his comfort. For if Christ should come outwardly to reign (as many expect), yet to be sure He would not reign in thee, whose heart He hath not first entered into and subdued to Himself; which is only to be done by his appearance there, first as a servant, then as a king."

"The work of the Spirit of Christ in the heart is an inward work, and doth not consist in outward times or seasons, but in spiritual degrees and seasons; which when they are finished, the heart renewed, the spirit changed, the work wrought out; then the glory of the Father is revealed, the entrance into the everlasting kingdom ministered, and then there is a sitting down in the everlasting mansion, even with Christ in the heavenly places, which He hath prepared; where they that are redeemed, and purged, and sanctified, sit together with Him. And as the body cannot hinder his entering into the spirits of his saints, and his dwelling in them, no more can it hinder their entering into Him, and dwelling in Him."

"There is a double ministration of the law of the Spirit; a sharp ministration against sin, and a sweet ministration in the renewed spirit. The ministration against sin passeth away, as the sin is wrought out [or ended]; but then the sweet spiritual current and law of its holy and pure life in the renewed spirit is more vigorous and full. So that the law of the Spirit remaineth for ever; but its convictions, its reproofs, its chastisements towards the worldly part, diminish and pass away as the worldly part is wasted; and its sweet comforting presence, pure peace, fresh joy and life, increase as the new man grows and flourishes."

"Happy is he who ceaseth from striving after the knowledge and comprehension of the things of God in this world's spirit and wisdom, and waiteth in the humility and fear of the Lord, first to be made a fool, that afterwards he may be made wise unto everlasting life."

I stand here as a witness for the God of Heaven. I never heard the voice of Christ (as his follower) till I was slain and baptized, and lay as a little child under his heavenly chastisements. As soon as ever my soul was brought to this in my humiliation, O then the dreadful judgment was taken away, and the Book of Life was opened unto me, and the Lord spake comfortably to me, "I have loved thee with an everlasting love;" and I was made a Christian through a day of vengeance, and of burning as an oven; and the haughtiness and pride of man in me was brought low. —*W. Dewsbury.*

For "The Friend."

Stephen Grellet, in his journal, and when in Baltimore, 10th mo. 14th, 1809, thus alludes to the state of our Society in that day; to the exercise of the ministry; and to those in the responsible stations of Ministers and Elders. His sound, practical remarks have lost none of their truthfulness nor their applicability as respects the present time:

"I had several meetings on my way to this city, where I arrived last week, to attend their Yearly Meeting, which concluded this day. It has been a season of much mental suffering to me. Day after day I have borne in silence the burden of my distress, except that at one of the meetings of Ministers and Elders, I was enabled to unfold a little of the nature of the exercise of my mind. Our Society maintains several great and important testimonies which, in the opening and power of Truth, were committed to our forefathers; and as these testimonies have been kept to and maintained, they have been a great blessing both to our Society and the people at large, over whom their influence has more or less extended. A pure Gospel ministry, or in other words, a pure, clear, and full testimony to the truth, as it is in Jesus, must be acknowledged to be a great blessing to a congregation, and to a religious society. The influence of those who stand in the station of Ministers is great over the people, either to bring them to Christ, by their example and precepts, or to scatter them from Him. Hence the great success of the ministry in the early days of the Christian Church. The early days of our Society bears a similar testimony; hence the growth in the truth, and in the saving knowledge of our Lord and Saviour Jesus Christ, that was conspicuous. My concern is sometimes great for our much favored Society. If a forward, self-willed ministry gains the ascendency amongst us, we must become scattered as a people; for that ministry which standeth in the wisdom of man, can never reach to the deep things of God; it can neither understand them nor minister of them; Christ crucified is foolishness to it. I have travailed for an enlargement in Christian depth and experience with our Elders, that they may be favored so to labor as to avert the threatening evil in divers parts of our Society. A Minister of the Gospel of Christ must be acquainted with and established in the faith, and the hope of redemption through Christ, else how can he minister to others what he himself has not. An Elder, who is to be a judge of the ministry, to help the weak and instruct the ignorant, must also be fully convinced of and established in the great truths of Christianity. My soul has deeply mourned because of the many deficiencies I behold in these respects, and the sad consequences which I anticipate a spurious ministry will bring over us. Yet, with gratitude it must be acknowledged, that we have amongst us a few baptized Ministers and Elders, who stand as fathers and mothers in the church, and also as faithful watchmen in Zion."

When a man or woman comes to this pass, that they have nothing to rely upon but the Lord, then they will meet together to wait upon the Lord; and this was the first ground or motive of our setting up meetings; and I would to God that this was the use that every one would make of them that come to them. *S. Crisp.*

Selected.

A WORD OF COMFORT.

Comfort take, thou child of sorrow;
All is ordered well for thee;
Look not to the anxious morrow
"As thy days, thy strength shall be."

Child of grief, does this world move thee?
Transient scene of transient pain!
Think! oh think of worlds above thee,
Countless worlds—a glorious train!

There are mansions now preparing
For the chosen sons of God!
Here, a pilgrim and wayfaring,
There shall be thy long abode!

There shalt thou abide for ever,
With thy best and greatest Friend;
Nought from Him thy soul shall sever
In a world that knows no end.

There amidst assembled nations,
Eye to eye, and face to face,
Thou shalt see thy tribulations
Sent as messengers of grace.

Comfort take, then, child of sorrow;
All is ordered well for thee;
Look not to the anxious morrow
"As thy days, thy strength shall be."

Selected.

STANZAS.

BY BERNARD BARTON.

I feel that I am growing old,
Nor wish to hide that truth;
Conscious my heart is not more cold
Than in my by-gone youth.

I cannot roam the country round,
As I was wont to do;
My feet a scantier circle bound,
My eyes a narrower view.

But on my mental vision rise
Bright scenes of beauty still;
Morn's splendor, evening's glowing skies,
Valley, and grove, and hill.

Nor can infirmities o'erwhelm
The purer pleasures brought
From the immortal spirit's realm
Of Feeling and of Thought!

My heart! let not dismay or doubt
In thee an entrance win!
Thou hast enjoyed thyself without—
Now seek thy joy within!

Selected.

IN THE NEST.

Gather them close to your loving heart,
Cradle them on your breast;
They will soon enough leave your brooding care,
Soon enough mount Youth's topmost stair—
Little ones in the nest.

Fret not that the children's hearts are gay,
That the restless feet *will* run;
There may come a time in the by-and-by,
When you'll sit in your lonely room and sigh
For a sound of childish fun;

When you'll long for the repetition sweet
That sounded through each room,
Of "mother," "mother," the dear love-calls
That will echo long in the silent halls,
And add to their stately gloom.

There may come a time when you'll long to hear
The eager boyish tread,
The tuneless whistle, the clear, shrill shout,
The busy bustle in and out,
And pattering overhead.

When the boys and girls are all grown up,
And scattered far and wide,
Or gone to the undiscovered shore
Where youth and age come never more,
You will miss them from your side.

Then gather them close to your loving heart,
Cradle them on your breast;
They will soon enough leave your brooding care,
Soon enough mount Youth's topmost stair—
Little ones in the nest

From "The London Frien

Silent Worship.

In a letter to *The* [*London*] *Friend* for l month, headed "Cornwall and Quakeris the writer enumerates some of the results the special testimonies borne by the Soci of Friends, as a reason for "thanking G and taking courage," in spite of the fewn of your numbers; and also points out v truly that there are peculiarities in the pr tices of the Society which are likely alw to restrict its numerical increase.

Perhaps you yourselves are in some rospe less in a position to judge of the effect p duced on the outer world by your peeul practices than one who, like myself, has b brought up in a totally different atmosph And I greatly desire to bear witness to exceeding value and fitness for these time that which to the outer world is, perhaps, most distinguishing peculiarity of Friend their custom of silent worship.

None can know the fulness of the powe this silence to heal the wounds made by strife of tongues, as it is known by th who have escaped into it, as for their so life, from an atmosphere reeking with wo I know of no words outside the Bible wh are to my mind so wonderfully true and bea ful, and full of the traces of inspiration, as words of many parts of the Church of Engl services; but let words be ever so true ever so beautiful, when continually repea as appointed forms for worship, and utte without pause during a service of consi able length, they have in my experience t most painful, and for myself, at any r seriously dangerous, results — results f which I suffered, either alternately or strange combination, for many years. On that if truly adopted as the heart's pray and fervently uttered, they do, while do less affording much help and comfort at ti often very seriously exhaust spiritual ene The times in which I have been most ne able really to pray the Church prayers throu out a morning service, have left me not c physically but spiritually overstrained—a p to reaction. On the other hand, in times s as all who think must in these days be pared to pass through, times of heart-sea ing doubts and questionings, times when that we hold dearest and most sacred i stake, and when above all we need the h of profound and unconstrained prayer to able us to withstand the fiery darts of tem tion,—at such times the elaborate and hig significant doctrinal utterances, interwo with the whole texture of the Liturgy, h roused in my mind all its latent spirit of position, and have kept up an incessant harassing questioning of the truth of the w used, and of my own sincerity in joining them, which have made the time spen church a time of something like torm rendered still keener by the sense that struggle was occupying the time allotte prayer; the time of all others when dist ing influences should be banished, and w we must especially desire to enter into very spirit of peace and of meekness.

From these causes I was beginning to that I should very soon be driven from tending the Church services, and yet, tha "forsake the assembling together" of Ch tian people was almost worse and more possible than to go on as I was, when tender care which guides our steps led m

first time to a Friends' meeting. What ealing balm I found there for the restless- s of unbelief! How at first the blessed edom of the silence, with its absolute clear- s from any question as to sincerity, and undisturbed opportunity afforded for com- nion with God, calmed me and healed the unds made by words; how, as time went the living utterances, coming out of silence l received into silence, reached and fed l comforted my soul; how by degrees, l through times of much trouble and dark- ss from within and without, the light has ned again, filling the old forms of words th far more than their former meaning, ile showing them no longer as fetters, but a storehouse of armor and weapons; how meetings, whether silent or full of spiritual monies, have through all become more and re precious to my soul, I cannot fully tell; I have desired to relate thus briefly my n experience in the hope that Friends may reby be in some degree encouraged in main- ning, for the benefit of our sorely-tried gene- ion, the refuge which they have hitherto en enabled to keep open for perplexed souls m the many voices which war against their ice. I know that silence is a language lden from the greater number; but for the who understand it, it is the most soul- oduing, the most harmonizing of influences, d one which in this feverish age we sorely ed, not only in our places of worship, but our daily lives. While Friends can main- n a living, holy silence, the world will have ason to bless God for their witness.

I am, sir, yours faithfully,

An Attender of Friends' Meetings.

Christian Principles in Business.

BY A NEW YORK MERCHANT.

Perhaps there is no reason so often urged an excuse for neglecting to embrace salva- n as the inconsistencies of Christians in eir daily walk and conversation; and of all e various ways in which these inconsisten- s are manifested, none are so hurtful to rist's cause in the present age as the failure Christian business men to exemplify the irit of Christ's teachings in their dealings th their fellow-men.

The "golden rule" seems to be considered autiful as a sentiment, but not at all desir- le to be put in practice when a bargain is be made or any business transaction entered to. It is now over thirty years since the riter entered a store on Broadway, New ork city, as an errand-boy, and he has been nstantly employed in active business ever ice, most of the time in large establishments, d for the past eight years he has been a rtner in a wholesale business, requiring the rvice of seventy-five to one hundred men in nstant employment. For over twenty-five ars he has been an active member of the ethodist Church, and now feels impelled, om a sense of duty, to call the attention of ristians to the various ways in which rist's followers fail to come up to the Bible andard in dealings where dollars and cents e called in question.

God's word says that "Godliness is profit- le unto all things, having the promise of e life that now is." I claim that my ex- rience and observation prove the truth of hat "the word" declares, and I shall endeavor show by examples that I have been con- versant with, that any departure from the teachings of God's word in business-dealings by a professing Christian, *always* results in disaster, sooner or later, and that the giving away to selfishness and covetousness never leads to permanent prosperity—even in a business point of view.

If a clerk knows something about an article offered for sale, which, if his customer knew would prevent his purchasing it, he finds it a great trial to do as he would be done by and tell it, at the risk of dismissal, because Christian principle demands it. If a merchant who is a Christian finds that a confidence is reposed in him by a customer that gives him an opportunity to charge more than his lowest price, it is hard for him to refrain from using that opportunity for gain, and as a chance to dispose of goods that if the customer knew the "whole truth" about it he would not buy; and yet I feel sure that permanent gain can only come by adhering to the law of love and strict unselfishness in *all* dealings.

Christianity is on trial now as never before, and the pulpit is doing its best to show the Church its duty as God's word indicates it, but the exemplification of Christian principles in business dealings generally fails to put in practice all that the preached word shows to be duty. I feel it my duty to express my convictions on this subject from the stand-point of experience and observation, hoping that it may call the attention of others better qualified to discuss it than I am.

The first point I propose to consider is—"How far it is right to use the wants and necessities of others for our personal profit or gain?" If I need certain work done, and I happen to know of some one in a great strait who is skilled in that work, is it right for me to take advantage of his necessities, and because of his needs to pay him less than a fair or "market" price for his work? If I have a young man in my employ who, because of his confidence in me and fear of being thrown out of employment, accepts much less than he earns, and than I can afford to pay him, am I doing right in using those facts to my gain and his loss? The "world" says, Let him look out for himself. Does Christ say so? If I have means unemployed, and a friend or neighbor is embarrassed, am I right in charging him more than lawful interest for money, or demanding more than sufficient security in the hope of profiting by his misfortune, and becoming possessed of his property by that means?

If I am a mechanic skilled in certain work, and by some accident or uncommon event am wanted, am I justified in taking advantage of that fact to make exorbitant charges for work done under such circumstances? If a farmer hears that a neighbor needs to buy an animal or certain seed-grain of him in an emergency, is it right for him to put an exorbitant price on the article because he has his neighbor in his power?

I could ask question after question on this line, but think I have asked enough to indicate my meaning.

I claim that Christian business men should carry out in *all* their dealings the spirit of the gospel, the love that "worketh no ill to his neighbor," and I believe that a strict adherence to Christ's summary of the moral law, "to love our neighbor as ourselves," would not only give peace of mind and spiritual growth, but would result in financial prosperity, enlarged social influence, and business reputation of the highest order.

I will now mention an occurrence that has made a deep impression on my mind, and it will illustrate some of the points I have indicated in this article. Mr. J. joined (by letter, from a distant city) the church of which I was a member over twenty years ago. He had been in business in his former residence as a retail dealer, and had just then been employed as a buyer of goods by a large wholesale house in New York. He was an earnest Christian, active in Church and Sabbath-school work, liberal in giving to the Church, a successful class-leader, and good to the poor. He was liberal to a fault when his sympathies were appealed to, but was as hard in driving a bargain as any man I ever met. As a buyer of goods he knew no mercy in striving to force down the price, and his efforts to buy goods cheap, or get some advantage over the seller, often made him enemies, or greatly irritated honorable men who desired to deal fairly with him. He wanted the usury laws repealed, and thought he was justified in loaning money at any interest he could get. He afterward became a very active and important partner, and when the firm retired from business, shortly after the close of the war, he had a fortune of more than $100,000. He was then superintendent of the Sunday school and a leading man in the Church, and the pastor had no warmer support than Bro. J. gave him. His house was always open to entertain Christian ministers, and he was universally loved and respected by all, except those with whom he had had business dealings. There was a young man who was a member of the church and Sunday-school that J. wanted in his employ, and to obtain his services he held out inducements that were calculated to deceive the young man, and lead him to expect would result in much greater pecuniary advantage than J. must have known possible. The young man trusted his class-leader and Sunday-school superintendent, and believed he would do every thing possible to his advantage. When the first engagement was ended J. got the young man to accede to an engagement for a term of years that resulted nearly as disastrous to the young man as the former one, and cost him thousands of dollars, and gave the firm his services at about half the amount that J. knew was being paid for the same service to others in their employ at the same time. J. used in many other ways the confidence reposed in him to drive sharp bargains. A few years ago J., in the hope of obtaining usurious interest, was induced to invest his means, and now is a poor clerk with a large family; he has ceased to be active in the Church, and is a broken-down, disheartened man.

Had he been actuated by the same spirit in his business dealings that he manifested in his relations to the Church and Sabbath school, how different would the end probably have been.—*Christian Advocate.*

Grace leads the right way; if you choose the wrong,
Take it and perish; but restrain your tongue;
Charge not, with light sufficient and left free,
Your wilful suicide on God's decree.

William Cowper.

Unmixed sincerity towards God is an excellent sweetener of all the cups we drink of from the fountain of Marah.—*S. Fothergill.*

Shetland Women.

Not far outside the town of Lerwick on the Shetland Islands, there is a great, black, muddy tract of land called a peat-bog. All about is utter desolation. There are no huts even to be seen. The town is concealed by a rounded hill; and when, through some opening between the bare upheavals, one catches a sight of the North Sea, it too seems deserted by mankind.

The peat, or mixture of roots and peculiar black soil, is dug here in large quantities, and all about the place are great piles of it, dried and ready to be burned in the fire-places of the Lerwick people. Peat takes the place of wood, and in every poor man's hut in Shetland will it be found burning brightly, and giving out a thin blue smoke.

To prepare peat for market a great deal of labor is performed. First come the diggers, men, women and children. Entering upon the deep, miry bog, they cut the soil up into cakes about a foot long and a few inches thick, and these they place in high piles to dry. After a few weeks they come again, and carry the cured fuel away to the town.

It is while carrying these loads that the Shetlanders present a peculiar spectacle. The men are often very old, infirm and poorly clothed, and the women are dressed in short-skirted, homespun gowns, below which may be seen very red and very broad feet. On their heads they usually have white caps, nicely ironed, with a fluted ruffle around the edge. Passing across the breast and over either shoulder are two strong straps, and these support an immense basket hanging against the back.

Thus equipped, the brave, stout women, their baskets piled with peat, tramp off to Lerwick, two miles away, to sell their loads for a few pennies each. They make many trips a day, always smiling, chatting and apparently contented. Often a long line may be seen carefully stepping along over the rough roads, stopping now and then to rest.

The homes of these poor peat women are, many of them, simply hovels. When they wish to build a home, they go out into some fields, usually far away from other huts, and there they dig a trench about a square piece of ground. Upon this they build walls to a height of about eight feet, and fill the crevices with mud and bog. For a roof they gather refuse sea-wood, and, with this for a support, lay on layer after layer of straw, mud and stones.

But what homes they seem to us! There is no fireplace, only a hole in the ground, with a hole in the roof for the smoke to escape through. No windows, the door serving for both light and entrance. No beds, only heaps of straw. Sometimes in one small room, often the only one the house contains, will be seen man, wife, children, dog and hens, equal occupants, sharing the same rude comforts. Outside the house, if the owner be moderately well off, may be seen a herd of sheep or ponies, and a patch of garden surrounded by a wall.

But there is something a peat woman of Shetland is continually doing that we have not yet noticed. All have, no doubt, heard of Shetland hosiery; of the fine, warm shawls and hoods, and delicate veils that come from these far northern islands. Now, all the while the poor, bare-legged woman is carrying her heavy burden of peat, her hands are never idle; she is knitting, knitting away as fast as her nimble fingers will allow. In her pocket is the ball of yarn, and as her needles fly back and forth she weaves fabrics of such fineness that the royal ladies of England wear them: and no traveller visits the island, without loading his trunk with shawls, mittens, stockings and other feminine fancies.

Not to know how to knit in Shetland is like not knowing how to read at home. A little girl is taught the art before she can read; and, as the result, at every cottage will be found the spinning-wheel and the needles, while the feminine hands are never idle. It is one great means of support; and on Regent street, in London, will be seen windows full of soft, white goods marked "Shetland Hosiery."

Who first instructed these far-northern people in this delicate art is not surely known. On Fair Isle, one of the Shetland group, the art is first said to have been discovered, very many years ago. On that lonely isle even now every woman, girl and child knits while working at any of her various duties.

The yarn with which the Shetland goods are made is spun from the wool of the sheep we see roaming about the fields. In almost every cottage may be seen the veritable old-fashioned wheel; and the busy girl at the treadle sends the great wheel flying, and spins out the long skeins, which serve to make baby a pretty hood, or grandma a warm shawl.—*Wide Awake.*

For "The Friend"

Having received many applications from Friends at a distance, for donations of plain clothing, and being unable to supply the demand, I desire to state through "The Friend," that any Friends having partly worn clothing of *any kind*, or carpets which they are willing to spare, may send them to No. 912 Wallace street, or to the office of "The Friend," Philadelphia. All such articles will be forwarded to those who are in need, and may apply for them.

H. H. Bonwill.

Religious Items, &c.

Plainness of Dress.—One of our exchanges notes the decease of Margaret A. Little, an aged Methodist woman, at Washington, D. C.; and relates the following anecdote of her. She joined the Methodist Church when quite young, and when she presented herself "on probation," as a fashionably attired lady, she was reminded that she must dress plainly, so that the world would recognize her as a Methodist in dress, as well as in deportment. Instantly her beautiful head-dress was removed, the rule adopted, and from that day to the close of her life she appeared in all seasons and under all circumstances a plain, neat Christian.

We sincerely regret that among the Methodists, as among many of our own people, the ancient rules and advices of the churches on this subject are now so much disregarded.

Ignorance on Religious Subjects.—A correspondent of the *Christian Advocate* in describing the efforts which are being used in France to spread a knowledge of the truths of Christianity, mentions several illustrations of the ignorance which prevails. One young woman at Paris, who was well educated and had received a teacher's diploma, had a Bible offered to her. She expressed her satisfaction, and said it was the first Bible she had seen. On another occasion, as he was speaking on the parable of the Pharisee and the Publican, he was interrupted by one of the audience who protested against his being so hard on the *Parisians*, as if they were worse than others. He had mistaken the Pharisees, (in French, *Pharisiens*,) of whom he knew nothing, with the Parisians, (in French, *Parisiens.*)

The Presbyterian Ecumenical Council.—The Presbyterians propose holding a general Council of representatives of their denomination from different countries. At a recent meeting on this subject held at Philadelphia, it was urged that the gathering of the chosen representatives of twenty millions of Presbyterians in all parts of the world would be productive of good—that advantage would result from comparing the experience of the different churches—that it would bring into closer fraternal relations bodies of Presbyterians who differ from each other only in non-essential points, would promote brotherly feeling and open the way for closer union—that the united front presented on the great questions of evangelical doctrine would strengthen the hands of other denominations of Christians—and that the meeting would be a source of encouragement and strength to the feeble churches on the continent of Europe who are now under oppression in Austria and Spain.

Papal Opposition to Public School System.—A recent lecture of Joseph Cook, of Boston was devoted to this subject. The lecturer quoted from Roman Catholic authorities to show that a systematic and determined effort was being made to have the children of Catholics educated in schools under the control of their Church. He then referred to the condition of education in countries such as Italy and Spain, where the Papal authority had long been supreme and almost unquestioned, to show that such control meant, that the minds of the people were to be kept in darkness; because real intelligence and intellectual cultivation would open the eyes of the people to the errors of the Popish system, and raise up a generation less subservient to priestly domination. He referred to the text books introduced into the Catholic schools of this country as falsifying the facts of history, in asserting that religion had nothing to do with the massacre of St. Bartholomew's Day, and that the Romish Priests were not responsible for the death of those condemned by the Inquisition. He spoke in kind terms of the Roman Catholic laity, and asserted that the effect of the parochial school training would be to keep in an inferior social position, to prevent their proper development, and to make them the hewers of wood and drawers of water for the better-educated classes.

Natural History, Science, &c.

Earth-sponges of Africa.—Dr. Livingston describes these bogs as an important feature in the physical geography of the country. Wherever a plain exists sloping towards a narrow opening in the hills, a "sponge" may be formed. The vegetation falls down, rots and forms a rich black loam. In many cases a mass of this loam several feet thick rests on a bed of pure river sand, which is revealed by crabs and other aquatic animals bringing it to the surface. In the dry season, the black loam is cracked in all directions, and the cracks are often as much as three inches wide

very deep. When the rains come, the supply is nearly all absorbed in the sand. black loam forms soft slush and floats on sand. The narrow opening prevents it moving off in a landslip, but an oozing s at that spot. All the pools in the lower rse of this spring-course are filled by the rains, which happen south of the equator n the sun goes vertically over any spot. second or greater rains happen in his rse north again, when all the bogs and r-courses being wet, the supply runs off forms the inundation.

going to Bangweolo from Kizinga, the tor crossed twenty-nine of these reservoirs hirty miles of latitude, on a south-east rse: this may give about one sponge for y two miles. When one treads on the k earth, though little or no water appears the surface, it is frequently squirted up limbs, and gives the idea of a sponge. In paths that cross them, the earth readily mes soft mud, but sinks rapidly to the om again, as if of great specific gravity; water in them is always circulating and ng. The places where the sponges are with are slightly depressed valleys with-trees or bushes in a forest country, where grass being only a foot or fifteen inches and thickly planted, often looks like a atiful glade in a gentleman's park in Eng-l. They are from a quarter of a mile to a broad, and from two to ten or more miles . The water of the heavy rains soaks the level forest lands; one never sees nels leading it off, unless occasionally a -path is turned to that use. The water ending comes to a stratum of yellow sand, eath which there is another stratum of fine te sand, which at its bottom cakes, so as old the water from sinking further.

is exactly the same as we found in the ahari desert, in digging sucking places for er for our oxen. The water, both here there, is guided by the fine sand stratum the nearest valley, and here it oozes forth all sides through the thick mantle of black ous earth which forms the sponge. Here, he desert, it appears to damp the surface ds in certain valleys, and the Bushmen, by eculiar process, suck out a supply. When had dug down to the caked sand three rs ago, the people begged us not to dig her, as the water would all run away; and desisted, because we saw that the fluid red in from the fine sand all round the l, but none came from the bottom or cake. o stupid Englishmen afterwards broke ough the cake in spite of the entreaties of natives, and the well and the whole val-dried up hopelessly. Here, the water ing forth from the surface of the sponge ttle, collects in the centre of the slightly ressed valley which it occupies, and near head of the depression forms a sluggish am; but further down, as it meets with e slope, it works out for itself a deeper nnel, with perpendicular banks, with, say, undred or more yards of sponge on each , constantly oozing forth fresh supplies to ment its size. When it reaches rocky und it is a perennial burn, with many atic plants growing in its bottom.

e travelled in Lundas when the sponges e all super-saturated. The grassy sward so lifted up that it was separated into ches or tufts, and if the foot missed the of tufts of this wiry grass which formed the native path, down one plumped up to the thigh in slush. At that time they could cross the sponge only by the native paths, and the central burn only where they had placed bridges; elsewhere they were impassable as they poured off the waters of inundation. The oxen were generally bogged — all four legs went down up to the body at once.

Water-spout in the West Indies.—In a small boat I visited, one day, the Falls of Balleine, which are secluded in a deep gorge, about sixty feet high, and interesting. On this trip I was favored with a spectacle rarely seen even in this land of storms. It was a water spout which formed over against the Pitons of St. Lucia,—a bulk of black clouds like an inverted funnel, sailing beneath denser masses above. It swept along with its tip trailing just above the waves, an elongated, spiral-pointed sack, until it met the sea; then the water was drawn up to it, forming a mighty pillar, spreading at base and summit, and joining black sea with inky clouds. A few moments it remained thus, then melted away, leaving only great banks of clouds, out of which came wind and rain. Seen across an angry sea, those cloud-pillars, with the picturesque Pitons as a back-ground, were most impressive.—*F. A. Ober.*

Egyptian Bread. — The native Egyptian bread is a sort of *flap*, pliant and moist, like a cold pancake; it is always round and of a dusky color, and, in fact, resembles the flat stones often found in the beds of rivers, or in the desert. At a distance, a pile of bread might be taken for a pile of such stones, and makes one think of the beautiful expression of Scripture, "If a son shall ask bread of one of you that is a father, will he give him a stone?" Will he give the *mockery* of a good thing instead of its reality? How much more will our Heavenly Father give us, truly and literally, all that He has promised to them that ask Him?—*Whately's Ragged Life in Egypt.*

Be more careful that you have something weighty and pertinent to say, than that you should say things in the most polished and skilful way. There is good sense in what Socrates said to the clever young Greeks in this regard, that if they had something to say they would know how to say it; and to the same effect spoke St. Paul to the early Corinthian Christians, and in these last times the wise Goethe to the German students,—

> "Be thine to seek the honest gain,
> No shallow sounding fool;
> Sound sense finds utterance for itself
> Without the critic's rule;
> If to your heart your tongue be true,
> Why hunt for words with much ado?"
>
> —*J. S. Blackie.*

It is not the accession of numbers to our name, but the gathering of souls to the everlasting Shepherd, which gives joy to the Lord's family in heaven and earth.—*Samuel Fothergill.*

THE FRIEND.

FIRST MONTH 17, 1880.

If it were practicable to procure accurate statistics on the subject, we believe it would be found that the increase in population in any civilized country is principally among the poorer classes, who form the laboring part of the community. In this statement the influence of emigration is not considered, but reference is had to the excess of births over deaths among a comparatively settled people. This is largely owing to the fact that a greater proportion of the poor marry early in life; while among those who live in a social circle where more comforts and luxuries are accumulated in their comfortable homes, the females are often unwilling to make the sacrifices which are required, and to assume the untried but weighty cares and responsibilities of married life. And among the men prudential motives of a business nature frequently postpone marriage connections till late in life, or entirely set them aside.

A large part of the Society of Friends in the Eastern portion of our Union, belongs to the class who have accumulated some property—the result of the habits of self-restraint and economy which our principles lead to. Among its members the habits and customs which prevail in the circle in which they move produce results similar to those which are exhibited in the rest of the community on the same social level.

In the year 1873, the writer of this took some pains to ascertain the number of members and the proportion of children in each Monthly Meeting of Philadelphia Yearly Meeting. The general average for the Yearly Meeting was not quite one child of school age for six members. The three Monthly Meetings in the City of Philadelphia aggregated 1413 members and only 171 school children; while in Muncy Monthly Meeting, in the same Quarter, where the members are mostly farmers, and many of them in quite moderate circumstances, there were 56 children in 218 members—about double the porportion.

The reports from North Carolina Yearly Meeting for the same year, showed about 1 child to 3½ members. As we do not know that the enumeration of the children there was between the same years of age, as in Philadelphia Yearly Meeting, an accurate comparison cannot be made; but it is very evident, that its agricultural and comparatively poor population abound far more in that wealth which the scriptures speaks of as the "heritage of the Lord," than some others who are richer in money and lands.

If, in addition to this exhibit, we reflect that in the nature of things we must always expect a certain proportion of those brought up as Friends to shrink from bearing the cross of Christ, and to seek some easier path than the entire subjection of self which our religion requires; it is evident, that unless others are brought into our ranks by convincement from the world outside, there are sufficient reasons to explain the gradual decay of our numbers in the older settled sections of country. In our own Yearly Meeting the number of members now left is probably not more than one-half of what remained after the separation of 1827; though a portion of this decrease may be accounted for by removals to the Western States during the fifty years that have elapsed.

This decrease is often a subject of serious thoughtfulness to those who love our Society and the principles which it represents. So far as the decay in numbers in one section of the country of those who are faithful advocates of its doctrines, is compensated by a corresponding increase of similar testimony-bearers in other places, there is little cause

for discouragement; for it is only another illustration of those changes in the centres of culture, influence and power, of which all history is full. But it is well for those who are members of such declining churches—declining as to members—to consider whether there is any deficiency in themselves in faith in their own principles, in warm attachment to them, and in fervent zeal for their spread in the earth. We believe the testimony to the spirituality of religion, and against war and other evils, upheld by our Society, has been influential for good; and that the Holy Spirit has sealed, on the hearts of many of other denominations, convictions, more or less full and deep, of their truth. Thus the light has so shone before men as in measure to bring glory to our Father in Heaven, even where few in proportion have joined in outward fellowship with us.

If the Lord who rules in the kingdoms of men, who pulleth down and setteth up, should see meet to overturn us as a people in our social standing; and reduce us in large measure to outward poverty, not in anger, but for the further promotion of his own glorious cause in the earth, we might then with more confidence look forward to a wider convincement of the people, and to a more general gathering to our Society, such as was witnessed in the days of its rise. At present, in many neighborhoods, the difference in wealth and in social position presents an almost impassable barrier to the accession of those who are poor as to this world, even where they are convinced of the truth. The members of meetings in their vicinity would gladly receive them and be strengthened by their coming; but often they feel that they can not be at case among those with whom they have had little social intercourse, and whose habits of life are different from their own.

The social barrier here alluded to, does not depend on difference in riches alone, but on what may be termed a leaven of aristocratic feeling. Where a family has for one or more generations become known for ability, uprightness or other good qualities, there is a natural feeling of respect attached to it which in measure extends to all its members. In some circles this is carried to *too great* an extent; so that many, even worthy people, do not fully imitate the example of our Father in Heaven (the common Father of us all), who is declared in Scripture to be no respecter of persons, but who looks with acceptance on all those who fear Him and work righteousness.

Depressing to the spirits as the signs of the times are often felt to be, we desire to encourage our readers to the exercise of faith in the power of the Head of the Church to care for his own glorious cause of truth and righteousness. He alone is able to make it spread and prosper in the earth; and He will assuredly raise up those who will stand as faithful testimony-bearers for Him. May we be willing to do our share of labor in his vineyard, lest the crowns be taken from our heads and given to those who are more righteous. We believe the Lord's work will go on whether we are faithful laborers in his cause or not; for He is not dependent on any man or set of men to effect his purposes. He has all power, and can turn the hearts of the people at his will. But if we neglect his gracious calls, how can we expect to share in his mercies? It is those who are faithful unto death, who continue to love the appearing of the Lord Jesus, and who manifest their love by the good fruits produced thereby, who will receive the crown of righteousness that fadeth not away.

"Strengthen ye the weak hands, and confirm the feeble knees; say unto Zion thy God reigneth." May we have confidence in his *government*, and place ourselves as submissive servants under his control and direction, being well assured that we can in no way so effectually promote his cause, as by doing the work He may assign us, in the ability which He will furnish.

SUMMARY OF EVENTS.

United States.—The statement of the City Treasurer of Philadelphia shows, that during last month the receipts were $9,652,292, the expenditures $9,392,-140; and at the close of business on that date, the balance was $1,853,456. During the month the Treasurer paid off $5,762,578 city warrants, $508,229 interest on city loan, and $210,662 interest on city warrants. On the 1st of this year there was $232,495 matured city loan paid off.

A delegation of Ute Indians, from Colorado, twelve in number, arrived in Washington on the 11th inst.

In Chicago there are twenty-one elevators, with a capacity for 17,000,000 bushels of grain. Some of these are the largest in the world. That city now holds about one-third of the supply of wheat in this country and Canada. These elevators are now almost filled, and several of the railroads are refusing to receive grain for that market, because of the blockade.

There were 8204 immigrants arrived at New York during last month—during the same period last year 3317. The total for 1879 was 138,915; for 1878, 81,505.

The special committee of the Senate of the United States, to investigate the causes of the colored exodus from the South, organized last week, and are to begin their investigation this week.

The railroad and river miners in Western Pennsylvania, have decided upon a strike for higher wages. Over 4000 men it is said will be idle.

C. S. Parnell and John Dillon, the Irish leaders, arrived in this city on the 10th, and addressed a large and enthusiastic audience. Large sums of money are being raised in divers places for the relief of the suffering people in Ireland.

The length of sewers constructed in this city during 1879, was 17,643 feet, at a cost of nearly $37,000.

The mortality in Philadelphia last week was 301—a decrease of 58 from the previous week. Of this number 192 were adults, and 109 children.

Markets, &c.—U. S. sixes, 1881, 104⅝; do. 5's, registered, 102⅝; coupon, 103¾; 4½'s, 107⅜; 4's, 1907, 104⅛.

Cotton.—There was very little movement and prices were steady. Sales of middlings were reported at 13⅛ a 13⅜ cts. per. lb. for uplands and New Orleans.

Petroleum.—Crude, 7¼ cts. in barrels, and standard white 8 cts. for export, and 8¼ a 8½ cts. per gallon for home use.

Flour is dull, but steady. Sales of 1400 barrels, including Minnesota extra at $6.50 a $7.15; Penna. do., at $6.75 a $7.25; western do. at $7 a $7.50, and patent and other high grades at $7.50 a $8.50. Rye flour is steady at $5.50 per barrel.

Grain.—Wheat is unsettled and quiet, with sales of 8000 bushels, including rejected, at $1.43; red at $1.49; amber at $1.49 a $1.51. Rye.—Pennsylvania is worth 95 cts. Corn is in good request for local consumption and is firm. Sales of 12,000 bushels new mixed and yellow at 59½ a 60 cts., and some old at 61 cts. The cargo rate, 59¼ cts. f. o. b. for sail, and 58 cts. f. o. b. for steamer. Oats are in fair demand; sales of 5500 bushels, including mixed at 48 cts., and white at 49 a 50 cts. The receipts to-day were as follows: 1840 barrels flour; 7,500 bush. wheat; 38,500 bush. corn; 1000 bush. rye, 9106 bush. oats; 2000 bushels barley.

Hay and straw market for week—Loads of hay, 301; loads of straw, 72. Average price during the week.—Prime timothy, $1 to $1.10 per 100 pounds; mixed, 85 a 95 cts. per 100 pounds; straw, $1.10 a $1.25 per 100 pounds.

Beef cattle were in demand at full prices; 2463 head sold at the different yards at 3 a 6 cts. per pound as to quality. Sheep were in demand and prices were firmer; 5000 head sold at the different yards at 4½ a 6 cts., and lambs at 5¾ a 6½ cts. per lb. Hogs were a fraction higher: 5500 head sold at the different yards at 6 a 7¼ cts. per lb. Cows were unchanged; 250 sold at $20 a $50 per head.

When the Fusion Senate of Maine met on the nist., Lamson, the President, sent in a letter anno ing that he had assumed the duties of Governor. Republican members of the Senate and House qu took possession of the State House and organiz Legislature. After which, both Houses adopted a Intion for the appointment of a committee to ask opinion of the Supreme Court as to the legality of organization.

The Treasury Department has been informed the port of Tio, Peru, was blockaded on the 17th by Chilian vessels.

The steamship Arragon, which left Bristol for York on the 19th of last month, and was reporte lave foundered at sea, arrived at New York on the inst. She reports having experienced terrible wea on the passage.

Foreign.—The relief fund of the Duchess of borough now amounts to £14,300.

The Government has made an important chang their policy in respect to the condition of Ireland. loans are to be made on more liberal terms than proposed—the number of years before repayment begin is to be extended, and the Government a bear the preliminary expenses of such works t selves. They will also offer increased inducemen the boards of guardians for the execution of san works. If these measures be found inadequate, will apply to Parliament for an appropriation of 500,000 for the prosecution of relief works.

The correspondent of the Press Association rep that the distress in Ireland is increasing. Five dred inhabitants of the Shulebog district, county erick, are on the brink of starvation. They had ceeded in a body to Croon, and obtained four cart-l of bread, by the urgent representation of their extrei

The *Standard's* Cabul dispatch says, that owin the cold weather and exposure, there is much sick among the British troops.

A Berlin dispatch to the *Pall Mall Gazette* s Russia has been questioned relative to the conce tion of troops in Poland, and has replied that, as t is no longer any danger of a collision with Turkey regiments hitherto stationed in the Crimea and B rabia, are merely withdrawn to Poland as a more venient district.

It is reported from St. Petersburg that the local Cross Society of Kharkoff, in view of the terribl tress prevailing in that province through the ra of diphtheria, has formed three medical and san detachments to assist the Government to comba epidemic.

In the Lower House of the Prussian Diet, the M ter of Finance in asking a vote for the relief o sufferers by the famine in Upper Silesia, stated 106,000 persons at present needed relief, and that vision had been made for these up to the end o month. The Government, he said, hoped to effect ing improvements by extensive drainage works an promotion of local industries.

The banking system of Japan is similar to t the United States. The first national bank was o ized in Tokio, in 1873, and there are now 153 na banks in the empire. The capital stock of these aggregate 40,256,100 yens—a yen is nearly the value as the U. S. dollar.

FRIENDS' ASYLUM FOR THE INSAN
Near Frankford, (Twenty-third Ward,) Philadel
Physician and Superintendent—John C. Hall,
Applications for the Admission of Patients m made to the Superintendent, or to any of the Bo Managers.

Died, on the 14th of 11th month, 1879, at hi dence in Marlton, N. J., Ezra Evans, in the eig year of his age, a much esteemed member of Cr Particular and Upper Evesham Monthly Meetin bore a suffering illness with patience and resigna the Divine will. Being an upright, useful and b lent man, the void occasioned by his removal felt by many in his neighborhood; as well as fellow members of his own religious Society w teemed him as one religiously concerned for its w

——, at her residence in Philadelphia, on th of 12th month, 1879, Rebecca M'Collin, a b minister, and member of the Monthly Meet Friends of Philadelphia, in the 83rd year of h She was one who loved her Saviour, and rejoi the prosperity of his cause; and her friends belie she has been safely gathered into the Heavenly

WILLIAM H. PILE, PRINTER,
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For "The Friend"

xtracts from the Diary and Letters of Ebenezer Worth.

(Continued from page 183.)

1866. 10th mo. 7th.—First-day. I think ve were remarkably favored this day in meeting to feel the Divine presence to be with us. Iow sweet, how precious and comforting it s. Truly the Great Head of the Church is he Life the Light and the strength of his eople; the Minister of ministers, ministering o the states of those who are grown up to erve Him. To me, it was a meeting not soon o be forgotten, but to be remembered with eelings of gratitude for the unmerited favor.

10th mo. 8th. Left home this morning to o to Tunessassa to visit the Indians on the llegheny reservation; have been wonderfully supported and comforted in the prospect efore me. May this unmerited favor be long emembered with feelings of gratitude to Him ho can make all things work together for ood. The cars made connection at Harrisburg; got to Elmira about 1 P. M.; had a few ours comfortable rest; felt peaceful, which I steem a great favor; was met at Salamanca y A. W.; night overtook us before we reached unessassa, had some difficulty in getting long, arrived safely about seven; were kindly eceived by friends, and had a comfortable ight's rest.

10th. Visited some Indians on the reservation.

11th. Walked out and looked at the farm, nd in the barn to see the crops that had been athered. The barn was pretty well filled; he fields looked green and cheering; walked long the race-bank, examined the leaks and ave A. my judgment and advice in relation o repairing them. I trust I have been favored o feel the necessity of coming into a state omparable to the clay in the hands of the otter; how important it is; what a blessing ve are not forsaken—that our Divine Master ontinues in his mercy to visit us. May He ind fruit to the praise of his great and excellent name, for He is forever worthy. Sat neeting with the four friends at Tunessassa—A. W., his daughter A., C. B. and C. L.—a very comfortable meeting. In the afternoon went to Old Town, visited J. Pierce, King Pierce and family, and Wm. Bone and wife and some children; I sincerely hope I was in my place. Oh, may there be some fruits to the praise of the Great Head of the Church.

12th. Visited Old Town Indians, A. P. and family, J. P.'s widow, A. P.'s children, Levi Halftown, Watson Pierce and Guy Jemison; called to see Geo. Crouse's children—his sons were out in the woods. It was getting late, made me feel anxious to get home; was much favored to find a canoe on that side of the river; John Jimerson helped me over and was favored to get home about dusk with a peaceful mind.

13th. Left home to go to Cornplanter reservation; called at Jas. Bucktooth's, had a very satisfactory opportunity with him and his wife; left a copy of John Woolman's Journal; went through Corydon; crossed the river opposite Wm. O'Bail's, and met a number of the Indians in the school-house—Cynthia Pierce was our interpreter—A. W. was with me. After speaking to them, and hearing from them, left feeling pretty comfortable; may I be preserved in my proper place to the end of my days.

14th. Sat meeting with the four friends at this place (Tunessassa). I trust the Great Head of the Church was with us, it felt to me that there was a very solemn, precious covering over us; I felt comforted and encouraged, may I not soon forget it; we had the company of Wm. Bone; I was pleased to have an opportunity with him. Oh! for more strict watchfulness and waiting on my Divine Master.

15th. Left Tunessassa to go to Horse-shoe; met Geo. Jacobs; he rode with me above Cold Spring; I was pleased with his company; called to see James Jemison, who had had a stroke of the palsy; made some arrangements to meet the Indians about Jemisontown, and in that part of the reservation. Went to Great Valley to stay all night; R. Patterson kept the house; were kindly accommodated, spent a pretty comfortable night; felt a hope I should be enabled to speak to the Indians in council to the relief of my own mind. I trust my trust was in the Great Head of the Church.

16th. After breakfast went up the river to meet the Indians, a number of them collected and I was favored with ability to relieve my mind in talking to them. I thought they were sober and attentive. I think it was as comfortable an opportunity as I had, and thought I had great reason to be thankful and take courage; I desire the favor may not soon be forgotten. On our way home made arrangements to meet the Jemisontown Indians.

18th. Went out to the wheat-field to see a bears-track, I thought it quite a large track. Sat a comfortable meeting this morning with friends at Tunessassa.

19th. Assisted some in sorting corn in the morning; got an early dinner; A. Woolman and I went up the river to see the Indians; called to see Geo. Jacobs, Jr., he has invented a horse-rake, to rake and lift the hay on the wagon—it shows a good deal of ingenuity—had considerable conversation with him. On our way home met with old widow Logan, a very old looking woman, she has always appeared like a kind inoffensive woman.

20th. A. W. and I went up the river to Jemisontown settlement to meet the Indians, they were slow about meeting; had a pretty satisfactory opportunity with them; poor creatures, they do not appear to value time. Oh! that they with white people were more concerned to make a proper use of it. Was informed that the Indians in the neighborhood of Cold Spring had concluded to meet us at their school-house. I felt very desirous that I might be enabled to speak properly to them, and do what was required of me, not leaving anything undone.

21st.—First-day morning. Sat meeting with the family; King Pierce and Levi Halftown come in and sat with us. I thought the meeting a very comfortable one, and had a satisfactory opportunity with the two Indians. After dinner A. W. and I went up the river to the school-house, near Cold Spring, met a number of Indians and talked some with them. I have felt a strong desire they may become more acquainted with their Divine Master and their duty to Him, and live a life of obedience to his Divine will. They expressed their satisfaction with what was said to them, and spoke of the good feeling that had long existed between their forefathers and ours, of the kindness Friends had shown them, and I think they expressed a desire those good feelings might continue to be felt between us and them. I assured them on the part of Friends it did continue, and that we felt for them as our forefathers did for their forefathers, that when any of our Committee were removed by death, we had young men to take their places that had the same good feelings towards the Indians. When I was about to leave, I took them by the hand, bid them farewell, and we parted with very friendly feelings. I returned in a degree humbled under a sense of my own weakness and inability to do any good thing. May I continue watchful unto prayer.

22d. Staid at Friends' property to assist A. Woolman in letting a job of making lumber for the Committee. The men did not come and we got nothing done.

23d. Started out to visit the Indians; called at Jos. Snow's, met with John Curry and Abner Snow; visited some families near the ferry and about and above Cold Spring, in all eleven families and parts of families; called to see one poor lame girl that appeared to be suffering a dood deal; assisted her a little. Spent the day pleasantly and have great reason to be thankful for the favor.

24th. Snowing fast; A. Woolman and I went up to James Jemison's—he being from home we talked with his wife and two sons; called at Wm. Phomers and family, near Salamanca, they speak good English,—spent a short time pleasantly with them; passed over the river on a bridge and called to see Julia

Jemison and husband, had a pretty satisfactory visit with them, and drove home.

(To be continued.)

Selected for "The Friend."

Popular Amusements.

If I take my seat in the theatre, I have paid three or five shillings as an inducement to a number of persons to subject their principles to extreme danger; and the defence which I make is, that I am amused by it. Now, we affirm that this defence is invalid; that it is a defence which reason pronounces to be absurd, and morality to be vicious. Yet I have no other to make; it is the sum total of my justification.

But this, which is sufficient to decide the morality of the question, is not the only nor the chief part of the evil. The evil which is suffered by performers may be more intense, but upon spectators and others it is more extended. The night of a play is the harvest time of iniquity, where the profligate and the sensual put in their sickles and reap. It is to no purpose to say that a man may go to a theatre or parade a saloon without taking part in the surrounding licentiousness. All who are there promote the licentiousness, for if none were there, there would be no licentiousness; that is to say, if none purchased tickets there would be neither actors to be depraved nor dramas to vitiate, nor saloons to degrade and corrupt, and shock us. The whole question of the lawfulness of the dramatic amusements, as they are ordinarily conducted, is resolved into a very simple thing: After the doors on any given night are closed, have the *virtuous* or the *vicious* dispositions of the attenders been in the greater degree promoted? Every one knows that the balance is on the side of vice, and this conclusively decides the question "Is it lawful to attend?"

The same question is to be asked, and the same answer I believe will be returned, respecting various other assemblies for purposes of amusement. They do more harm than good. They please but they injure us; and what makes the case still stronger is, that the pleasure is frequently such as ought not to be enjoyed. A tippler enjoys pleasure in becoming drunk, but he is not to allege the gratification as a set-off against the immorality. And so it is with no small portion of the pleasures of an assembly. Dispositions are gratified which it were wiser to thwart; and, to speak the truth, if the dispositions of the mind were such as they ought to be, many of these modes of diversion would be neither relished nor resorted to. Some persons try to persuade themselves that charity forms a part of their motive in attending such places; as when the profits of the night are given to a benevolent institution. They hope, I suppose, that though it would not be quite right to go if benevolence were not a gainer, yet that the end warrants the means. But if these persons are charitable, let them give their guinea without deducting half for purposes of questionable propriety. Religious amusements, such as Oratorios and the like, form one of those artifices of chicanery by which people cheat, or try to cheat, themselves. The music, say they, is sacred, is devotional; and we go to hear it as we go to church: it excites and animates our religious sensibilities. This, in spite of the solemity of the association, is really ludicrous. These scenes subserve religion no more than they subserve chemistry. They do not increase its power any more than the power of the steam-engine. As it respects Christianity, it is all imposition and fiction, and it is unfortunate that some of the most solemn topics of our religion are brought into such unworthy and debasing alliance."—*Dymond's Essays on Morality.*

For "The Friend."

Camps in the Caribbees.

(Continued from page 178.)

The island of St. Vincent suffered from a violent volcanic eruption in 1872, which seemed to relieve a pressure upon the earth's crust, extending from Caraccas to the Mississippi Valley. Ashes from the volcano descended in large quantities on the island of Barbadoes, which was 95 miles to *windward.* They had been ejected with such force as to reach upper currents of air, moving in a direction opposite to the regular trade-winds.

The wild ravines of this ancient crater were the haunt of a peculiarly shy mountain warbler, whose musical notes had often been heard; but the bird itself was never seen. To procure this mysterious songster, F. A. Ober visited the volcano, camped in a small cave excavated in its rocky side, and spent five days amid the rain storms of that wild region. On the fourth day he succeeded in obtaining the much coveted prize. After describing the route he took from the cave, he says:

"I found that the surface was cut up into ravines and gullies, starting from the crater-rim. Probably the deepest of them were gouged out by the flood of lava that poured over the crater's edge in that terrible outflow of volcanic wealth. Rain flowing through the loose volcanic ash may have cut the more recent, but it could not have descended with sufficient impetuosity to have hollowed out the deep well-holes and cut those deep ravines with perpendicular walls. Starting from the narrow edge of the crater, they spread out like a fan, furrowing the outer surface of the cone, growing deeper, broader, and gloomier, until lost in the dark recesses below. Over all grew the small trees, densely crowded; ferns, filamentous yuccas, moss and wild pines covered the earth and rocks in impenetrable confusion, so concealing the openings to the narrower gullies that it was impossible to ascertain their whereabouts without a very careful examination. It was into this wilderness that I plunged, floundering through tangled masses of branching fern and through dense clusters of ground orchids. But I found few birds save a sparrow or two and a sucrier, and the prospect was most discouraging.

"A death-like stillness pervaded that gloomy slope, disturbed only by the *swirr* of the volumes of mist as they swept over the eastern spur, and the faint notes of the soufrière-bird down below. Suddenly I bethought myself of a bird-call taught me by the Caribs of Dominica; and with such success did I use it, that, in ten minutes, the hitherto silent trees were alive with stirring feathered forms, hurrying forward in anxious flight."

"But, gratified as I was with this stir of animated life that my seductive call had evoked, I still awaited anxiously the appearance of that rara avis of these solitudes. Soon I heard a low call-note, such as I had heard that bird give utterance to, and imitating it closely as possible, I was gratified to hear it repeated nearer at hand, and then caught a glimpse of a dusky body flitting on rapid wing through the farther shades. Its fli was very rapid and noiseless. It sudde came into view a good gun-shot off, eviden excited, twitching its tail, jerking its win and uttering a low whistle. In a though saw me, just as I caught a snap-shot as darted through the closely-woven branch Through the thin veil of smoke I caught si of a few floating feathers, and hurried ward without reloading, breaking my w through matted masses of ferns, leaping gull and swinging myself finally beneath the t upon which he had for a moment rest There was nothing in sight. Disappoint I yet trusted those floating feathers had misled me, and renewed the search, carefu displacing the ferns and fallen branches by one. It was only upon searching lo down, where a steep incline had given it petus, that I found it, lodged in a wild p on the verge of a ravine.

"Exultant was I then, as that soft-pluma bird lay in view before me; forgotten the toil and previous exertion, forgotten rain and discomfort of the night. I triumphed over all obstacles in my path, was about to hold in my hand the first soufri bird known to have been shot within memory of any one now living. In anxiety, in my headlong eagerness to pos the bird, I neglected to examine the gro beneath my feet; I saw only the bird, darted forward. The loose earth gave w the mass of orchids and roots, loosened the rains, fell without warning, and I, wil grasping at overhanging roots which br in my grip, was thrown into the ravine. was not more than fifteen feet in depth, so narrow that my fall was broken by the jacent walls, and I landed on my feet, brui and a little torn, but without serious inju

"Joy at escape from immediate danger quickly turned to apprehension regarding cape from the gulch, for the walls were smooth as water could wear them, and lower portion of the ravine disappeared s denly in the direction of the lake. The h of the ravine was a hole like a well, and i this I had fallen. Through the crevice be me I could see the shimmering waters of lake, a thousand feet beneath, and a few st farther would have precipitated me into unfathomed abyss.

"A shower heavier than the others ca down fiercely, setting rivulets running do the crater and washing the earth from neath my feet, warning me to be out of hole if possible. Clinging to some projecti in the rock, I worked my way slowly until near the top; when about to thrust arm through the vines that darkened chamber, I was startled by the appearanc a black, shining head with glittering e thrust right into my face. But for the n ness of the opposite wall, I should have fa this apparition took me so by surprise, f was none other than an immense black sn Fortunately, I could secure myself in posi by bracing my legs against each oppo cliff, and was near enough to the top to cl some roots, otherwise I could not have m tained the ground I had gained. The sn crawled out of a crevice in the rock, though he may not have intended to harm I will confess to a feeling of fear at that t and remembered with regret how thou lessly I had laughed at poor Toby, the before, when he fled in terror from a sna

d caught by the tail. My gun, which had t been injured in my fall, was slung at my ck, and by loosening it I managed to strike e snake a smart blow, which, though it gered him, caused him to glide down the ff instead of up. Thus relieved, I scrambled rough the dank vegetation, and stood once ore above the ground.

"From the lake came up a str. ngo hissing und, as though the water was boiling, caused the many streams set in flow by the rain nning into it. Its usually placid surface as agitated, and I could detect a perceptible ange in its color.

"My precious bird had landed safely at the ttom of the gulch, though somewhat soiled, d he now reposed in my game-basket, wrapd in a paper cone. This was the first ufrière-bird I secured; the next day I shot rec others; they proved to be a *new* species d were named *Myiadestes sibilans.*"

For "The Friend."

Brief Spiritual Observations.

xtracted from the Writings of Isaac Penington.

No. 3.

"There have been two great dispensations the Father, Son, and Spirit: the one figurave, the other substantial: the one called the w, the other the gospel. For under the law e Father was made known, the Son made own, and the Spirit made known; but all figures and outward ways of manifestaon. The Son was made known under the pes and figures of the law, as the King of ghteousness, the high priest of God, as the ophet that God would raise up, as the piritual rock which yielded the spiritual aters, of which the soul was to drink."

"Now when the shadows came to an end, hrist the substance was to come. The everasting King, the everlasting High Priest, the erlasting Prophet was to appear. The erlasting Rock and holy builder was to apear, and raise up David's tabernacle in spirit, nd minister in the true sanctuary, by his ght, by his life, by his power, by his righteus Spirit. There is not another tabernacle be built, not another temple, not another erusalem than the heavenly Jerusalem; not nother Mount Zion to be known or come to, an the Gospel Mount Zion; not another od, than God the judge of all in the gospel tate; not another word or law of life, than he law which goeth forth out of Zion, and he word that issueth out from this heavenly erusalem; not another water to wash the oul with, not another blood to sprinkle the onscience with; not another Spirit to enghten, quicken, keep alive, and comfort, than he Spirit of light, life and love from God, and hich brings into the gospel righteousness, rest nd peace, and establisheth the soul therein."

"The new Jerusalem, the church of God's uilding in his own Spirit and power, is a city t unity with itself. The *greatest* degree of ight owns and is at unity with the *least;* and he least degree of light hath a sense of that hich is in degree and measure above it."

"Christ's kingdom was not of this world, or did He seek any greatness or authority cording to this world, neither over the Jews, or over the Gentiles, nor over his own disiples; but He served all, He sought the good f all. The life in Him which was to reign ver all, yet here served all, suffered for all, nd from all, and that was his way to his rown; who having finished his course, fulfilled his service, perfected his sufferings, is set down at the right-hand of the majesty on high, where now He reigns over all, and is made a King by God in righteousness. And this is the pattern which all his disciples are to walk by. The more life they receive, the more they are to minister; the more they are to serve. They must not lift up themselves by their gifts; they must not hereupon lord it over others; but wait in their service, till the Lord make way into men's hearts, and plant his truth there; and upon Him also must they wait for the watering and growth of it. * * * * The Lord gives grace and knowledge for another end, than for men to take upon them to be great, and rule over others because of it. And he that because of this, thinks himself fit to rule over men's consciences, and to make them bow to what he knows or takes to be truth, he loses his own life hereby, and so far as he prevails upon others, he doth but destroy their life too. For it is not so much speaking true things that doth good, as speaking them from the pure, and conveying them to the pure; for the life runs along from the vessel of life in one, into the vessel of life in another; and the words (though ever so true) cannot convey life to another, but as the living vessel opens in the one, and is opened in the other. * * That, then, which would rule is to serve, that which would be great is to be little; and the little one is to become a nation. That which is low is to rise, and thou art not fit to rise with it, further than thou canst serve it, both in thyself and others."

"The main thing in religion is to keep the conscience pure to the Lord, to know the guide, to follow the guide, to receive from Him the light whereby I am to walk; and not to take things for truths because others see them to be truths; but to wait till the Spirit make them manifest to me. * * He that makes haste to be rich, even in religion, running into knowledge, and into worships and performances, before he feels a clear and true guidance, shall not be innocent; neither will the Lord hold him guiltless, when He comes to visit for spiritual adultery and idolatry. * * * 'Let every man,' saith the apostle, 'be fully persuaded in his own mind;' take heed of receiving things too soon, take heed of running into practices too soon, take heed of doing what ye see others do, but wait for your own particular guidance, and for a full persuasion from God, what is his will concerning you."

"Again, take heed of doing anything *doubtingly*, be not forward, be not hasty; wait for the leading, wait for the manifestation of the Spirit. Be sure thou receive what thou receivest *in faith*, and practise what thou practisest *in faith;* for 'whatsoever is not of faith is sin,' being an error from the principle of life, which is to guide; and thereby thou losest ground, dishonorest Christ, and comest under condemnation."

"*The true church government being in the Spirit*, and over the conscience as in the sight of God, the great care must be to keep it within its bounds, that nothing else govern but the Spirit; that nothing else teach, nothing else exhort, nothing else admonish and reprove; nothing else cut off and cast out. * * * And every member is to wait in the measure of the Spirit which he hath received, to feel the goings forth of the Spirit in him who teaches and governs; and so to be subject not to man [as such], but to the Lord. * * * The property of the true church government is, to leave the conscience to its full liberty in the Lord, to preserve it single and entire for the Lord to exercise, and to seek unity in the light and in the Spirit, walking sweetly and harmoniously together in the midst of different practices. He that hath faith, and can see beyond another, can yet have it to himself, and not disturb his brother with it, but can descend and walk with him according to his measure; and if his brother have any heavy burden upon him, he can lend him his shoulder, and bear part of his burden with him. Oh! how sweet and lovely it is to see brethren dwell together in unity, to see the true image of God raised in persons, and they knowing and loving one another in that image, and bearing with one another through love, and helping one another under their temptations and distresses of spirit, which every one must expect to meet with. * * * *The way is one;* Christ the truth of God; and he that is in the faith, and in the obedience to that light which shines from his Spirit into the heart of every believer, *hath a taste of the one heart, and of the one way;* and knoweth that no variety of practices, which is of God, can make a breach of the true unity."

[True unity arises from a "fellowship with the Father and with his Son, Jesus Christ," and is attained by walking in "obedience to that light which shines from his Spirit into the heart of every believer;" and it is not broken by that "variety of practices *which is of God.*" It is a common experience that in certain stages of religious growth some things are found to be inexpedient and therefore to be avoided, and other things are required to be done as tests of faithfulness or for the accomplishment of the Divine purposes, which are not laid upon other members of the church, and are not in some cases as to the individual himself, of permanent obligation. These peculiar requisitions are an illustration of the apostle's remark, that there are differences of administration but the same Spirit. But the case is otherwise when any members of the Church indulge in practices which proceed from a *different spirit.* Then unsettlement and confusion are apt to be produced, as has often sadly been manifested.]

A Strange Story.—"Not long ago," says the London *Daily Telegraph*, "a well-known collector of curiosities in Paris, who had devoted considerable sums of money to the gathering together of bank notes of all countries and all values, became the possessor of a Bank of England five pound note to which an unusually strange story was attached. This note was paid into a Liverpool merchant's office in the ordinary way of business sixty-one years ago, and its recipient, the cashier of the firm, while holding it up to the light to test its genuineness, noticed some faint red marks on it, which, on closer examination, proved to be semi-effaced words, scrawled in blood between the printed lines and upon the blank margin of the note. Extraordinary pains were taken to decipher these partly obliterated characters, and eventually the following sentence was made out: 'If this note should fall into the hands of John Dean, of Long Hill, near Carlisle, he will learn hereby that his brother is languishing a prisoner in Algiers.' J. Dean was promptly communicated with by the holder of the note, and he appealed to the

Government of the day for assistance in his endeavor to obtain his brother's release from captivity. The prisoner, who, as it subsequently appeared, had traced the above sentence upon the note with a splinter of wood dipped in his own blood, had been a slave to the Dey of Algiers for eleven years, when his strange missive first attracted attention in a Liverpool counting-house. His family and friends had long believed him dead. Eventually his brother, with the aid of the British authorities in the Mediterranean, succeeded in ransoming him from the Dey, and brought him home to England, where, however, he did not long survive his release, his constitution having been irreparably injured by exposure, privations and forced labor in the Dey's galleys.—*Ledger.*

For "The Friend."

What have they seen in thy House?

The twentieth chapter of 2d Kings contains this query; it came from the prophet Isaiah to king Hezekiah. I remember pondering over the contents of this chapter in early life; when I could not discern wherein the good king had erred. There seemed to me then but little harm in showing his possessions to those who had come so far to see him, after a sickness near unto death.

When he said, "O Lord, remember now how I have walked before thee in Truth, and with a perfect heart;" he was not rebuked for his language; that which he desired was granted, and fifteen years were added to his life. In the midst of his prosperity, perhaps forgetful of the solemn responsibility which lengthened days involved, pride may have entered the heart. Enjoying the glory of earthly possessions, and the special favors received from the Most High; at ease and off the watch; there was a readiness to display, even to Babylon who was great in her iniquity. Trusting, perhaps, too much to himself that he had walked with a perfect heart, he lost the fear that would have given caution, and neglected the guidance that would have preserved him from danger to the end.

These things were written for our instruction. How desirable it is that all should earnestly plead, and strive for strength to be kept on the watch-tower! and they who are *overseers* of others need perhaps a double watch.

What have they seen in thy house? The query came forcibly to mind, not long since, when stepping out of the dwelling of one in that station in the Church. In the library-room the extensive shelves were filled with books. While waiting for some minutes, one after another of these was taken in hand. Many of them were novels, romances and tales. No curtain or screen was drawn over this display. All desire to take a book from off those shelves seemed to vanish; but to those who have the appetite and no scruple against devouring such reading, how easily reached, and how great the temptation! The answer to the query, "What have they seen in thy house?" may sometimes be, "They belong to the children, I have nothing to do with them." Yet there may be something to do. As the holy watch which our Saviour enjoined is maintained, the eye will be anointed to see, and strength given to remove those things which are of evil tendency.

If Heaven is lost, all is lost.

Selected.

A CHILD'S QUESTION.

A little child sat on my knee
And laid her dimpled hand in mine;
Looked in my face inquiringly,
As she would fain my thought divine.

She wore a winsome earnest look:
My face was mirrored in her eye:
A loitering breeze her ringlets shook:
She sighed apart a little sigh

And said: "What makes your hair be white
And mine be dark?" And then a smile
Lit up the angel face. In spite
Of riper years and craft and guile,—

That half repress a quickened sense,
And chill the glow of sympathy—
I felt the might of innocence,
Impress its hallowing touch on me.

I paused: her words dwelt in my ear
The cadence of a sad refrain;
I felt a buried past draw near,
And sighed to live my years again

A little moment's reverie
Brought me to know this sober truth:
White hairs can hardly hope to be,
Full partners in the joys of youth.

Her puzzling question yet remained
Unanswered, waiting for reply;
A childlike query that contained
The substance of a mystery.

I doubted how to frame my speech
And place it level to her mind;
The reasons that the schoolmen teach
Are too abstruse, they often bind

Instead of loosing simple truth,
To guide a knowledge in the laws
That bear alike to age and youth
Proof of an Operative Cause:

Nor could I put her question by,
As one beyond her years and use;
But needs must tell her plainly why,
Without evasion or excuse.

I said: We have One Father, child,
The God who gives us life and light;
Who on the garden and the wild
Sends down the gentle dews of night;

Who spread the heavens, shaped the earth,
The sea and all that in them is;
The hidden stores of wealth and worth
In all this beauteous world are His.

The moon and stars by Him were made,
The clouds that float against the sky;
He made the sunbeam and the shade:
He lets us live: He makes us die.

The glory of His works attests,
A reign of Law to which all bend;
That Law His Will: wherein He rests
A sovereign means to work an end.

That Will controls through every change
The life we live, the breath we draw;
That in our life which seems most strange—
Our death,—is the result of Law.

So, child, "What makes my hair be white"
And yours a mingled gold and brown,
Is one great Law: God's Will: the height
From which all mystery broadens down.

R. S. Mershon.

Selected.

SILENCE UNDER TRIALS.

BY PROFESSOR UPHAM.

When words and acts untrue, unkind,
Against thy life like arrows fly,
Receive them with a patient mind,
Seek no revenge, make no reply.
Oh holy silence! Tis thy shield,
More strong than warrior's twisted mail;
A hidden strength, a might concealed,
Which worldly shafts in vain assail.
He who is silent in his cause,
Has left that cause to Heavenly arms,
And Heaven's eternal aid and laws
Are swift to ward the threatening harms.
God is our great protecting power!
Be still! The Great Defender moves;
He watches well the dangerous hour,
Nor fails to save the child He loves.

Selecte

A CHAPTER ON FLAX.

When the Flax fully ripened is plucked from t
ground,
Unfit for the spinner the substance is found:
The stalk in its harshness is plainly revealed,
But the long silken fibre as yet is concealed,
Full many probations severe, it endures,
Ere the softness that fits it for use it secures.
The seed from the head is beat off with a rod,
On the face of the earth 'tis then scattered abroad;
Where shelterless during all change it must lay,—
Feel the dew of the night, prove the heat of the day
Know sunshine and shadow alternate sweep past,
Be wet by the rain, and be shook by the blast,
The strength of the stalk is thus wasted away,
Its firmness submits at the touch of decay.
Then gathered still further of ill to partake
'Tis thoroughly crushed by the harsh bruising Brak
Then first is the strong shining filament found,
Yet fragments of stalk mid its fibres abound,
By the Swingling Knife then it is beaten again
Till nothing unsoftened about it remain.
Perfected as far as these scourgings can go
'Tis brought to the Hackle to clean it from tow:
Now fitted for use, 'tis by Industry spun,
Then woven as linen and bleached in the sun.
Of such did the Hebrews the garments prepare
For the sanctified children of Levi to wear,
Who entered with awe in the Holiest to make
A cleansing atonement for Israel's sake.

The varied process the flax passes through,
When gathered for use from the spot where it grew,
Will type to the mourner his provings of soul,
Ere all that is in him submits to control.
When Nature and Grace in his heart are at strife;
And self at the Cross pleading wildly for life,—
Would turn from each trial that darkens the hour
And struggles in death with a heart-rending power,
Till conquered by Sorrow's stern hand he appears;
And in silence submits, though he worships in tears
Resigns up his harshness, surrenders his will
Prepared with new powers, a new station to fill.

Such seasons are needful for all, to produce
That depth of abasement that fits us for use:
Be willing then mourner! be willing to feel
These painful baptisms that wound but to heal;
These *Deaths* which but make us *alive* and prepare
The heart for that change which the sinner must sh
Ere softened and tendered he bows to the rod,
And receives the new name of "a child to his God."

Fine Linen of old did the Temple display—
Which was but a type of this holier array,
This pureness of spirit, this clothing within
Of those who through Jesus are cleansed from th
sin.

The man who his will and perverseness retains
Like Flax in all its first harshness remains
Unfit for the Master, no use for it found,
Like mire to be trodden is cast on the ground.
Then love those Baptisms, though keen be their sm
Which sanctify nature, which purge out the heart;
Then fitted for use and in righteousness drest,
Thy justified spirit in Jesus shall rest.

Nathan Kite

There are very few tobacco-users who wou
commend their example to the young. Th
are ready enough with excuses for their o
course; but they would shrink from advisi
bright and pure boys to do as they do.
great deal of prominence has been given
the fact of General Grant's love of cig
smoking. Now it ought to be made equa
prominent that on his recent visit to Gira
College, he expressed the hope that the bo
there were not allowed the use of tobacco;
if they kept from it while under training, th
would be far less likely to indulge in the pr
tice when they went out. It may well be s
to the boys, concerning these men who u
tobacco and advise others not to: "All, the
fore, whatsoever they bid you observe, th
observe and do; but do not ye after th
works: for they say, and do not."—*The S.*
Times.

For "The Friend."

Unreserved Obedience.

'he following extract on unreserved obedi-e to what is made known by the grace of l, or the still small voice of the Saviour in heart, is from the pen of that feeling, der, father in the Truth, Isaac Penington. recommends his correspondent, in the part he letter preceding the extract, to wait hearken to, and obey the voice of the ng God; which he says is nigh, and where-s life. Would that the ear of the learned, the heart of the teachable, the humble, the contrite so were ours, that we might only read, but understand and appreciate wise seer's testimony concerning the only to life and salvation. The child's first s in the heavenly pilgrimage seem so rly traced, that we would especially com-d the selection to the attention of the ted children, the young convinced, the sick, the contrite, the yielding and tender er the Lord's quickening power. The ex-t follows: "In *that*, which hath sometimes ined thy heart [to obedience], *there* is th, *there* were the beginnings of salvation; in *that*, which draws thee out, to expect e great matters, and dries up thy present se, and hinders thy present subjection, *ein* is deceit and the destruction of thy l. Therefore, if thou desire and love the ation thereof, O hasten, hasten out of it! t for the reproofs of wisdom; and what it nifests to be of the earthly worldly nature hee, (the words, ways, thoughts, customs reof,) hasten out of. O turn thy back upon world with speed, and turn thy face ard the heavenly wisdom and light eter-l which will be springing up in thee, if u turn thy back upon the world, and wait it.

And do not look for such great matters to in with; but, be content to be *a child*, and the Father proportion out daily to thee at light, what power, what exercises, what aits, what fears, what troubles, He sees fit thee; and do thou bow before Him con-ually, in humility of heart, who hath the posal of thee, whether to life or death for-r. Ah! that wisdom, which would be osing, must be confounded, and the low mble thing raised, which submits, and cries he Father *in every condition*. And, in wait-; to feel *this*, and, in joining to *this*, thou yest meet with life; but death, destruction, l separation from God, is the portion of the *er* forever! O! that thou mayest be sepa-ed from it, and joined to the seed and birth God; that, in it, thy soul may spring up to ow, serve, and worship the Lord, and to it daily to be formed by Him, until thou ome perfectly like him. But, thou must n in with the beginnings of life, and be ex-ised with the day of small things, before u meet with the great things, wherein is clearness and satisfaction of the soul. e rest is at noon-day; but, the travels begin the breakings of day, wherein are but glim-rings, or little light, wherein the discovery good and evil are not so manifest and cer-n; yet *there* must the traveller begin and vel; and in his faithful travels, (in much r and trembling, lest he should err,) the ht will break in upon him more and more. "This I have written in tenderness to thee, t thou mightest not miss of the path of the ing, which is appointed of the Father to d, and alone can lead the soul to life. O! that thou mightest be enlightened and quick-ened by the Lord to walk therein, and might-est be thankful for, and content with, what He gives thee, and walk therein, from the evil to the good, from the earthly to the heavenly nature daily, and mightest not despise the cross or the shame [thereof]. For, I know there is a wisdom in thee, which will despise and turn from it, until the Lord batter and crucify it; and, I can hardly put up a more proper request for thee, than, that the Lord would draw out his sword against it, and deeply perplex and confound it in thee.

1665. I. P."

"*Don't Cut the Strings.*"—Said one of the most successful merchants of Cleveland, a day or two since, to a lad who was opening a parcel: "Young man, untie those strings—don't cut them."

It was the first remark he had made to a new employee. It was the first lesson for the lad to learn, and it involved the principle of success or failure in his business career.—Pointing to a well-dressed man of thirty years behind a counter, the merchant said: "There is a man who always whips out his scissors and cuts the strings of a package in three or four places. He is a good salesman, but never will be anything more. I presume he lives from hand to mouth, and very likely is always more or less in debt. The trouble with him is that he was never taught to save. I told the boy just now to untie the string instead of cutting it, not so much for the value of the string as to teach him that everything must be saved and nothing wasted. If the idea can be firmly impressed upon the mind of a beginner in life that nothing was made to be wasted, you have laid the foundation of success."

The moral of this little incident is self-evident. A young man well brought up, with a fair education, seeks employment in a business house. The habit of waste in little things is noticeable, and becomes a drawback on his value and usefulness to his employer. The disregard of saving strings and paper developes into a carelessness that runs through all his habits. He does not get on in the world because he is wasteful. Small sums of money slip through his fingers almost unconsciously, because they are small. He wastes time by the minute, without a thought of the old adage: "Take care of the minutes and the hours will take care of themselves."

Sitting in the counting-room of one of Cleveland's oldest and most successful merchants the other day, we noticed that he cut off the blank sheet of the letters he was engaged in filing. The name of this man is a synonym of charity and benevolence, and his liberality in all good works is almost unbounded. His attention being called to what seemed an unusual proceeding, he said:

"Yes, it may strike you as singular to save these half sheets of paper, but I commenced life a poor boy in a country store in New England, and this was one of the first lessons in saving little things that was taught me by my employer. He has been nearly half a century under the sod, but I never do this without thinking of the good old man. I believe it was the secret of my success in life."

This saving of little things does not imply stinginess or meanness. It is simply the habit of saving instead of wasting. It is embodied in the motto "Waste not, want not." Therefore we say, "Don't cut the strings."—*Cleveland Herald.*

For "The Friend."

The Protest of Germantown Friends against Slavery.

Some years ago a Remonstrance against holding Slaves, issued by Friends of Germantown Meeting in the Second month, 1688, was found to be still remaining among the papers belonging to Philadelphia Yearly Meeting. The fact of the issuing of such a document was well known; it, and the proceedings in regard to it, being on record among the minutes of the Yearly Meeting of 1688, but the finding of the original MSS. gave an added interest to the subject. This ancient paper was so far decayed with age as to make it desirable to preserve a copy of it, and it has, within a few weeks, been printed, by one of the processes of photographing called artotyping, whereby a perfect fac-simile of the paper has been produced—the exact size and color, in ink, so that the copy will prove permanent.

This is an exceedingly interesting document, being not only the first protest against slavery issued by Friends, but also, so far as we have been able to find, the first emanating from any religious body, officially, against this heinous sin. Not that the unchristian aspect of slavery had not attracted attention, for in 1645, Richard Saltonstall presented the case of "Captain Smith and Mr. Keser" to the General Court of Boston for landing on the coast of Guinea and killing many "Negers" and carrying some away, two of whom they brought to Boston. The charge is curious.

"The act (or acts) of murder (whether by force or fraud) are expressly contrary both to the law of God and the law of this country.

"The act of stealing Negers, or of taking them by force, (whether it be considered as theft or robbery,) is (as I conceive) expressly contrary both to the law of God, and to the law of this country.

"The act of chasing the Negers (as aforesayde) upon the Sabbath day (being a servile work and such as cannot be considered under any other heade) is expressly capitall by the law of God," &c.

The indictment or information was allowed by the Court, but what became of the case we do not know. But as the same Government in after years had laws selling their fellow citizens into slavery for holding Christianity in forms differing from their own, we cannot give them credit for soundness of principle on the subject of the inherent wrong of slavery.

Although the Yearly Meeting was not prepared to take action on the subject at the time it was presented, as the minute of that body shows, yet the wrong of slavery itself never was lost sight of, till in 1774 a rule was made depriving slaveholders of church fellowship. We find it in 1696 advising that its members should discourage the introduction of slavery, and be careful of the moral and intellectual training of such as they held in servitude.

In New England the Monthly Meeting at Dartmouth, in 1716, sent to Rhode Island Quarterly Meeting the query, "Whether it be agreeable to Truth for the Friends to purchase slaves and keep them for a term of life?" And Friends of Nantucket in the same year sent forth the declaration that "It is not agreeable to the Truth for Friends to

purchase slaves and hold them for the term of life."

The earnest, patient, untiring labors of John Woolman contributed largely to the bringing about the noble work of clearing our Society from this pernicious sin. As early as 1746 we find him protesting against the wrongs done the poor blacks, and although he did not live to see his beloved Society cleansed from this pollution, yet so nearly was this labor of love crowned with success—in which labor he had the hearty sympathy and co-operation of many loved and faithful Friends—that two years after his death the Society of Friends may be said to have been clear of the stain of this sin. The first minute we find against slave holding is dated in 1755, while that disowning those who held their fellow creatures in bondage bears date of 1774.

The clear, forcible, cogent arguments, in all the quaintness of their antique spelling and old fashioned grammar, contained in this document set forth so forcibly the wrongs of slavery and the inconsistency of those fleeing from oppression in one country oppressing others in another, that it is hard to epitomize the document.

"GERMANTOWN FRIENDS' PROTEST AGAINST SLAVERY, 1688.

This is to ye Monthly Meeting held at Richard Worrell's.

These are the reasons why we are against the traffick of men-body, as followeth. Is there any that would be done or handled at this manner? viz., to be sold or made a slave for all the time of his life? How fearful and faint-hearted are many on sea, when they see a strange vessel,—being afraid it should be a Turk, and they should be taken, and sold for slaves into Turkey. Now what is this better done, as Turks doe? Yea, rather it is worse for them, which say they are Christians; for we hear that ye most part of such negers are brought hither against their will and consent, and that many of them are stolen. Now, tho they are black, we can not conceive there is more liberty to have them slaves, as it is to have other white ones. There is a saying, that we shall doe to all men like as we will be done ourselves; making no difference of what generation, descent or colour they are. And those who steal or robb men, and those who buy or purchase them, are they not all alike? Here is liberty of conscience wch is right and reasonable; here ought to be likewise liberty of ye body, except of evil-doers, wch is an other case. But to bring men hither, or to rob and sell them against their will, we stand against. In Europe there are many oppressed for conscience sake; and here there are those oppressed wh are of a black colour. And we who know that men must not comitt adultery, — some do committ adultery, in others, separating wives from their husbands and giving them to others; and some sell the children of these poor creatures to other men. Ah! doe consider well this thing, you who doe it, if you would be done at this manner? and if it is done according to Christianity? You surpass Holland and Germany in this thing. This makes an ill report in all those countries of Europe, where they hear off, that ye Quakers doe here handel men as they handel there ye cattle. And for that reason some have no mind or inclination to come hither. And who shall maintain this your cause, or pleid for it. Truly we can not do so, except you shall inform us better hereof, viz., that Christians have liberty to practise these things. Pray, what thing in the world can be done worse towards us, than if men should rob or steal us away, and sell us for slaves to strange countries; separating husbands from their wives and children. Being now this is not done in the manner we would be done at therefore we contradict and are against this traffic of men-body. And we who profess that it is not lawful to steal, must, likewise, avoid to purchase such things as are stolen, but rather help to stop this robbing and stealing if possible. And such men ought to be delivered out of ye hands of ye robbers, and set free as well as in Europe. Then is Pennsylvania to have a good report, instead it hath now a bad one for this sake in other countries. Especially whereas ye Europeans are desirous to know in what manner ye Quakers doe rule in their province;—and most of them doe look upon us with an envious eye. But if this is done well, what shall we say is done evil?

If once these slaves (wch they say are so wicked and stubbern men) should joint themselves,—fight for their freedom,—and handel their masters and mastrisses as they did handel them before; will these masters and mastrisses take the sword at hand and warr against these poor slaves, licke, we are able to believe, some will not refuse to doe; or have these negers not as much right to fight for their freedom, as you have to keep them slaves?

Now consider well this thing, if it is good or bad? And in case you find it to be good to handel these blacks at that manner, we desire and require you hereby lovingly, that you may inform us herein, which at this time never was done, viz., that Christians have such a liberty to do so. To the end we shall be satisfied in this point, and satisfie likewise our good friends and acquaintances in our natif country, to whose it is a terror, or fairful thing, that men should be handeld so in Pennsylvania.

This is from our meeting at Germantown, held ye 18 of the 2 month, 1688, to be delivered to the Monthly Meeting at Richard Worrel's.

Garret henderich
derick up de graeff
Francis daniell Pastorius
Abraham up Den graef.

At our Monthly Meeting at Dublin, ye 30—2 mo., 1688, we have inspected ye matter, above mentioned, and considered of it, we find it so weighty that we think it not expedient for us to meddle with it here, but do rather commit it to ye consideration of ye Quarterly Meeting; ye tenor of it being nearly related to ye Truth. On behalf of ye Monthly Meeting,

Signed, P. Jo. HART.

This, above mentioned, was read in our Quarterly Meeting at Philadelphia, the 4 of ye 4th mo. '88, and was from thence recommended to the Yearly Meeting, and the above said Derick, and the other two mentioned therein, to present the same to ye above said meeting, it being a thing of too great a weight for this meeting to determine.

Signed by order of ye meeting,
ANTHONY MORRIS."

Thinking the action of the Yearly Meeting will add interest to the above, the minute made on receipt of it is appended. Philadelphia Yearly Meeting, for a few years, was held alternately at Burlington and Philadelphia, which accounts for the date of the minu

"YEARLY MEETING MINUTE ON THE AB PROTEST.

At a Yearly Meeting held at Burlington 5th day of the 7th month, 1688.

A Paper being here presented by some G man Friends Concerning the Lawfulness Unlawfulness of Buying and keeping Negr It was adjudged not to be so proper for t Meeting to give a Positive Judgment in case, It having so General a Relation to ma other Parts, and therefore at present t forbear It."

Abraham Farrington's Convincement.

I think this year, Thomas Wilson James Dickenson came into the country, sometime afterwards to visit the meeting Friends at Crosswicks. I happened to be the meeting before they came in; the si of them struck me; the heavenly frame mind which their countenances manifest and the awe they seemed to sit under, brou a stillness over my mind, and I was as grou prepared to receive the seed. James st up in the authority of the gospel, and in it was led to unravel me and all my works fr top to bottom, so that I looked on myself l a man dissected or pulled to pieces, all my ligion as well as all my sins were set forth such a light that I thought myself undo After he sat down, Thomas stood up brought me together again, I mean what to be raised, bone to his bone, with the sin and strength that would constitute a Ch tian: I almost thought myself new born, old man destroyed and the new man made concluding I should never be bad again, t my sins were forgiven, and I should h nothing to do but to do good; I thoug had gotten my lot in the good land, and mi sit now under my own vine and fig-tree, nothing more should make me afraid.

Poor creature! I had only a sight. I not yet think what powerful adversari had to war with; this has been the miser case of many; they have sat down und convincement, and in a form of religion, s depending on former experience or for openings, some on their education, some bare belief and knowledge historical of scriptures and principle of truth. Thus tho I received the truth, yet I was like the st ground; I received it with joy, but had root in myself, my heart grew hard again when tribulations, persecutions, temptati and trials came upon me, I fell. Oh! ho moped at times and wandered about prisoner at large; I would have run, bu could not, my offended judge, my accuser in me, I could not fly from Him; yet g goodness was near, and his power kept from gross evils in a great degree. I pretty much to meetings, but there was s a mixture of undigested matter in me it not to be soon separated. Oh! the neces there was, and still is, of a continual w against our soul's enemies, both within without.—*Book of Memorials.*

Those that will become Christians ind and worship God as He hath ordained appointed himself to be worshipped; t must come to the principle of Light and G in their own hearts, which they have in, through Christ, and they will find accept with God.—*S. Crisp.*

Natural History, Science, &c.

n instrument has recently been invented measuring the force of the human pulse. raduated glass tube, similar to that used making thermometers, is expanded in di- ter at the bottom, and the aperture closed small thin disc of hard rubber. It con- s a small quantity of colored water. When disc of the instrument is firmly placed on wrist of the patient, the pulsation of the ry causes the disc to vibrate, and the red liquid dances up and down in the tube, ving to the eye the force, fluctuations and r peculiarities of the pulse.

dison's Electric Lamp.—The production of lectric light by the incandescence of pla- m is, for the present at least, laid aside he more promising and more satisfactory on.

he first carbon prepared by Edison for purpose was formed of a thread enveloped paste made of lampblack and tar, and onized at a high temperature. This car- thread, although not remarkably success- gave sufficient encouragement to warrant her investigation in the same direction. r the trial of a number of substances it determined the best of all was paper, ple, plain paper, without lampblack or r applications. In making these carbons quality of cardboard, or paper known as tol-board, is used.

he horseshoe form of the carbon has a t advantage over the straight pencil or voltaic arc, the light being more diffused, therefore softer and mellower, casting no p, black shadows, nor giving such an in- e light as to be painful to the eyes. The t resembles that of a gas jet excepting in matter of steadiness, the electric light g perfectly uniform and steady.

he entire lighting apparatus of a house, e, office, or factory, consists in the lamps a few wires. There are no regulators, no plicated switches, no resistance coils to ace the lamps when the latter are not in The lamp in its present form, is as sim- as a candle, and, candle-like, it may be n from its socket and replaced. This be done while the current is on.

o start the light it is only necessary to the screw. To stop the light the screw rned in the reverse direction. From this ill be seen that the electric lamp is man- l easier than a gas burner, as it requires her lighting nor regulating.

n the evening of our visit to Edison's ratory, he had more than thirty of these ple little lamps in operation, the current g supplied from one of his machines. h lamp gives a clear, soft light equal to of a four foot gas burner. These lamps already been in continued operation for e than 48 hours, and they had seen alto- er as much use as they would in thirty s of ordinary domestic or business service. light certainly leaves nothing to be de- l so far as its efficiency is concerned, and re assured by Edison that, on the score of pness or economy, his system of illumina- is far in advance of any other, not except- gas at the cheapest rates.—*Sci. American.*

aper from Common Grass.—The manufac- of paper pulp and paper from common s is one of the latest novelties for which tent has been obtained. Any of the com- grasses found in the field, lawn, or meadow be used, and it is claimed that the green grass pulp produced from them may be manufactured into paper of great strength and length of fibre, and possessing tenacity, softness, and flexibility; and further, that this paper is even softer and more transparent than that made of linen. One pound of dried grass gives about one-third to one-fourth of a pound of fine, bleached, and finished paper.

So long as the sap is in circulation and the chlorophyl, silica, and other inorganic matters are not dried in, in which event the fibre is seriously impaired for the purpose of paper, either old or young grass may be used, but, to avoid danger, it is best to have the grass cut or mown before it begins to bloom.

The first process of manufacture is to pass the grass between the rollers of a press, which crushes or loosens the fibre and squeezes out most of the sap. It is then freed from dirt by being thoroughly agitated or washed by other means in a large tank of water, in temperature either warm or cold. A perforated false bottom in the tank sustains the grass and allows the dirt to fall into the compartment below, from which a pipe gives egress to the dirt and washwater. After sufficient washing the crushed grass is bleached by the usual processes.

Sagacity of African Ants.—Ants surely are wiser than some men, for they learn by experience. They have established themselves even on plains where water stands so long annually as to allow the Lotus, and other aqueous plants to come to maturity. When all the ant-horizon is submerged a foot deep, they manage to exist by ascending to little houses built of black tenacious loam on stalks of grass and placed higher than the line of inundation. This must have been the result of experience; for, if they had waited till the water actually invaded their terrestrial habitations, they would not have been able to procure materials for their aerial quarters, unless they dived down to the bottom for every mouthful of clay. Some of these upper chambers are about the size of a bean, and others as large as a man's thumb.—*Livingstone's Travels.*

"Almost twenty years since," says Thomas Fuller, "I heard a profane jest, and still remember it. How many pious passages of far later date have I forgotten. It seems my soul is like a filthy pond, wherein fish die soon, and frogs live long. Lord, raze this profane jest out of my memory. Leave not a letter thereof behind." The child of God who does not pray earnestly that he may forget very much which he has seen and thought and read and heard, has not yet learned how to pray according to his need, and according to the hope of a blessed forgetfulness of evil.

THE FRIEND.

FIRST MONTH 24, 1880.

In *The British Friend* for the First month of the present year, a correspondent, who signs himself Q.Q., calls attention to the changes which have taken place in the Society of Friends of latter years. In England he says there have been several modifications of the rules relating to the care of the poor, the accomplishment of marriages and similar subjects, which are human arrangements and "admit of change, and occasionally and in right order call for it; but the underlying principles admit of no change." "If we change our principles we cease to be Friends."

"With regard to the introduction of reading or singing in our meetings for worship, a fundamental principle is involved; and in the spirit of meekness, or as the apostle so beautifully expresses it, in 'the spirit of power and of love and of a sound mind,' it must be resisted; and that not only because of its present inharmoniousness, but because of that to which it grows, and that to which it leads."

After quoting part of a letter from the *Christian Worker*, and the account of North Carolina Yearly Meeting, as published in our paper of 11th mo. 22d last, he makes these remarks: "Now these things, it must be confessed, are wholly out of harmony with our principles. We are well assured of that; and I cannot but think that those who indulge in them, and probably hold much in common with ourselves, are well aware of that; and we may be sure that all outside our borders, and who are at all acquainted with our principles, also know, that come whence it may, it is *not Quakerism.*"

The Editor of the *British Friend* thus comments on the communication above referred to:—

"In considering the position of some of our meetings in America, we have not been able to look upon it but as an anomaly that the meetings in which causes for separation arise should put disownment in force upon those of their members who oppose innovations inconsistent with the Society's profession—such meetings countenancing or, at least, not efficiently checking those innovations. To a stranger, looking at the case, it might seem that the meetings should change place with those who have been disowned, they having become amenable to the penalty of disownment themselves. Whether those who withdrew might not have longer borne their burden we are not prepared to say; any way, endurance, doubtless, has its limits, while a meeting, sanctioning or conniving at deviations from the Society's profession, forfeits disciplinary power. In a recent issue we ventured to affirm that the same leaven which had been working so injuriously among our American meetings is manifesting itself in this country, as the following letter from Henry Stanley Newman, of Leominster, in *The Christian* of the 11th ult., plainly proves:—

"'Dear Friend,—I have no fault to find with the editorial remarks in your issue of November 27 respecting the Society of Friends. There is only too much truth in your observations. I should like, however, to state, as a minister of the Gospel in the Society of Friends, that it is long since a Sunday passed here without the public reading of the Bible in our regular meetings for worship. Some of us certainly could not conscientiously belong to any Christian church that disallowed the practice. With respect to the meetings of Friends in this district of Herefordshire and Radnorshire, I believe the Bible is usually read in them all every week. I do not believe any church can prosper long where God's own Book is not thus honored.

"'I may further say that the meeting of Friends here at Leominster is steadily increasing in numbers, having more than doubled its membership in the last twelve years. Your own columns have lately given some ac-

count of the revival in Radnorshire through the labors of Friends. In one meeting there we have received thirty-one into membership during the last four months, but it has been by earnest Bible exposition, by individual dealing with inquirers, and by preaching the glad tidings which are still the power of God unto salvation. Yours very truly,

HENRY STANLEY NEWMAN.'

"We forbear comment, much as there is room for it, expecting the reader will agree with us that the course now being pursued at Leominster and other places in Herefordshire cannot but propagate here what there has been so much cause to deplore in America. While it *may possibly* be that the members in Leominster unanimously approve of the practice referred to, the question naturally occurs: What is the Monthly Meeting contemplating in the case? Or failing the Monthly, what is the Quarterly prepared for?

"Though there may happily be no necessity, it may yet be well very briefly to state what has ever for more than two centuries been the principle recognised by Friends in relation to worship. According to our understanding of that principle, it is this—In order to the performance of acceptable worship under the Gospel dispensation, vocal utterance, whether as prayer, praise, or exhortation, is not at all *essential;* meetings thus held are often seasons of deep religious instruction and edification. A fallacy is still all but universally prevalent, that worship chiefly, if indeed not wholly, consists in speaking to the Almighty, whereas we much more need Him to speak to us. What says the Psalmist? 'Now unto thee will I cry, O Lord, my rock. Be not silent to me, lest if thou be silent to me I become like them that go down into the pit,'—in other words, that his Lord's silence would be the Psalmist's death. Again he says, 'I will hear what God the Lord will speak.' See also, Heb. ii. 1; Heb. xii. 25. In every meeting silence is a necessary preliminary for the flock to hear the Shepherd's voice, to whatever that voice may call. Now, as Christ is head over all his church, it is solely his prerogative to order the service, his presence being with even the two or the three gathered in his name, and He it is who must call and qualify whom He pleases to engage in ministering to the flock. While no limit is to be placed upon what He wills, the reading of a portion of Scripture *may be* at any time a duty, *if He so wills*, the same as prayer, praise, or exhortation. But whoso engages in such reading is amenable to the judgment of the meeting, in precisely the same way as in utterances of another character. It follows, then, that Scripture reading is not to be prohibited, when divinely ordered. On the other hand, the moment that the reading is constituted a formal and necessary part of worship, a departure is made from the profession of the Society of Friends, and whether by individuals or congregations, the unity is broken, and these cease to a certain extent to be entitled to the name of Friends.

"Why, it may be asked, do those so departing from the Society's profession seek to remain in the Society, or why be allowed to remain? For if we would be a harmonious body, witnessing the blessed unity of the Spirit in the bond of peace, it can only, in our judgment, be by the steady, faithful adherence of every member to the profession and practice of primitive Christianity revived by George Fox, Robert Barclay, William Penn, and their coadjutors of the seventeenth century—always bearing in remembrance that it is not by numbers that the question is decided, who are Friends and who are not—but they alone who adhere faithfully to that profession, exemplifying it in their lives, are entitled to the name and the rights of the Society of Friends. The same holds true of any other denomination."

We think the articles above quoted may be regarded as an evidence that the minds of some Friends in Great Britain are becoming awakened in degree to the serious nature and true character of the difficulties which have afflicted our Society; and which are not confined to any one section of it, though more developed in some parts than in others.

Sometime since we noticed a separation that had occurred in Spring River Quarterly Meeting, Kansas. We have recently received the printed minutes of a Yearly Meeting in Kansas, growing out of this separation, and composed in part of the Friends who participated in that movement. The meeting was held at Lawrence, 10th mo. 11th, 1879. The minutes contain a statement of the circumstances under which it was organized, and the reasons therefor. In addition to the usual internal affairs of such a body, a committee was appointed to look after scattered members attached to meetings that were not in fellowship with them; and one to visit subordinate meetings and families. Epistles were sent to "Western and Iowa Yearly Meetings; also one to the Friends of Canada Yearly Meeting." The bodies thus designated, we suppose were those who now meet apart from the larger bodies bearing the same titles. The number of members is stated to be about five hundred.

We have received the first number of *The Paper World*, a monthly journal published at Holyoke, Mass., and designed to contain information in all departments of business in which paper forms a component part. It is well printed, on good paper, and contains much matter of general interest. We have clipped some items from its columns.

James Vick, seedsman and florist, of Rochester, New York, has sent us a copy of his "Floral Guide" for 1880, containing several hundred beautifully executed cuts of flowers and vegetables, with brief directions for their cultivation. It is an attractive-looking pamphlet of about 100 pages.

SUMMARY OF EVENTS.

UNITED STATES.—The statement of the collector of customs at this port shows, that during 1879, imported goods came to Philadelphia in American vessels to the value of $15,500,064; in foreign vessels, $11,718,888—making a total of $27,218,952. The total for 1878 was $21,048,197. In addition to the direct importations, there were in bond through other ports to the amount of $708,319.

In New York it is stated the imports embrace a very much larger amount of specie and bullion, than has previously been landed there, and with one exception, presents the largest total of free goods ever imported. The exports exhibit the largest yearly total on record, notwithstanding the small shipments of specie.

There arrived in New York last year 21,421 vessels; of these 8077 were from foreign ports, 13,344 from domestic.

The number of mercantile failures for the past year shows a striking contrast with those of 1878—being 6,658 for 1879, and 10,478 the previous year. In the indebtedness due by parties who failed was $ 000,000, in 1879, $98,000,000.

The Republican Legislature of Maine met in gusta on the afternoon of the 17th inst., and el Daniel F. Davis for Governor. A Council was chosen, and Governor Davis was inaugurated. Ge Chamberlain being notified of the election of D recognized him as the lawful Governor, and resi his trust as the custodian of the institutions and perty of the State.

Snow has fallen in Washington Territory to a d of over four feet on a level. At several places build have been destroyed by the heavy snow.

The continued rough weather on the Atlantic is ing much delay to steamers to and from New Y On the 17th, of six advertised to sail, only three le

The mortality in Philadelphia the past week bered 263. Of these 47 were of consumption, diphtl 9, disease of the heart 13, typhoid fever 6, inflan tion of the lungs 30, small-pox 2.

From the annual tables of vital statistics, publi by the Health Department of New York city, i pears that the city of Burlington, Iowa, enjoys the eminence for health, the annual death rate being deaths per thousand; Stockton, Cal., 7.47; New city, 23.93; New Orleans, 50.71; London, 23.40; P 24.71.

Markets, &c.—The following were the quotatio the 17th inst. U. S. bonds, 6's, 1881, 104¾; 5's, r tered, 102¾; coupon, 103⅞; 4½'s, 107⅞; 4's, 1907, 1

Cotton.—Sales of middlings are quoted at 13¼ a cts. per lb. for uplands and New Orleans.

Petroleum.—Crude, 7 cts. in barrels, and refine cts. for export, and 8 a 8¼ cts. per gallon for home

Flour dull and weak. Minnesota extra $6.37½ a $ Penna. do. do., $6.62½ a $6.75; western $6.75 a $ Patent and other high grades $7.50 a $8.25. Rye f $5.15 a $5.25 per barrel.

Grain.—Wheat is slightly higher—red, $1.43; an $1.44. Rye, 88 a 90 cts. Corn, mixed and yello a 59 cts.; white, 63 cts. Oats, mixed, 47 cts., and 48 a 49 cts.

Seeds.—Cloverseed, 8½ a 9½ cts. per pound; flax $1.60 per bushel.

Hay and straw.—Prime timothy, $1 a $1.10 pe pounds; mixed, 90 cts. a $1; straw, $1.10 a $1.2 100 pounds.

Beef cattle.—Market active, prices ⅛ a ¼ c. per p higher. Extra, 6 a 6¼ cts.; good, 5½ a 5¾ cts.; com 3½ a 4¾ cts. per lb. Sheep, 4⅝ a 6⅛ cts. per lb. La 5¾ a 6½ cts. Hogs, 6 a 7¼ cts. per lb., as to qualit

FOREIGN.—The indications are, that the distre county Kerry, Ireland, will amount to a famine.

The police, escorting a party of process serve Kilmena, county of Mayo, on the 15th, were sev maltreated and obliged to retreat. The processes captured by the mob. Money for the relief of th ferers, continues to come from different countries.

The rainfall in the British Islands, the past yea exceeded the average of the last forty years b inches. The quantity of rain has never been exce and only once has it been equalled.

Frederick, Duke of Schleswig-Holstein, died o 14th, in the 51st year of his age.

A land slip has destroyed the village of Alcal Jucar, in the province of Albacete. Several pe were killed and fifty families have been ren homeless.

The Emperor of Brazil has established, in conne with the Department of Commerce at Rio Jane "Central Commission of International Exchan This Commission is created for the purpose of co ing and transmitting scientific, artistic and litera formation to similar bodies and to learned societ other countries.

FRIENDS' ASYLUM FOR THE INSAN
Near Frankford, (Twenty-third Ward,) Philadel
Physician and Superintendent—JOHN C. HALL,
Applications for the Admission of Patients m made to the Superintendent, or to any of the Bo Managers.

DIED, at Trenton, 12th mo. 16th, 1879, CHAR NEWBOLD, in the 66th year of her age, a mem Upper Springfield Monthly Meeting held at Man Burlington Co., New Jersey.

——, at her residence in this city, on the 23d o month, 1879, HANNAH G. SMITH, in the 82d y her age, a beloved member of Northern D Monthly Meeting of Friends. "Blessed are the in heart for they shall see God."

THE FRIEND.

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From "The British Friend."

Religion and Godliness.

Having something on my mind to write on e foregoing, what here follows was written, d is now placed in the hands of the Editor *The British Friend* for publication, believ- g that this labor of love will not be without nefit to some who may read it, in its en- uraging them through many discourage- ents, trials, and temptations still to press ward toward the prize of our high calling Christ Jesus; that such be not stumbled or ndered in their course, or be led to turn aside account of the many and contradictory ices that are heard, but turning from the here," and "lo there," may have their eye rough Christ Jesus steadily fixed and turned dward, and so may know that breathing th unto the Father by and through his ly begotten Son, Christ Jesus, the Anointed, rough whom alone acceptable prayer can se.

Religion and godliness, though often asso- ted, are widely different. A man may be ry religious and at the same time very un- dly. It is, therefore, very necessary, in this e of much and great religious profession, to rk the clear distinction that exists between ese two. For while both have their origin a sense of God, the one is the building of n, the shell, the outside; the other is wholly God, and is the creation and work of his n blessed Spirit.

Man is a religious being—no matter how graded or savage his nature, he will have jects of worship or reverence; so in propor- n as man is refined by culture and associa- n will his conceptions of God be refined and vated. Still he will be but a religious man d not a man of God. Thus a man may read ly Scripture, form to himself by reflection elief in God, of Christ the Saviour, and ac- owledge too, the work of the Spirit that y quite satisfy himself, and still be without e saving knowledge of God.

Godliness, on the other hand, is very dif- ent. It is not inherent to us but of God, d is the work of his Spirit. We cannot mmand it, but are enjoined to wait for and pect it, and where it appears in any heart, d is hearkened unto, it works great humilia- n and self-abasement, not only on account past transgressions, but from a view of the ep depravity of the human heart and its continual proneness again to turn to the evil it so much deplores. Now this is the true ground in which the plant of God doth grow: the humiliation and abasedness of the crea- turely nature in us, which does not neither can work the will of God. It is against this nature in man the fiery judgments of God are manifest in order to uproot it and consume it, for the carnal religious nature of man cannot grow or walk side by side in the heart of any with the Godlike nature, which is the only begotten of God, in any heart where it is known. The one or the other must have the victory. The Apostle Paul knew this conflict of natures within himself when he was led to cry out, "O wretched man that I am, who shall deliver me from the body of this death." He also came to know the victory through our Lord Jesus Christ; the same that must give us the victory, if victors we are to be.

Religion is a very common accommodating thing. It will bend to our tastes, our likes, and our dislikes; that which is disapproved by one sect of religious professors will be owned and approved by another; indeed, under a profession of religion every carnal passion and appetite may be fed and kept alive.

Godliness strikes at the root of evil. As saith the Master, "Make the tree good, and its fruit will be good also."

Some will here say;—If all good is of God, and that good is not at our command, where is man's guilt if he obey not that which he has not. Truly all good is of God, and that good which is of Him is not at our command; and also if we received not of God, He, the Just One, would not hold man responsible for that which he neither had or knew. But, who is in this position of not having received a sense of good and evil, and who is there on this earth who hath not been disquieted by a sense of guilt before a Holy God, beyond that which is the outcome of a natural conscience, which may be operated upon by education and association? From whence springs in every hu- man breast that sense of God and desire to atone or appease offended goodness, if not of God? That which is of God and would tend to turn the mind of man toward Him, if heed- ed, may be so prostituted by man's reasoning powers, and by the darkness of his heart, that instead of its leading him upwards, may tend to greater depth of degradation and separa- tion from God, in man seeking to satisfy and pacify himself, instead of his waiting to know that satisfaction in his soul, which is the work of God's Spirit. Hence it is not our applying the promises of God to ourselves, but by sub- mission of body and soul to God, in humble prostration and faithful obedience, and to know God of his goodness to apply his pro- mises to our souls, in and by his own begotten Son, who is the Minister of life to us through his blessed Spirit. It is here that men—re- ligious men—miss of the good that is intended for them, by their being unwilling to wait to know God to perfect his own work in his own way. Man begins at once, under the first im- pressions of good, to appropriate unto himself, and so feeds that nature in himself, which God would starve, so that instead of the evil becoming weaker in Him, and that birth which is of God growing stronger, he simply runs from one course to another in the same nature, and so abides in the separation instead of coming into the oneness and preciousness of that life which is of God.

Now, this is not attained to in a moment, for there are many conflicts to be passed through, as well as much to be struggled against, and that in ourselves, before the full indwelling of God through Christ is known. Yea, and we should utterly faint by the way if left to ourselves. But, blessed be God, those in whom this birth or beginning of life is known are not left to themselves; still they are not beyond the reach of danger, for like Israel of old, they have begun their journey from Egypt to Canaan, but like them too, when they begin to experience the trials of the way, may turn again a longing eye toward that state from which they have commenced to travel, and in doing so Satan will be ever near to whisper, "Thou fool, thou wilt but torment thyself and at last perish in this great wilderness." So that in every step of the way there is need of the watch against the arising of evil in the mind, and of prayer in spirit. "Lord, deliver thy own dear child from the hand of the fowler and from the power of the lion's whelp" the begettings of evil in the heart—the off-shoots of the corrupt nature in us. The true servant of the Lord dare not cry peace and safety where there is none. Neither can he join with those who make the path to the kingdom so easy to the natural mind, and who tell the people they will not have to give up any of their joys and delights —only believe, and thou shalt be saved. The belief that saves is not the product of the natural heart and mind of man, but is the out- come of the work of the Spirit of God. So in like manner it is not the taking up or the lay- ing down anything according to the will of man that will avail anything as to the salva- tion of the soul, but it is the obedience of faith that springs from the work and monitions of this blessed Spirit in man. Thus while the yoke is easy, and the self-denial easy to the true child of God, it is hard for flesh and blood to give itself up thus to be crucified with and by Christ. For he that will not deny himself and follow Christ, cannot be his disciple. Here is the difference between a man-made religion and a heaven-born one. The one is taken up and moulded by man to suit his in- clination and taste; the other is begotten by God, and grows in us by our daily dying unto ourselves. So that while the former may renovate the exterior, and make the man ap- pear different in his own eyes, the latter changes the root from whence springs all that is [evil] in him, and brings into conflict with

that in himself that wars against his better nature, *and this conflict doth not cease until that which is of God has got the victory.* And further, he who, through patient perseverance, knows what it is to be brought here, realizes what it is to be born from above, to become wholly a new creature in Christ Jesus. How many too readily appropriate unto themselves the blessed promise of God, that the blood of Jesus cleanses from all sin, instead of waiting upon God to know the application of that blood which not only cleanses from past transgression, but renews into a holy life through and by the life of that blood taking root in their souls and bringing forth a body of holy life wholly of God. This is that that is acceptable with God, and by which a sacrifice of a sweet smelling savor is offered unto God by Jesus Christ.

Again, the question may be asked,—Who then is to blame if God's will be not done, seeing the work is so entirely his own? Let such a one who would so speak answer these queries—1st, Hast thou been faithful to God in every known duty? and 2nd, Is it thy daily practice to place thyself before the Most High in spirit and in truth, secretly breathing unto Him according to the ability given, that He would purge out the old leaven of sin and wickedness in thy heart, and beget in thee of his blessed nature as manifested in Christ Jesus, so that thou mayest be redeemed from all corruption and held in his holy ways? Until these two queries can be truthfully answered, let all flesh keep silence before God.

This brings me to the true position of man before his Maker, that of humble dependence and waiting. For the want of this, man, religious man, misses of his highest good. He is so full of himself and of his own works that there is no room for the Saviour and Deliverer to work in him. Nay, more, he raises barricades in his mind against the entrance of truth into his soul, like the man who closes the shutters against the entrance of light, and so abides in the darkness of night. He fears the entrance of anything into his mind contrary to his own conceptions and education, and thus, while professing godliness, misses of the power thereof. It is not by reasoning, but by feeling, that we come to know God, and to realise his power. Happy is the man who is willing to abide in his secret pavilion, to pass from the shadow of religion to the substance, godliness. With most, if not all, this religious nature must be passed through, for the work is a gradual one, and the working state precedes the passive in the religious nature of man, but it is in the passive where the true growth is known. When we cease to work, and place ourselves at God's feet, then it is that God begins to work effectually in us for our redemption. Man first believes and then begins to work, and not till he has realized the fruitlessness of his own works will he cease to labor, and in secret be led to cry, Draw me out of my own working, striving, and contriving nature unto and into Thyself, O my God! This is the cry that they do know who, having experienced their own helplessness, simply cleave unto God, and so become in his hand clay to be moulded by the Almighty Potter into a vessel fit for his use. Such cease to think their own thoughts or to do their own work, God working in them to will and to do of his good pleasure.

I have written not for the unbeliever in Christ's blessed work without us, but for such as, having come to the acknowledgment of the truth in this particular, are desirous of becoming, in the Lord's time and way, the possessors of a divine substance; who are not content with the shadow or outward acknowledgment of that which is in itself good, but are seeking to realize the government of Christ in their souls, whose government will be gathered into that of the Father's when the fulness thereof is known.

Happy is that man or that woman who is willing to travel through all doubt and difficulty in order thus to know the fulness of Him who filleth all things. Such can find no joy and no pleasure out of or apart from Him, the God of all grace and all consolation.

Dear reader, is this to be thy ease and mine?

CHARLES W. THOMSON.

Stoke Newington.

The Peach-Stone.—"Do you suppose, grandpa," said a little girl, "if I should plant this peach-stone, a peach-tree would really grow here in the garden?"

"It would be pretty likely to grow, I imagine," said the grandfather.

The child mused a moment, then said, "Well, I think I won't take the trouble to do it, for I might be dead before the tree was big enough to bear peaches;" and she raised her little hand to throw the stone away.

"Stop!" said her grandfather; "was that a good peach?"

"Splendid one, grandpa."

"A good many years ago, little girl, my father was a boy, and standing right here on this farm, he ate a fine peach. 'I will plant this stone,' he said, 'instead of throwing it away.' So he planted it, and to-day the little girl he never saw eats of its fruit. Those tall elm-trees by the gate, which make such a pleasant shade for us, he planted and watched for years. I don't believe he ever said, 'I won't water these slender trees any more, for I shall be dead before they are big enough to keep off the sun.'"

The sticky little hand opened, and two great blue eyes gazed curiously at the stone; then suddenly without a word she darted away into the garden, and soon a hole was made in the black earth, and the stone dropped in, and covered.—*Christian Register.*

The Searcher department of the New York post-office, in the space of one month, gathered from the mail-bags the following curious and heterogeneous collection of unmailable matter: Received Alive.—Rattle snakes, black snakes, copperhead snakes, moccasin snakes, cats, grasshoppers, bees, hornets, wasps, alligators, canary birds, potato bugs, horned frogs, tortoise, turtles. Received Dead.—Mice, butterflies, humming birds, rats, insects, squirrels, quails, bugs, pheasant. Cooked Articles.—Plum pudding, boiled quail, ham sandwiches, bread and butter, cake, crackers, bread pudding, jelly, custard, cheese, sausages. Miscellaneous.—Pistols, loaded cartridges, torpedoes, medicines, glassware, clothing, soiled undergarments, baby clothes, hosiery, hair brushes, combs, carpenter tools, pieces of machinery, fence wire, gold and silver watches, jewelry, notions and novelties of all kinds; shrubs, roots, scions, herbs, fresh and dried; fruits and flowers, and last but far from least, six cases of dynamite, which were promptly thrown into East River.

For "The Friend

Haddonfield Quarterly Meeting, New Jersey.

Haddonfield Quarterly Meeting was esta lished in 1795, having previously formed part of the Quarterly Meeting of Gloucest and Salem—which originally included all t meetings from Burlington to the south-we ern end of the State—and was held alternate at Salem and Haddonfield, till 1795, when t Yearly meeting having authorized its divisio two Quarterly Meetings were established, o to be held at Salem, and called Salem Qu terly Meeting, the other to be held at Ha donfield, and called Haddonfield Quarter Meeting. In the course of a few years, t meeting-house at Evesham having been c larged, it was agreed that it should be he alternately at Evesham and Haddonfield. the year 1799, on account of interruption a exercise frequently introduced at the time closing the shutters, the subject was referr to a committee of men and women Frien and the following minute adopted: That the time of holding our Quarterly Meetin men and women meet in their separate apa ments, select, with the shutters raised, a after a seasonable time of solid retireme closing the same proceed to transact the fairs of Society with that quietude and h mony the nature of the occasion deman In the year 1824, on account of the increasi interruption at the close of the meetings f worship, the meeting was induced to conve with the partition closed, and continued meet in that way until after the separation the 6th month, 1828; it being apprehend that the cause which led to this conclusi was then very much removed, it was agre to meet in future according to the conclusi of 1799, before recited.

In 1838 a proposition was made, and af due deliberation adopted, to hold our Qu terly Meeting alternately at the four Month meeting-houses, as is now the practice. Near all who were active members at that tin have been removed by death, and the que naturally arises, will these meetings contin to be sustained as they have been, when th who are now on the stage of action shall ha passed away? During that period of m than forty years, although for a short tim discordant spirit was manifest, there has g erally been a harmonious labor for the p motion of truth; and many of them, as c last, are remembered as seasons of pecul favor. The language seems applicable to What could have been done more to my vi yard that I have not done in it? And we c but acknowledge that the visible fruits are n in proportion to the labor bestowed. Thi nothing new. The same acknowledgme may be found again and again in the journ of Friends preceding us, ever since the v early days of our Society; yet in some spects the former days were better than th It is often remarked, there is less tendern of spirit manifested by Friends now than f merly, especially among children and you people. Another evidence of decline in ligious life is the great decrease in the nu ber of Friends engaged in the ministry. T following Friends, belonging to Haddonfi Quarterly Meeting, were in the station of knowledged ministers during the early p of this century, and most of them at the sa time, viz: Richard Jordan, Benjamin Sw Mary Swett, Deborah Stewart, Hannah Cl ent, Sarah Cresson, Elizabeth Barton,

nuel Leeds, in Haddonfield Monthly Meet-
; Rebekah Roberts, John Hunt, Lydia Lip-
cott, Ann Edwards and Ebenezer Roberts,
Chester; Hinchman Haines, Joseph Haines,
ah Wilkins, Elizabeth Haines and Ann
icksall, in Evesham; and Martha Allinson
l Elizabeth Collins in Upper Evesham
nthly Meeting. Ample memorials are pre-
ved of the labors of some of these Friends,
l the character of their ministry, while of
ers little can be gathered beyond the scanty
ords of the meetings to which they be-
ged. The journal of one of these, John
nt, contains some interesting notices of our
arterly Meeting in his day; also of the
ors of some of these and other Friends
rein.

Commencing as far back as 1793, before the
eting was divided, he says, 5th mo. 20th:
ttended Quarterly Meeting at Salem; James
ornton, and many of the Yearly Meeting's
mmittee were there, and had the extracts
d, before the men and women separated.
was a lively favored season, and I could but
nire the goodness of the Lord, in thus fol-
ing and favoring us." Again in the 9th
. 1793, he says: "At our Quarterly Meet-
; there was a time of deep trial in appoint-
representatives to attend the Yearly Meet-
, on account of the great mortality and
kness which seemed to be increasing in the
y. It was concluded that Friends be left
liberty to offer their names; as none were
y to nominate others. So a few gave their
nes; but none with so much clearness and
urage as Elizabeth Collins, who said her
nd had been much drawn towards the
y. But after all Friends were left at their
erty.

'3rd mo. 20th, 1795. The Yearly Meeting's
mmittee attended on the settling of our
w Haddonfield Quarterly Meeting."

Again, in the 9th mo. 1798, the yellow fever
ng again in the city, he writes: "Great
rtality continued in Philadelphia, so that at
Quarterly Meeting it was a trying time in
ting representatives to attend the Yearly
eting—none seemed free to go on account
the sickness there being so great, and the
vn so desolate—Samuel Townsend, of Cape
y, however, and Martin Moody, went and
k our answers."*

'12th mo. 1st, 1800. At our Quarterly
eting, which was very large and many
angers there, Sarah Cresson, a very young
man, was raised in very great eminence in
owerful testimony; solemnity and a sweet
or of life attended; I have seldom been
isible of the like for many years. Thomas
ittergood, who has been for several years
Europe in Truth's service, was also there,
l had very savory, acceptable service, as
ll as some others. It was a memorable and
tinguishedly favored day, in which the
uth in a particular manner were tenderly
ited, cautioned and invited. May it be re-
mbered to profit.

'At our Quarterly Meeting in the 12th mo.
01, we had again the company of Mary
ett, just returned from her visit to Eng-
nd, Ireland, Germany, France and Scotland,
e and sound, having been absent about four
ars." No remarks are made on the charac-
of her ministry; but it is remembered by
ne as lively, being a great gift in few words.

In 1809. "At our Quarterly Meeting in the 12th month, the testimony of Truth was raised into dominion, particularly against Friends mixing with the spirits of the people in their human policies and confusion."

"12th mo. 1809, Richard Jordan attended our Quarterly Meeting and had excellent and extensive service, being raised in great eminence amongst us. John Simpson, likewise, was there, and had good service. I believe few were present but what had a sense, like a renewed stretching forth of the Divine hand to gather us; and I could say, surely goodness and mercy follow us; and as R. Jordan said, that notwithstanding the many frailties, weaknesses and failures among us, yet how abundantly are we favored in our solemn assemblies! and that he believed there was not in all the earth, a people favored in like degree, and that this people and principle would not be cast off."

(To be continued.)

For "The Friend."

Camps in the Caribbees.

(Concluded from page 187.)

The mountain forests of Grenada abound in a species of monkey, called *macaque* by the natives. They live on fruits and other vegetable productions, and often cause serious loss to the planters by their depredations; not only by what they eat, but by their wasteful habit of biting and throwing to the ground much that they do not consume.

Being desirous to secure some of these animals, he made an excursion for that purpose, which did not meet with success, only because the hunter was too tender-hearted to destroy life. Yet it gave an opportunity for becoming acquainted with their habits and manœuvres. On the border of a lake about 2000 feet elevation above the sea, he came upon a patch of some acres of half-wild plantains and bananas which had probably spread from an abandoned provision-ground. Under the clumps of plantains were scattered fruit half-eaten and thrown to the ground.

"Following a broken and interrupted trail, as indicated by fragments of banana and plantain, we finally traced the monkeys to the base of a high cliff forming part of the enclosing wall of the ancient crater.

"Here we found the tree by which they descended from the heights above when they visited the banana swamp—an immense *figuier*, which had grown out of a cleft in the rock, and had established itself on the face of the cliff by a hundred roots and rootlets, aerial and terrestrial, covering the rock with a meshwork; from the upper branches hung long lianas, like twisted cordage, down which monkeys would take delight in swinging themselves. Down this great natural ladder—the monkeys' highway—they always came, whence they scattered through the plantain groves. Often have they been hunted while there; but upon the approach of any one, no matter how silently, their noise ceased at once, though they were grunting and barking noisily before; and in a few minutes they could be heard hundreds of yards away.

"It is difficult to find them if wounded, as they hide, and cling tenaciously to bush and tree. While travelling (always among the tops of the highest trees) they grunt and bark like dogs, and while feeding they have a peculiar, low, murmuring chatter. They are invariably led by the oldest monkey, who is exceedingly sly.

"The negro examined the ground where the monkeys seemed to have held a last sitting over their harvest of plantains, and declared they had been gone several hours. He thought they would return in the morning, as they have regular circuits of travel, appearing in one section in the morning, and in another miles away in the afternoon; among the wild plantains and nut-trees of the mountains in the evening, and carrying destruction to the cacao and nutmeg groves at dawn."

"At daylight, guided by a little black boy, I revisited the plantain swamp. It was full of gloom, and I sat down under a tree. Soon a black object descended the cliff, and I was about to fire, when my little guide whispered that it was only a wild-cat. Light appeared, the birds awoke, and the forest was vocal with sounds. The tree beneath which I had seated myself was a 'mammee-apple,' whose huge bole swelled out above me, and gnarled limbs stretched out and up, supporting a dense canopy of leaves, among which hung clusters of fruit. This fruit is about as large as an orange, has a large stone, a thin rind of yellowish flesh, and tough, russet skin. The monkeys had left the ground strewn with fruit, which they had bitten in mere wantonness, and then thrown away. The many fresh leaves on the ground here also attested their recent visit. Behind me was the cliff, below me the waving plantains, surrounded by forest so dense as to hide the sky."

Here they quietly waited till the boy pulled the hunter's coat and pointed to the cliff. "The vines hanging from the limbs of the great tree were shaking, and a low murmur of many monkey voices announced the coming of the troop. A round head peeped forth from the leaves, a hairy face, that was directly withdrawn, and its place supplied by another, older apparently, and having a look on its wrinkled visage of preternatural wisdom. This wrinkled face was followed by a grisly body, and soon an immense old fellow was clinging to the lianas and swinging himself downward. He was followed by a score or more of others, tumbling promiscuously one over each other, clutching at the vines and at one another's tails."

"At last they disappeared below the plantain-tops, and I could hear the old chief marshalling them at the foot of the cliff. 'Hark!' whispered the little negro by my side, 'he old man countiug him *macaque*.'"

"It really seemed as though he gave the word; as, at the last grunt, there was a scampering, and the monkeys scattered themselves through the grove. Not so with the ancient; he duly felt the weight of responsibility, and did not join the rest in their sport or search for food, but ascended the ladder of vines, and perched himself in the fork of a limb overlooking the whole field.

"During this time I was most assuredly excited. By darting foward, when that chain of monkeys was suspended in mid-air, I could have got two good shots into them before they dispersed. But at least two motives restrained me: first, I wished to observe their actions; second, I shrank from killing creatures so human like. The temptation was so strong, however, that I could only withhold myself by great effort, and was trembling with excitement."

"Meanwhile, the grove was alive with monkeys, tearing down bunches of bananas and plantains, scaling the mammee trees and

* These Friends both died of the fever after their arn.

twisting off the fruit. In a little while one of them reached the tree beneath which we sat; a young male, about half grown, rejoicing in his strength. He saw us, and stopped. He let himself down by his tail, and commenced a series of evolutions that would have shamed an aerobat. I could not shoot, and would not sully the enjoyment by what, I could not help thinking, would be murder in the first degree."

The little man in the tree swung himself into space and disappeared. In a few minutes he came skipping gleefully along, followed by a monkey of mature years, about whose neck was dangling an infant a few months old. To her, he pointed us out. When she saw herself in such proximity to a dreaded man, an enemy of her race, "she turned about with such violence as to jerk loose the infant that clung about her neck, who fell to the ground. Maternal solicitude, even, could not arrest her flight, as she fled chattering to the vine-ladder, and hurriedly ascended it, followed by her wondering son.

"A bark from the patriarch summoned the rest of the gang so quickly, that they slid over those lianas and out of sight behind the cliff, in less time than I can write it in. Not one remained, save that infant monkey on the ground, which was just recovering its scattered senses as little Jim darted forward to secure it. Quickly as Jim rushed out, the monkey was yet more agile, and gathered himself up and leaped into a clump of razor-grass. Into this the little negro dashed, regardless of the cuts of the cruel blades.

"The razor-grass is a terrible pest in these woods, climbing into trees and overhanging trails; every leaf of it which touches you clings to you and cuts like a jagged-edged razor. Spite of his burning desire to capture a monkey, Jim was obliged to stop and disentangle himself, and before I had gained the scene, the monkey was in the lianas. Slowly and feebly it ascended, but I could not shake it down, and to shoot it was out of the question.

"As it reached the tree, its mother sprang to seize it, and glided with it into the forest, and I awoke to the fact that I had missed my opportunity, and had been spared the pain of slaying a monkey."

Lonesomeness.—A mother, busy with her household cares, was obliged to go into an upper room and leave two little ones alone for some time. So she gave them books and toys to amuse them, which answered very well for a time. But by-and by the house seemed to grow so still and lonesome they began to feel afraid. So the eldest went to the foot of the stairease, and calling with a timid voice, said, "Mamma, are you there?" "Yes, darling," said the mother, cheerily. "All right!" said the little one, more to herself than to her mother. So she went back to her play for a time. After a while the question was repeated, with the same answer and the same result. Oh, how often in our loneliness and sadness here in the world we forget that God is still overhead! But if we only send up our prayers to him, we shall not fail to get a comforting and quieting answer. "What time I am afraid I will trust in thee." You need not fear in the darkest night or the wildest storm, for God is still overhead. "As one whom his mother comforteth," so the Lord will comfort those sorrowing ones who flee to his bosom for rest.—*Presbyterian.*

Original.

SAFE AT HOME.

TO THE MEMORY OF C. ALLEN HAMBLEN.

Our brother's gentle spirit 's gone,
Gone, from the wintry vale of time,
Gone, where disease can nc'er invade;
He dwells in Heaven's eternal clime.

Like as the sunbeam, pure and bright,
Gladness and joy to earth imparts;
So he, while here, by deeds of love,
Brought sunshine into many hearts.

His Godly life was like the rose,
Whose fragrance fills the morning air;
The sweet perfume of his pure life,
Where e'er he 's been, still lingers there.

No stately monument we rear,
To mark where we his loved form lay;
His own he reared by noble deeds,
'Tis one that never will decay.

Oh thou! to whom Jehovah gave,
This lovely, tender plant to rear,
Weep not; in fields of fadeless green
He blooms; the flower to thee so dear.

C. J. Butler.

Selected.

THE NEW YEAR, 1880.

BY RAY PALMER.

Gone art thou, in thy turn, thou fleeting year!
E'en as the spent wave dies upon the shore!
I backward glance and drop a silent tear,
As for a friend whose feet shall come no more:—
Till Time of earth's last day shall sound the knell,
I bid thee, vanished year, farewell—farewell!

But farewell said, and memory charged to keep
In her still depths the annals of the past,
Which—howsoe'er they for a time may sleep—
Unlost, shall all again be read at last;
Once more to duty's call my ear I lend,
And onward where she leads, my steps I bend.

Year newly born! I hail thee at the goal
Whence thou doest count thy swiftly numbered days;
Whence tell thy months and seasons as they roll,
And date the summer solstice's scorching blaze;
Which left behind, thou too by slow decline
Shall waste and die—the fate of others, thine!

But ah! Thou hast thy secrets—unrevealed!
Thou bear'st a scroll wherein the pen of heaven
Hath written mysteries to be unsealed;
Unroll and read, young Year! To thee 'tis given!
What fates or fortunes—say—shall each befall
In thy swift course?—that record hides them all!

No! Heaven permits thee not, before their hour,
Of hidden things to speak in mortal ear!
Eternal love hath kept in its own power
The things that kindle hope or waken fear;
'Tis life's great lesson, that man live to-day,
And learn to watch and wait—to trust and pray!

Yet this I know that, in thy measured round,
Whatever hath been yet shall be to men;
The changeful earth shall oft with songs resound,
And oft with groans shall echoes wake again;
All lights and shades on mortal faces rest,
And pangs and pleasures mingle in each breast.

Sweet as the first notes of the early bird,
That tremble on the tranquil morning air,
Childhood's soft merry voices shall be heard
In many a happy home—safe sheltered there;
While many a mother bows her throbbing head
And weeps heart-broken o'er her loved one dead.

Thy course full many a noble deed shall show,
Wrought by heroic love that self forgot;
And hidden streams of mercy through thee flow,
That reach and cheer the lowliest in his lot;
Yet many a shameful crime shall stain thy page,
And murder grim with brutal passions rage!

Peace, here, shall fling her welcome banner wide,
And wealth and taste and art shall life adorn;
War, there, shall count his thousands that have died
On bloody fields, or maimed, shall live forlorn!
And rich abundance shall her garners fill,
The while devouring famine wastes at will.

To-day shall sails of prosperous commerce sweep
O'er friendly waves, where distant marts invite;
The next, wrecked argosies enrich the deep,
Engulfed by billows tossing in their might.
Success, that yesterday his treasures kept,
To-morrow finds a waste by ruin swept!

Such good and ill, such fortunes all untold,
Such ecstasies of joy or dark despair,
O youthful Year! thy bosom doth enfold;
Unsealed as yet, they sleep unheeded there;
But, day by day, the tale by thee begun,
'Tis time to tell till thy last sands are run.

I greet thee not with clouded anxious brow,
Nor pass thy portals with a bodeful dread;
But calm in hope—since hope thou dost allow—
That thou shalt pour rich blessings on my head;
Or, e'en should ills o'ertake, and shadows fall,
That love divine shall send me good in all!

O kindly Heaven! that from our mortal sight
Veils in thick clouds what future days shall brin
Nor robs the present of its golden light,
Nor checks the music when the heart would sing
Courage, O mortal! Bid thy soul be strong;
Nor deem eternal Wisdom chooseth wrong!

What saith to thee the brightly dawning year?
"Live wisely, man! thou livest not to dream;
Life's toils await thee—its rewards are near;
Think not the seeming ills the ills they seem!
For God and duty, make each moment tell,
Till thou this year—or earth—shalt bid farewell?"

S. S. Tim

For "The Frien

Brief Spiritual Observations.

Extracted from the Writings of Isaac Pening

No. 4.

"*True Spiritual Worship.* * * * worshipper in the times of the gospel, un the New Testament, is 'he that is bor God:' he that is drawn out of the dark sp of this world, and formed anew in the li of God's spirit. He that is a Jew inward that hath the uncircumcision of his heart off by the power of God; this is the worship whom 'the Father seeks to worship H This is the sort of worshippers God eh when he cast off the Jews. God did not ch any one nation, or many nations instead that one which He cast off; but He his apostles and ministers among all nati to gather a spiritual seed instead of a natur

"The only place of worship in the N Testament, is where the spiritual worship meet together. *The place is spiritual.* the worship is spiritual, so is the place wl it is to be offered. It hath a spiritual sideration; not outward as under the law. is to be offered in the spirit; that is the pl Where doth my soul offer its private wors to God? Hath it relation to any outw place? or is it in the building which hath reared up in my heart by his Spi And I can offer his public worship in no o place, but in a building of the same nat in a house built of more of the same sto * * * In the holy city, in the living t ple, which is built by God, of the stone w all other builders refuse, is the place of worship of the living God, where the Jews meet to offer up their spirits, souls, bodies, a living sacrifice to the Father of and where they meet with such a glor presence and power of the Father, as but the true Jews were ever acquainted wi

"*Concerning Prayer.* Prayer is the br of the living child to the Father of lif that Spirit which quickened it, which gi it the right sense of its wants, and suit cries proportionable to its state, in the pr season thereof. So that mark: pray

olly out of the will of the creature, wholly of the time of the creature, wholly out of power of the creature; in the Spirit of Father, who is the fountain of life, and eth forth breathings of life to his child at pleasure."

The gospel church is the spiritual house of ob, who walk in the light of the Lord, iah ii. 5, who go up to the mountain of the rd, (to that which is revealed to be the untain of God in the last days, even spiritual unt Zion, Heb. xii. 22,) to the house of the d of Jacob, where he teacheth his spiritual ple, the inward Jews, of his ways, and y learn to walk in his paths: for out of Zion shall go forth the law of the spirit life in Christ Jesus, (in the days of the pel) and the word of the Lord from *this usalem*. For Jerusalem which is above is , which is the mother of all the children t are born of God's spirit, Gal. iv. 26, John 6. And she being the mother of them all, risheth them all with the word of life, ich goeth forth from her."

The true gospel ministers are those whom rist sends forth, in the spirit and power of Father, to gather and build up his church. rist had all power in heaven and earth en Him, even to this very end, to gather, end, and build up his church: and He bid apostles wait for the same power; and ds forth his ministers in the same power, t they may be able ministers of the gospel, ich is not in words but power, even the wer of God unto salvation. The new cove- nt stands not in the letter, but in the spirit l power; and they that are ministers of must receive life, spirit, and power from rist, (the Head) and minister in that Spirit, and power to the members, or they can nourish and build them up; yea, they st preach and minister to the world in it, they are not able to gather out of the world o it. * * * The gospel state, the gos- church, the gospel building, begins in the wer, and is carried on in the power, and ished or perfected in the power; and the ole ministry of the gospel is to partake of s power, and minister in it, or they can do hing in this work."

Sanctification and *Justification*. "That which oly is righteous; there is nothing righte- s in the eyes of the pure God but that which oly. The Head was really holy and righte- s, and they that are in Him partake of his liness and righteousness, and are really holy l righteous in Him; and faith, which puri- s the heart, and through which sanctifica- n is, must needs be in order of nature before justification which is by it; for God justi- h no unbelievers, but believers only. Yea, wicked must forsake his way, and the un- hteous man his thoughts, and turn unto the rd; which cannot possibly be without *some ree* of sanctification, before the Lord will ve mercy, and pardon the soul its sins. For d justifieth no man *as ungodly;* but calleth on men to repent, and turn from their un- dliness, and He will have mercy upon them, tify and save them. Now men are not godly in turning from their ungodliness, t *changed;* and so their state is in some asure changed before justified. * * There no man justified by the Lord till he be anged, translated unto Him [Christ] in om God justifieth, out of the place of con- mnation into the place of justification. For men are changed by the Spirit and power of the Lord, they are but darkness, and in the darkness, where no justification is. It is the believing, the obedient, the children of light, that are justified by the Lord. * * * God sent Christ to renew, to redeem, to change, to make holy and righteous, to make people such as the Father might be pleased with, accept and justify; and as Christ maketh them so, the Father receiveth and accepteth them as such. But God doth distinguish and call things *as they are*. He doth not call an ungodly man a holy man, a justified man; but when He hath changed him, new created him in Christ Jesus, taken him out of his old stock and planted him into the new, then He accounteth and calleth him so, and not before. * * * *Holiness, though it may be distinguished, yet it cannot be divided from righteousness;* nor can a man possibly be righteous in God's sight, unless he be also holy in some measure."

"Now the things of the kingdom are all at the disposal of the King thereof. To Him all power is given, in Him are hid all the treasures of wisdom and knowledge; He hath life in himself, and He hath life to dispose of, and dispense to his people. He gives the true knowledge, which is life eternal; He gives repentance, and remission of sins. He teacheth to believe in the Father, and He giveth faith also. He is the Shepherd of the sheep, who by his voice quickeneth, and maketh alive, and leadeth, and preserveth, and nourisheth up to life eternal. Therefore, whoever will understand aright, must receive understanding from Him; whoever will repent aright, must receive repentance from Him; whoever will believe aright, must receive faith from Him; whoever will hear and see aright, must receive an ear and eye from Him; and whoever will come unto Him, and receive Him, must witness the new heart forming or formed in him, wherewith and whereby He is received. Men greatly mistake and err about the gospel knowledge and religion, by beginning therein without the gospel spirit and power."

"Oh! away with empty notions, and come to the ministration of the Spirit, where the knowledge is living, the faith is victorious, the love is pure and undefiled, the worship truly spiritual, even flowing from, and comprehended in, the life and virtue of the Spirit. Oh! that all that truly breathe after the Lord, might be gathered here, be found here, and dwell here. Amen."

The Independent Catholic Church.

This remarkable movement, initiated by Bishop MacNamara over two years since in our city, is growing in interest daily, and assuming proportions which its most sanguine supporters did not anticipate in so short a time. Large crowds of Irish Roman Catholics are drawn to the services held in the University and Clarendon halls, at which many of the hearers are first taught to think intelligently over the errors of their church. The plan adopted by the bishop and his co-laborers in the cause is first to break the faith of their hearers in the dogmas and traditions of Rome, showing that the church is simply an Italian organization which has for its work the enslaving, body and soul, of the Irish, as well as of others, under its baleful sway. These people grasp the fact for the first time that the system, under the false guise of religion, crushes and swallows up the energies of the people. In proportion as this is realized by the attentive and willing hearers, they begin to grasp at the truths laid before them, and lose all faith in infallibility, Mariolatry, the immaculate conception, and everything else which is essentially Romish and Papal. Then selections from the Old and New Testaments are read, and the divine truths therein contained explained in a simple manner, fitted to the understanding of those who hear them for the first time. Nothing is put before the people which is not plainly evident in the Holy Scriptures.

It must not be forgotten that the great majority of those who attend these meetings have had no chance given them to learn the great truths of the redemption offered up on Calvary. Their system of religion holds its great power, not by instructing the masses, but by holding them in a state of ignorance. They are taught that faith in the dogmas of the church, and that alone, is essential to salvation. An atonement was made, but the atonement is invalid and of no avail, should the simplest ordinances of the church be broken, or should the sinner attempt to pray to his God in any other form than that prescribed by Rome. It has been a difficult task, and one which has so far failed in its object, to attract the impulsive Irish Catholics to any place or to any speaker, when the Romish Church was the subject of discussion. This was owing to the fact that the church saw its great strength lay in the complete isolation of its people, in a religious way, from the Protestant portion of the community. It was not only allowable, but most desirable, that money should be made off the latter, but otherwise no communication should be allowed; and particularly was it ordained that all Catholics entering a Protestant place of worship committed a deadly sin. Thus no wholesale good has been possible, until Bishop MacNamara, one of themselves, a man against whose moral character nothing could be said, realizing the errors and wickedness of the false religion which he had preached for so long a time, determined to retrace his steps and do what he could to bring his people out of the house of bondage.

The crucified Saviour is held up before the people as the only means of salvation, and gladly accepted. It may be said that the common people hear him gladly, and, as in old, the fruits of his preaching are more evident daily and weekly. Hundreds of Irish Roman Catholics have renounced Rome and her doctrines. In response to a demand whether it was not their will to abandon their old belief, seven hundred on one Sunday held up their hands and responded aye, and during the last four weeks upward of two thousand have done the same. During the past week a priest called on the bishop, and after a detailed and critical examination into the work, its history and its aims, renounced on his knees the errors of Rome, and has entered into the new work, and gives evidence that he is a changed man. Another priest, a doctor of divinity, and much respected in Boston, has given himself to the work there. Letters are received not only from all parts of the United States, but also from foreign countries, from priest and laymen, who have heard of the work, and seek fuller information as to its progress.

A great movement has been inaugurated successfully in Boston, to which city Bishop

MacNamara paid a visit on the occasion of the attacks made by Archbishop Williams and Father Scully on the common schools of Massachusetts. It was feared that great opposition would be met with, but such was not the case, for the Irish filled the churches and endorsed what the bishop said. They declared, openly, that they were American Irish, and that their children must be educated in American and not Roman schools, and that in the future they would never again be ridden over by bishops or priests. The facts laid before these people opened their eyes, and the errors of Rome were for the first time shown up in a way that they could appreciate. The People's Church (Methodist), Grace Church (Methodist) and the Chambers Street Church (Presbyterian), were filled with crowds who were addressed by Bishop MacNamara and Father O'Connor, and many publicly came forward and renounced their church. Some of the most intelligent of the Roman Catholics in Boston attended the meetings and endorsed the movement, and preparations are complete to have a mass-meeting in the Music Hall of that city; as also a series of lectures on the errors of the Romish Church.

The outward opposition is dying away here, and bullies are no longer sent to the meetings to annoy the preachers and disturb the congregations, but the Church of Rome still continues to work against the movement, quietly, and in an underhand way. Her vigilance never sleeps, and she is constantly devising plots against the Protestant liberties of our country and carrying them on to a successful issue. The voice of the people has, however, been heard more than once lately, when the church, forgetting her prudence, threw off her cloak and fulminated her anathemas against the public schools and those who frequented them; and consequently the raid is discontinued for a time. So with the MacNamara movement, the public opposition has dwindled away, the converts being attacked secretly and in their homes, as this alone is considered safe, a public demonstration being feared as inevitable were the preachers to meet with any harm.

The name of this religious movement was originally the Irish Catholic Church, but this was found to interfere in a manner with many Roman Catholics other than Irish, and the name was changed to the Independent Catholic Church. The services are essentially and strictly Protestant, of the simplest type and devoid of all the glitter and gold which are all that the Romish Church can show, if we except a few dry bones, the remains of reputed, but very doubtful, saints. Certain names, beloved by those who have been Roman Catholics, are retained, such as father, priest and bishop, to show that although these priests have left Rome, they have not deserted their flocks, but are bringing them also. These ministers of the pure gospel object to being styled ex-priests, saying as they do, that they have only left behind what was base, and retained all worth retaining in the priesthood. The movement is now no longer an experiment, but a fixed certainty; it is the Lord's work and pleasing in his eyes. Only those who have watched closely the heavy struggle through which Father MacNamara has passed, can appreciate the vast amount of work he has accomplished in little more than a year. But he had a backer more powerful even than the powerful Church of Rome, and when all other friends failed him, the Lord God of his people stood by him, a very present help in time of need. No appeal has ever been made to the American people; the poor Irish, out of the little left them by their church, have supported this movement unassisted. It is now the intention of the bishop and his brothers in the Lord to secure a piece of ground and erect thereon a temporary building as the first church of the Independent Catholics.

This movement, especially among the Irish, is the natural uprising of a people who have for centuries desired a closer communion with their Lord and Saviour, but who, to suit the grasping policy of the Romish Church, have been obliged to accept a stone when they demanded bread. The Irish are essentially a religious people, and have impoverished themselves to build up the church which kept them in ignorance. But the hour and the man have come, and the enslaved people are freeing themselves at last from the arms of the octopus which has drained their life's blood and that of their nation. One most favorable symptom of the great change is the coming out of the women, who have been the victims of the confessional and the right hand of the church.—*The Methodist, N. Y.*

For "The Friend."

Southern Refugees.

A letter from a Friend at Baxter Springs, Kansas, dated 1st mo. 10th, says:

"Information reached here last First-day, that there were a number of the 'Exodus' people from Texas at Chetopa, in a suffering condition. I hitched up my team next morning and took them 900 lbs. of corn meal—it was a hard trip—the mud many places nearly hub deep and very sticky. We got there just at night, inquired for the Methodist minister, who I had learned was doing all he could to relieve them; he was glad to learn that I had something for them, as it was the first to come in from the country. He went with me to see some of them next day, we spent until noon visiting and did not get to see all either. They are crowded into buildings that are not fit in most instances for stock; in one building we found seven families, they had to pay $1.50 per month for each room; in one room there were three families, they had the last of their provision on cooking; yet it was consoling to see their faith that their Heavenly Father would provide; also some that had nothing to eat. In another room we found a woman that had just been confined, and her husband had died a short time before; an old woman who was with her, said she had not enough clothing for a change, but little else than corn bread to eat, and was thankful to get that. In another house we found five persons down sick—one with the hiccoughs and lung fever—it looked like it was almost impossible for them to get well. But I have not time to enumerate all of the sad situations I found them in. They say that there are many on the way; some have lost their teams and are waiting for those who have got through to send them help, but it is impossible for them to do so; also there are hundreds who will come as soon as they get money enough. It seems to me it would cause the heart to be sad of any one to hear them recite the wrongs they have received, and those who are left behind are receiving, at the hands of the Southern people.

The subject will be laid before our next Monthly Meeting, and I think a committ will be appointed to look after the matt We learn there are a great many at Oswe and Parsons, who are in a worse conditi than those at Chetopa. We have brought o here eighteen, and there are three more of t same family left at Chetopa, one of them w taken sick, and the other two staid to ta care of him, who will come soon. We thi it best to get them out in the country, as th can become self-sustaining much sooner th in town."

For "The Friend

The Colored Refugees.

Since the first of the Eleventh month have sent to our friend Eliz. L. Comstoc for the relief of the colored refugees in Kans 44 barrels, 10 boxes, and 32 bales of clothi two tierces of queensware, four boxes of and iron ware, one box bibles, three bo soap—in all 96 packages. A great many these articles have been sent to me in sm parcels, from individuals or from sewing cieties in this city and vicinity, and have be made up into boxes and bales. About twen barrels have been received from differe parts of New England, (North Ferrisbu Salem, Lynn, New Bedford, Falmouth, W ren, &c.,) and the remainder from towns New York, Pennsylvania, New Jersey a Delaware. Wherever the packages contain marks or names by which the donors co be known, written acknowledgments h been sent; but a very large proportion of t articles received, have not been so marked, that it has been impossible to know from wh sources they came. This will explain to so who have advised me of shipments, but w have had no acknowledgment of their rec tion here.

I would suggest to any who may se articles in the future, that to secure ackno edgment the name of the shipper should distinctly marked on each package.

The Pennsylvania Railroad and the Chic and Alton Railroad Co., have very gen ously carried the goods over their respect roads, free of charge. In addition to above there have been contributions in mo to the amount of $493. All of which has b forwarded to E. L. C. The freights paid goods received here, cost of re-packing, dr age, &c., having been paid without using of the funds intended for the relief of refugees.

From letters received from different sons, it is learned that the emigrants are pouring into Kansas in a very destitute dition, and that the necessity for relief is diminished. E. L. Comstock writes, un date of 1st mo. 18th: "We are in distress want of money to buy food, fuel and m cine and to provide shelter. Help us speed or great suffering, starvation, freezing death will prevail to a terrible extent. R gees continue to come in crowds. We n ticks to fill with straw. More than 1000 without a bed of any kind."

This last call has been answered in part shipment to-day of material for about beds. To the very urgent demand for mo to buy food and fuel, there should be a pro and generous response. Money (which best in bank drafts) may be sent direc E. L. Comstock, Topeka, Kansas, or to undersigned,

JOSHUA L. BAILY, 210 Chestnut

Philada., 1st mo. 27th, 1880.

For "The Friend."

ıcts from the Diary and Letters of Ebenezer Worth.

(Continued from page 186.)

)th mo. 27th, 1866. Crossed the river and ed to see James Watt, talked with him in tion to the Indians and gave advice in re- l to their business—pressing upon him the ssity of their being more industrious in ring up and farming their land, putting good buildings, and that which is of much e importance, to love and endeavor to live fe of obedience to their Divine Master. r speaking freely to him I encouraged to speak so to me, which he did, giving views in regard to religion, objecting to e of the practices of some of the white ple, which no doubt has been a cause of ıbling to some of the Indians. Called to Fos. Snow—had a pleasant visit with him. ı Ray coming to see me, had a satisfactory rview with him.

5th.— First-day. Sat meeting with the ly and Benj. Pierce, an Indian,—a com- able meeting. In the afternoon had the pany of a number of Indians (10). Pa.ted ı them with friendly feelings, I trust in a ee thankful. As the time of parting draws ; the friendly feelings grow stronger, and good degree peaceful and quiet in mind oking towards leaving for home.

)th. Got up early to go to Randolph, to the train on the railroad for home. I desirous not to leave anything undone; breakfast about 3 A. M., and went down ıe river, the rains had raised it so much hought it dangerous to drive our horses ugh and returned to Tunessassa; al- ıgh something of a disappointment, I k I felt a desire the Great Head of the rch might control my movements. I did know but that there might be something me to do for the Indians up the river. le waiting for the boat to be put in order ross, I had conversation with one of the ly, encouraging the individual to faithful- in little things. Two of the women wish- to go to Randolph to buy some things for family, I thought I felt (at) liberty to go ı them and Abner, to take the ears, and I ɜ feel in a degree thankful for liberty and e of mind to return home. I esteem it a t favor to feel so, and was favored to get e safely. May I remember these bless- with gratitude to the Great Head of the rch, and be more humble and faithful." fter his return home, he appears to have ı engaged in visiting, with M. C., the meet- composing his own Quarterly Meeting.

th mo. 26th. "I have been much favored ıeetings to have my mind composed, and ıst at seasons experienced some qualifica- to worship; less troubled with drowsi-

867. 1st mo. 3d. I have of late at seasons ed through some close trials; was favored ɔjoy our week-day meeting to-day—may e be an improvement in best things.

th. Was much favored yesterday in ting to have my mind drawn inward, and ıst was favored with some ability to serve Divine Master, who is forever worthy; all serve Him from the least to the great- Attended the funeral of Nathan Kite; satisfied that I was there; another warn- of the uncertainty of time.

ıth. Attended a meeting of the sub-com- ee on Indian affairs on account of an offer man and his wife to go to Tunessassa; returned comforted with a hope I had been in my proper place, although I felt at times much weakness.

28th. L. E. and I visited two members—they reported clear of using spirituous liquors as a drink; spoke to them of the danger of neglecting our religious meetings. May our humble labors be blessed to the careless and indifferent, that they may be favored to feel more the importance of attending to their religious duties.

2d mo. 5th. Attended the Monthly Meeting, and I think was in unmerited mercy favored to have my mind gathered to Him who can strengthen and stay us. There were three passings, and a number who were not members came to be present. I suffered much with fear lest allowing such liberty might be opening a door that might be hard to close, and a departure from the discipline and the practices of Society. I thought we were favored and the meeting closed comfortably, the praise is all due to the Great Head.

6th. Was favored as I lay awake this morning, to feel very comfortable, and I trust, my weakness and shortcomings, and a degree of faith. Oh! that I was entirely given up to serve my Creator.

In company with E. S. and T. S., attended Uwchlan Monthly Meeting; felt satisfied in having been there, after which we went on towards Robeson; the roads not being good, staid all night at Springfield, went to Robeson Monthly Meeting in the morning; it was small and in a weak condition. Oh that the members were enough concerned for their spiritual welfare as individuals and for their little meeting. After meeting left for home; the afternoon was wet and foggy; night came on us and it seemed difficult to reach the place where we had intended going, and put up at the Eagle tavern, where we were quietly and kindly entertained; got home next day; perhaps all were satisfied that we had been at the two Monthly Meetings.

21st. Attended our week-day meeting at Marshalton, to me a precious and memorable meeting; my mind, I trust, being gathered to Him who can minister true comfort and qualify for worship, and who is worthy to be praised.

3d mo. 2d. I think I have not for years enjoyed meeting more than for the last few weeks, which I esteem an unmerited favor. Oh! may these opportunities be improved, and may there be fruits to the Great Head of the Church.

28th. Oh! the necessity of keeping on the watch, trying to keep near to the Great Head of the Church, and as humble as a little child.

4th mo. 24th. T. S. and I went to see a member, was kindly treated by him and his wife, spoke to them on the subject of attending our religious meetings; met with another member who neglected our meetings, to whom I also spoke of the importance of attending our religious meetings.

4th mo. 1867. Attended the Meeting for Sufferings and the Yearly Meeting for Ministers and Elders, both of which I think were favored meetings, particularly so the latter.

15th. The general Yearly Meeting commenced; it was thought, through unmerited mercy (to be) wonderfully favored through its different sittings, and ought to be remembered with feelings of gratitude by all the rightly concerned members of our religious Society.

5th mo. 4th. Although I have of latter time felt great weakness, at seasons almost amounting to discouragement, at other times have been much favored and helped to my encouragement; may there be an increase of dedication to the Master's service.

19th.—First-day. Was much favored in meeting to feel for myself and others who meet with us,—in the evening was truly comforted and encouraged.

(To be continued.)

THE FRIEND.

FIRST MONTH 31, 1880.

The words of encouragement which occasionally reach the conductors of "The Friend" are felt to be strengthening and cheering—and so are those contributions to its columns which evidently flow from a fresh feeling of religious concern in the minds of the writers. These are valued, not merely for the assistance they render in filling its columns, but much more for the evidence they furnish that Friends who are widely scattered as to their outward habitations, are dwelling under the government of the same Spirit, are walking in the same pathway, and are brought under exercise for the promotion of the same glorious cause of truth and righteousness in the earth.

A valued Friend in Indiana writes to us: "I often feel a regret that I am not more capable of contributing to the interest of [The Friend], as I highly value it, and think it is filling an important and useful place in our tribulated Society. I do believe it has been a great stay to many of our tried members. I wish it could have a far greater circulation in Indiana. * * I hope the cause of Primitive Quakerism (as we may call it) will still survive all; though the struggle in places seems hard and the prospect gloomy."

Another correspondent speaks of the grave apprehensions caused by "the signs of the times, with the actions of some meetings," and expresses the sincere hope that "modified Quakerism will never find a nestling place in our borders." He thinks "the danger lies in being tempted to believe that the religion of the cross is too hard and exacting; and thence, tired of stemming a continual current—tired of the battle that is with burning and fuel of fire, such are in danger of taking up with a false rest—a rest short of that prepared for the people of God. The novel doctrines of the day are just calculated to catch such. How appropriate now-a-days is the ancient language 'Watch ye, stand fast in the faith, &c.'" And he adds the desire, "May our petitions be fervent to the God of all power, grace and comfort, that He will cause the setting-in wave of degeneracy to be turned back; cause his banner to be displayed, his outstretched arm to be magnified, and the might of his spirit so manifested, that the people (innovators) shall hear and be afraid," &c.

Another valued Friend after stating that he had been reading the "editorial relating to the Home and Foreign Mission project, with great satisfaction," and referring to that scheme as an evidence that "the Society has drifted from her ancient anchorage," closes with some comforting expressions, which we hope may prove comforting to others than ourselves: "It feels to me as I write, as if there were words of encouragement still to

be proclaimed for the help of all those who are concerned to stand upon the one foundation and to build thereon. The Lord will yet give strength unto his people—He will bless his people with peace."

In a recent visit to a section of country which one hundred years ago was settled by Friends; but where now few or no members of our branch of the Christian Church reside; some serious thoughts were awakened as the mind mused on the changes which the lapse of time brings to pass.

Doubtless in former times there were many valuable Friends residing among its hills and cultivating the soil, which, though not very fertile, yielded them the necessaries of life, while it did not expose them to the temptations incident to a rapid increase of worldly riches. They had their trials both outward and inward. They encountered losses, privations, sickness and death; even as their successors in the present generation. Like these, they were Divinely visited by the Day-spring from on high, endured the refining operations of the Grace of God which bringeth salvation, and were often filled with earnest concern for the spiritual welfare of their brethren, and with desires to promote the spread of the Redeemer's kingdom among men. Those of them who patiently endured the Saviour's baptism with the Holy Ghost and with fire, and continued to trust in Him and to be in subjection to his government, received the end of their faith, even the salvation of their souls, having finished their allotted portion of service for their Master. The sentiment so beautifully expressed by Samuel Fothergill was brought to remembrance: "Upon all the glory of the earth, and all its enjoyments, upon every visible thing, one inscription is written, as the immutable law and determination of Him whose name is the Most High; 'They shall perish.' Equally fixed is the subsequent truth, the joy and the song of many generations, 'But thou remainest.'"

On those now living who obey the heavenly call, rest the burthens which our forefathers bore. We must experience the same extending of Heavenly help, must in like manner bow in submission to its leadings, must pass through those refining dispensations which the Lord sees meet to cleanse us from the pollutions of flesh and spirit, and must travail in exercise not only for ourselves, but for the help of others and of the church at large. The Church on earth is necessarily in a militant state, fighting against self and sin and error. Yet how consoling it is to remember that the Lord sitteth King in Zion, his dominion is an everlasting dominion, and of the increase of his government and peace there shall be no end. May all our readers have their faith in his goodness and power renewedly strengthened, be animated with a quickened desire to do his will in all things, and be confirmed in the feeling that He will carry on his own work in the earth according to his own glorious plans—plans which are far beyond our comprehension.

We have received from Porter & Coates a copy of the "Reminiscences of Levi Coffin," who was born in North Carolina, but resided for many years in Indiana and Ohio. He early imbibed a strong feeling of the wrongfulness of slavery, and of sympathy with those in bondage. Many of those, who had escaped from their masters, he was instrumental in concealing and in assisting to find a safe place of refuge. The pages of the book are mainly filled with incidents connected with these events; and will furnish valuable materials to the student who endeavors to form a just conception of the system of slavery as it existed in this country.

SUMMARY OF EVENTS.

United States.—There was a decided increase in the business of the Philadelphia Post-office last year over the transactions of 1878. The receipts from the sale of stamps, stamped envelopes, and postal cards, reached $1,102,879.67. The matter delivered by the carriers consisted of 38,990,350 letters, 10,826,531 cards, 10,950,060 papers, and 3,191,285 circulars, and their collections were 33,363,265 letters, 8,107,222 cards, and 6,223,146 papers. The registry department handled letters and packages to the number of 452,546. In the money department the total amount of domestic orders issued, reached $801,005.84, while the payment summed up $2,322,173.61. The international orders aggregated $92,352.02, and the payments $51,145.64. The remittances from Postmasters reached $1,474,681.71.

The receipts of the Commissioner of City Property last year amounted to $208.791.48, of which $51,457.50 was from markets, $44,533 from wharves and landing, $10,172 from city property rentals, and $102,608.98 from sale of city property.

The total exports to foreign ports from Philadelphia, during 1879, were valued at $50,085,838. One seventh of these were carried in American vessels, and one half went to Great Britain. They were chiefly made up of $29,108,097 breadstuffs, $6,777,296 provisions, and $7,350,000 petroleum. There were 52,635 tons of coal exported.

During last year 8246 male and 4337 female immigrants arrived at this port.

During 1879, the Society for the Prevention of Cruelty to Animals received 495 complaints; 674 warnings were given, 280 horses and mules were turned out of harness, and 88 animals were killed.

A report being circulated in Augusta, Maine, that the Fusionists were preparing to attack and capture the State House, the Republican authorities called out the troops, and three companies now garrison the State House.

Governor Blackburn, of Kentucky, has recently pardoned eighty-seven convicts in the penitentiary at Frankfort. The reason given for this clemency, is the unhealthy condition of the prison and its inmates.

The German citizens of Petersburg, Va., have made a liberal contribution for the relief of the famine stricken in Upper Silesia, Germany.

Large sums of money are being forwarded for the relief of the sufferers in Ireland—where the distress seems to be increasing. The famine is the result of wet weather, which caused the loss of the potato crop, and prevented the people from drying peat for fuel.

The heaviest snow storm of the present season in Wisconsin prevailed on the 21st and 22d of the month. In the northern section of the State the snow is from two to three feet deep. In the vicinity of Philadelphia the weather continues very mild—in some southern exposures, early spring flowers have been found.

The crop report of the Board of Agriculture of Illinois shows that the wheat acreage of that State is 2,658,826 acres, or 25 per cent. more than last year.

It is stated there are about 60,000 Mennonites in America. They have 500 meeting-houses, one-eighth of that number being in Canada. They are nearly all farmers.

The following nominations of the President were confirmed by the Senate on the 26th inst., to be Ministers Plenipotentiary:—James Russell Lowell, to Great Britain; John W. Foster, to Russia; Lucius Fairchild, to Spain, and Phillip H. Morgan to Mexico.

The mortality in Philadelphia for the week ending on the 24th, was 274, being 11 more than the previous week, and 50 less than for corresponding week last year.

Markets, &c.—U. S. bonds, sixes, 1881, 104¾; 5's, registered, 102¾; coupon, 104; 4½'s, 107¾; 4's, 1907, 104½.

Trade in most departments has been less active during the past week, and prices of several of the leading articles were unsettled and lower.

Cotton continues quiet.—Sales of middlings are reported at 13 a 13¼ cts. per. lb. for uplands and New Orleans.

Petroleum.—Crude, 7 cts. in barrels, and refine cts. for export, and 8¼ a 8½ cts. per gallon for home

Flour is dull and unsettled. Sales of Minnesota c at $6.50 a $6.75; Penna. do. do., $6.50 a $6.75; wes do. do., at $6.75 a $7.25; patent and other high gr at $7.50 a $8.25. Rye flour, $5 a $5.25 per barrel.

Grain.—Wheat is dull—red, $1.35 a $1.38; an $1.39 a $1.40. Rye, 88 a 90 cts. Corn, mixed yellow, 57 a 58 cts.; white, 60 cts. Oats, 47 a 48½

Beef cattle were in fair demand and prices steady; 2842 head sold at the different yards at 3½ cts. per lb., as to quality.

Sheep were in demand and a shade higher; head sold at the different yards at 4½ a 6¼ cts. pe and lambs at 5¾ a 7 cts.

Hogs were dull and a fraction lower; 6000 so the different yards at 6 a 7 cts. per lb.

Cows were in fair demand: 190 head sold at $ $50 per head.

Foreign.—On the morning of the 21st, an explo occurred in the Lycett Colliery, near New Castle. number of persons at work at the time, is report be 77, of whom 70 were killed.

In London, the Attorney-General of the Post-c has applied for an injunction to restrain the Telepl Companies from discharging the functions for w they were called into existence. The argument o half of the post-office is, that telephones are telegr within the meaning of the act by which the latte ventions were committed to the charge of the Post-c Department, and after spending millions on telegra they now find their monopoly interfered with by they claim to be practically the same invention.

The London correspondent of the Manchester *G dian* says, the Royal Academy has resolved to a women to membership, subject to certain disabili including the deprivation of the right to vote at tions and attendance at the annual banquet.

In a recent speech at Birmingham, John Bright gested that Parliament appoint a Commission to g Dublin to assist the tenants in purchasing lands w ever the landlord was willing to sell—that it adva three-fourths of the purchase-money, principal an terest to be repaid in thirty-five years. Such a mea he believed would meet the wants and satisfy the de of the Irish people.

The *Standard's* Constantinople dispatch asserts terrible distress prevails in Adrianople. A numb persons have been found dead from hunger.

The intelligence has been published at Lisbon, the exploring expedition under Henry M. Stanley established the first Belgian trading station in Co near Yallalla, which place is claimed by both Eng and Portugal.

A disastrous fire occurred in Tokio, Japan, on 26th of last month, which destroyed 15,000 houses, rendered 50,000 people homeless. The loss of l thought to be about 100. The pecuniary loss is n great as might be supposed, owing to the cheap struction of most of the houses.

WESTTOWN BOARDING SCHOOL.

Friends who may feel drawn to apply for the tions of Superintendent and Matron of this Instit are requested to communicate with either of the u signed—

William P. Townsend, West Chester, Pa.
John S. Comfort, Falsington, Bucks Co., P
Charles J. Allen, 304 Arch St., Philadelp
Elizabeth R. Evans, 322 Union St. "
Anna V. Edge, Downingtown, Pa.
Deborah Rhoads, Haddonfield, N. J.

FRIENDS' ASYLUM FOR THE INSAN

Near Frankford, (Twenty-third Ward,) Philadel

Physician and Superintendent—John C. Hall,

Applications for the Admission of Patients m made to the Superintendent, or to any of the Bo Managers.

Died, at her home in New Sharon, Iowa, on t of First month, 1880, aged 30 years, 11 months a days, Ellen S., wife of David Vail, and only dau of Benjamin and Lydia Coulson, a member of Sharon Monthly Meeting. She was a kind and tionate wife and mother, and a short time befo close she asked her husband so to bring up thei dren as that he and they would meet her in heav

WILLIAM H. PILE, PRINTER,
No. 422 Walnut Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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Experience of a Friend who was Drafted.

e following interesting narrative, as l by the sufferer, is taken from the *ar*, a small paper published in Iowa— ng only the name of the friend, who is ing, and is well known to many of our s.—ED.]

he year 1864 I was drafted, according laws of the land, and one day while ntly enjoying the company of some in- friends at my house, also surrounded own dear family, a stranger abruptly d inquiring if I lived here. I replied. he, without further ceremony, drew is pocket an order from the Provost al of that district, and read nearly as s: "You are legally drafted into the of the United States for the term of years, and you are required to present lf at my office at Alliance — day of n order to be mustered into service. g to comply with this, you will be d as a deserter, and subject to be pun- to the utmost extent of the law; given nder my hand. J. F. Oliver, Provost al."

paired at an early date, or previous to ne specified, and had an opportunity to fore the officers assembled there, the s why I could not comply with the that I was conscientious against taking e of my fellow men, or in any way tak- rt in the war spirit, believing it to be ect opposition to the command of our "Thou shalt not kill," and therefore I t expect to report myself at the time sed. I returned to my home; but in a ays, an officer or deputy called at my and commanded me to get ready in a inutes, as he desired to return by train o Columbiana station, in order to go iance immediately.

is in a few minutes I had to part with mily, not knowing how long I should be ed from home, or whether I should ever mitted to see them again. On nearing ation he asked me what he should do ne while he drove out nearly a mile to in Wm. Nicholas. I told him I should it him to any trouble; that wherever he e, there he would find me. He soon re- l, and in a short time we were pushing Alliance. After arriving and being con- l to the marshal's office, they took our height, complexion, &c., so that we could be easily identified, or picked up if we ran away. They then wanted us to dress in soldiers clothes; this we could not do, therefore they took my friend into another room.

Notwithstanding my dismal forebodings of the future, I could not avoid smiling when my friend came out and told me that when he was being dressed he said to the officer, "This is the first time I have been dressed since my mother dressed me, having had uninterrupted good health." Then came my turn, and I discovered the officer found it a heavy job, for he often sighed deeply, and I was handled as carefully as if I had just recovered from a spell of sickness. He was about adding haversack, canteen, &c. I told him I did not expect to use them, so he let me go without. Through their persuasion I so far consented as to take pen in hand, and was just in the act of signing my name to what proved to be the muster roll, thinking that notwithstanding these clothes were forced on us against our will, it would thus do to sign my name to certify I had received them. While reflecting William came, (he having been in another part of town and felt an impression to come immediately to the office,) and accosted me thus, "What is thee doing?"

I replied, "I have just been considering whether I should sign my name to this."

He answered, "I would do no such thing."

I requested an hour to consider it. Having privilege to walk about town, we retired to a wood near by; endeavoring in silent retirement to draw near unto the Lord, that we might be kept from doing wrong by attending to that which He might instruct us to do, or leave undone.

We soon returned, and as I entered the office strength seemed given me to stand firm. The language ran through my mind: let them do their worst. I told them I could not sign it. They still urged, by persuasion and threats, but without avail. Some of the officers spoke in an undertone to each other, in an adjoining room, saying, "We will send them to the rendezvous at Columbus, then they will make them squirm."

We were consigned to the care of a young man to guard us over night, who took us to a large warehouse where many of his comrades with himself, were making merry over what seemed to them our calamity. When they ceased their loud talking I fell asleep and slept sweetly, but aroused up in the night, at first somewhat tried with my situation. I was nevertheless favored with a precious covering of Divine regard, and refreshed in having brought to my remembrance, as though spoken to me, "Be of good cheer, Paul, thou hast testified of me at Jerusalem, thou shalt also bear witness of me at Rome." (The names of Alliance and Columbus standing for Jerusalem and Rome.) I soon fell asleep, and when I awoke the sun was breaking forth in the east, and in a few minutes we were hurried out to take the earliest train to Columbus; the young man taking the precaution to buckle on a belt in which he thrust a horse-pistol. I told him he need not carry this on our account, as we would not run away or put him to trouble. Still he sat close by us in the car, and in changing cars seemed to urge us to get quickly on the train leading to Columbus. On nearing this place, being seated in the smoking car—as it would not do for such persons as us to occupy or sit in a first class car among the finely dressed and travelling public—I was favored with such a tide of the water of life flowing into my soul that there was not room to receive it; and it flowed back to our ever present and glorious Shepherd in a song of praise; and as the whistle blew and the cars came to a stand, words ceased to flow, and I was ushered into a tranquil, quiet, trusting adoration of Him to whom alone praise is due.

When nearing the barracks the sight of the guards with their bayonets glistening in the morning sunlight produced no fear, the fear of man being taken away. Being handed over to the officer in charge, we were soon inside, the massive doors shutting out the world of beauty, but in fond memory I was back again mingling with dear friends and loved ones at home.

After our names were taken we were consigned to certain quarters. I soon found that we were in the hands of unprincipled men, with a board fence 12 feet high encircling perhaps eight acres, with sentinels but a few rods apart inside and outside walking their beats. Inside this fence were many large two-story buildings, all fronting a tall flag-staff in the center.

Soon after rising in the morning we were called into line by the tap of the drum, and were expected to answer to our names, and march in with ten or twelve hundred men to breakfast, this *we* did not feel free to do, nor to join in the ranks to drill, so we were reported by the officer of our barracks up to the Major General. When we came before him we found a man tremulous with rage. After he had spent himself in railing out against us, my friend was about to reply, when he forbade him, saying: "Not a word out of your mouth! Your stubbornness may even be the means of causing a mutiny among my men, but you are not to have your way;" and closing with "Now go back to your quarters, and when you are commanded to drill, *drill!* You will have to do it, even if we have to place two bayonets before and two behind you, or if we have to run them into you." Then we returned to our quarters, and that afternoon all were desired to come out and range themselves in front of the barracks; this we could not do, feeling that it was contrary to the commands and precepts of our Saviour, and especially we feared to do despite to the spirit of grace made manifest in the heart.

In the afternoon we were nearly alone, while almost agonizing I was made willing,

or drawn to bow in great prostration of soul, to put up my cries and tears to Israel's unslumbering Shepherd, craving with much earnest entreaty, that He, who preserved Daniel in the lions' den, and the three Hebrew children in the midst of the burning fiery furnace, would arise for *our* deliverance; for I felt as though I would rather lay down my life than dishonor his name. I then experienced a calm in the midst of seeming danger. That evening we were conducted to the guard-house as a punishment, and as the officer handed us over to the corporal of the guard-house he said, "These are Quakers, whose principles do not allow them to attend roll call, or to drill, but not sent on account of any misdemeanor." This prison was a foul place near the stabling, a place to be dreaded. Here we were confined with about fifteen persons—some of whom were the most depraved I think I ever saw.

Our guard said to us: "Men, I do pity you, as it is such a filthy place, and such hard cases to be your company, but I do like to see men live up to their principles." I said, "Perhaps thou hast felt condemnation for wrong-doing; or a glow of satisfaction when thou doest well." He replied he had. "Well, now," said I, "live up to this, and thou mayest be brought into as tight a place as we are." He said, "I want to do so." And giving us a cordial shake of the hand bid us farewell.

Our new abode consisted of a building some 30 by 60 feet, with an open partition, so that the guards sitting or lying in the other end of the building, could prevent the escape of any of its inmates. There was a padlock on the door with iron gratings to the windows, and lamps were kept burning all night. Notwithstanding these circumstances, I trust I shall remember until my dying day, the happy night my friend and I passed, with nothing but a blanket between us and the plank floor. Soon after being thus incarcerated, a tall man with sword dangling by his side, and epaulets on his shoulders, calling us by name, commanded us to come out there. The large door was unlocked and we led out, where were gathered a few soldiers, and an under officer who was disposed to terrify us to drill, ordered us to stand erect with the heels close together.

My friend rehearsed the scripture, "Thou shalt not kill." "Now whether is it right to obey God rather than man, judge ye." I also replied to them, that, "If you force us along we will have to go, but as I do not expect to kill any one, I do not wish to learn the trade." Then we were conducted back to prison. We were soon visited by some of our friends, who took us before an officer to get us to accept positions as nurses, urging "That although we were conscientious against fighting, it was acting the part of the Samaritan to nurse, or heal."

I believe words were given me to reply, that "This is only a part and parcel of the dreadful Demon War."

We were repeatedly visited by a cousin of the Secretary of War, Stanton. He being a wise and humane man, took us before a notary public, and had me give my views as to my conscientious scruples against war, signing his name as a witness, then allowed me to write, which I did, stating that I would endeavor to bear whatever sufferings were permitted to befall me, until Providence made way for my deliverance. This instrument of writing was sent to Washington, and probably occasioned my discharge.

About this time W. N. was taken to camp Chase, he needing the aid of a physician; this deprived me of his company.

The corporal finding the Quakers were to be trusted, said to us one day, he would like us to to help him remove some wood and pile it up in another place. I had noticed a large amount of filth and offal there. I told him I would help him if he would allow me to clean up this, so as to make it more healthy in our prison; which he did. I was also allowed to go to the post-office, near by, without being guarded.

Soon a demand came from the war department for more men in Shenandoah Valley, as it was in a defenceless condition, and I was told my name was taken to go. One day as I was pacing the room with my mind much turned to the Lord, all at once I seemed to to see a helpless infant lying on the floor. My heart seemed drawn out in sympathy for the child lest it should be crushed under the feet of the guards. Just then some hand seemed to snatch it up. This assured me beyond a doubt, that I was under the care of Providence, therefore I need fear no evil. I wrote to my wife, that "The day of my deliverance draweth nigh." On inquiry the officer said my name was not taken, and I beheld many hundreds provided with all the implements of war, drilled and marched out at the large gates, and sent away to Virginia. Poor fellows, my heart yearned for them; as it seemed doubtful whether they would ever see their families again, and more than all, if they were launched into a never-ending eternity, could I hope their end would be peace!

In a few days an order came from the Secretary of War, ordering the officer to release me from the prison, and from being confined at Todd barracks. Thus was I relieved from the hands of unprincipled men, and restored to the bosom of my family, with a reward of peace. All praise to Him that enabled me to endure the cross and despise the shame, to his glory.

Selected for "The Friend."

A Christian does not need to be reminded that He, without whom not a sparrow falleth to the ground, hath numbered the very hairs of his head. We have not so learned Christ from the history of his earthly life—we have not so seen the Father manifested in his Son, as to dare to do Him the crowning dishonor of doubting for a moment his full and tender sympathy for each one of his redeemed people, or of refusing to believe that He who made the worlds, watches over a little child. If there is no limitation of infinite power, neither is there any of infinite love. God can, God will, God does care for us.

Dr. B. W. Richardson, in reply to some strictures, in the London *Telegraph*, on his opinion regarding the use of alcohol, says: "In the dispensary of the apothecary and in the laboratory of the chemist, alcohol is a good agent when it is used with scientific discretion by skilled men; beyond this I hold it to be a mischievous chemical, which destroys its tens of thousands a year, diffuses misery and vice in all directions, engenders a constitutional condition of body altogether unnatural, and does no mortal service in return for all the evils it originates, sustains, and transmits from one generation to another."

For "The F

Haddonfield Quarterly Meeting, New Jerse

(Concluded from page 195.)

In 1810, John Hunt says: "At our Qua Meeting, though there were divers othe nent ministers there, yet the public servi to Sarah Cresson, a young woman; and s peared famously and worthily. It hatl my prospect for years past, that as th fessors of other societies generally, do low of women's preaching, so, in best wi it hath been ordered that the testim Truth should be raised into dominion an the women in *our Society;* and even girls have been, and continue to be, rais and qualified to preach the gospel in t monstration of the Spirit, and with li power. So that I have been ready t what can be more striking and convi that it is the work of Divine power and ness."

Again, in 1814, J. H. writes: "A Quarterly Meeting at Haddonfield, wonderful to see and think of the v crease of population, the meeting bein large. What great improvement has made in the outward conveniences of ling—the roads seem almost filled wi riages for miles together—and with willingness people flock to these me But the thought occurred to me, w George Fox and many others of our firs thies who labored so greatly to pro this principle of Truth which we p would now own us if here; whether after all the great labor bestowed up and the vast outward increase of comfo improvements, they could sit down eas us, and own us; and whether or not building upon the same foundation a did, even the Rock of Ages, against the gates of hell never did and nev prevail."

In the 6th month, 1815, he says: " at several meetings with my dear, cousin, Nathan Hunt, from Carolina. attended our Quarterly Meeting at Ev and had very extraordinary, close, sea service, both in the select and general ings, to his own peace and to the grea faction of Friends, as appeared by th dorsement on his certificate. Richard and John Shoemaker, from Pennsylvan also much service. It was a highly f open, owning time. Nathan Hunt and R Jordan, were brought up with little more school-learning than so as to be of reading the Scriptures, and writing a Yet the tongue of the learned is given and they are not only great orators, very sublime language, but are powerf isters of the gospel."

Again at the Quarterly Meeting in t month, 1815: "Richard Jordan was ra great eminence in his famous gift, and young ministers appeared lively, hopef growing; also in the discipline a live appeared. Oh! how we are favored a large meetings with the evident own Truth, although so much weakness many failings abound among us."

1817. "At our Quarterly Meeting 9th month, Richard Jordan, Nathan and others, had lively service, particul relation to the answers to the queries. a mercy that we are thus favored with a ministry."

J. H. also gave the following brief

h Wilkins, Rebekah Roberts and Ann all:

mo. 28th, 1812. An invitation was o the funeral of Sarah Wilkins, a choice, it, sweet-spirited, acceptable minister. s travelled a good deal, visiting families eetings, and been a faithful valiant in the Lord's vineyard.

h mo. 15th, 1815. Heard of the death ekah Roberts, in the 96th year of her She was an approved and acceptable r, and has left a good savor. We her a few weeks ago, when she con- on religious subjects sensibly. Her d died about twenty years ago. Oh! little time sweeps off one generation nother."

h of 9th mo. 1824.—First-day. We o the burial of Ann Quicksall, who died ver with a few day's illness. She was a opeful young minister, of unblemished ter. Hinchman Haines and myself had ing to say to the people at the house, which we attended meeting, and the day to my satisfaction."

s is the last entry in John Hunt's diary. parted this life on the 25th of 9th month, in the 85th year of his age, and was in Friends' grave-yard at Moorestown, a member of Chester Monthly Meeting, Jersey, and a minister 52 years.

n followed the separation in 1827, with endant trials and evils, by which Had- ld Quarterly Meeting was much reduced nbers. One of the evils resulting from a disposition freely to criticise the min- still existing in some degree among d which has a tendency to prevent the from having free course, and is extreme- judicial to the religious growth of those ndulge it. Such are in danger of become xe the heath in the desert, and not see good cometh.

, notwithstanding the trials and weak- s abounding, we can acknowledge with fulness, that evidence is afforded from to time, that there is vitality among us. re still favored with a living ministry, ur meetings are frequently crowned with resence of the Head of the Church, who iting to be gracious unto us as a people, vill confer gifts on sons and daughters e work of the ministry, and the edifying e body, if they are willing to receive ; but there must be a willingness in the f the Lord's power; and if those who been favored with a birth-right and edu- n in our Society, are unfaithful to their I believe it will be the case, as has often testified, that others will be called in as the highways and hedges, to uphold our tian doctrines and testimonies, who from experience of what the Lord has done heir souls, can indeed speak well of his lent name.

empted as we are, in this part of the age, from the trials to which Friends are cted in many places from the introduc- of principles and practices subversive of ncient doctrines and usages, while thank- r that exemption, there is danger of re- ng into the other extreme of lukewarm- and indifference; of resting satisfied with fession without knowing the arising of ne life in the soul. It must be acknowl- d that there is need of a revival of true ion among us. Too many, it is to be d, are satisfied with a profession without knowing the arising of Divine life in the soul.

William Evans, writing in 1855, says:—"There is no way by which the strength of the Church can be restored, but by the members coming back to the first principle of individually waiting upon the Lord, and seeking to receive from Him the spirit of prayer, that He would return to us and show us our real condition; what He would have us to come out of, and the high and holy way He would have us to walk in. His mercies are the same from generation to generation, and when we are rightly humbled and brought back, He will condescend again to our low estate, and lift us up and put songs of praise into our mouths; and the children will be enabled to join in thanksgiving and praise to his great and adorable name.

Cress Cultivation on Gulf of Mexico.—During one of my rambles about Biloxi, I stumbled upon a curious little plantation, the lessee of which was entirely absorbed in the occupation of raising water-cresses. In Scheffer's garden, which was about half an acre in extent, I found fifteen little springs flowing out of a substratum of chalk. The water was very warm and clear, while the springs varied in character. There was a chalk-spring, a sulphur-spring, and an iron-spring, all within a few feet of each other. The main spring flowed out of the ground near the head, or highest part of the garden, while ditches of about two feet in width, with boarded sides to prevent their caving in, carried the water of the various springs to where it was needed.

The depth of water in these ditches was not over eighteen inches. Their preparation is very simple, sand to the depth of an inch or two being placed at the bottom, and the roots, cuttings, &c., of the cresses dropped into them. This prolific plant begins at once to multiply, sending up thousands of hair-like shoots, with green leaves floating upon the surface of the running water. Scheffer informed me that he marketed his stock three times a week, cutting above water the matured plants, and putting them into bundles, or bunches, of about six inches in diameter, and then packing them with the tops downward in barrels and baskets. These bunches of cresses sell for fifteen cents apiece on the ground where they are grown. New Orleans consumes most of the stock; but invalids in various places are fast becoming customers, as the virtues of this plant are better understood. It is of great benefit in all diseases of the liver, in pulmonary complaints, and in dyspepsia with its thousand ills.

The ditches in this little half-acre garden, if placed in a continuous line, would reach six hundred feet, and the crop increases so fast that one hundred bunches a week can be cut throughout the year. The hot suns of summer injure the tender cresses; hence butter-beans are planted along the ditches to shade them. The bean soon covers the light trellis which is built for it to run upon, and forms an airy screen for the tender plants. During the autumn and winter months the light frame-work is removed, and sunlight freely admitted.—*N. W. Bishop.*

Depart from the highways, and transplant thyself in some enclosed ground; for it is hard for a tree that stands by the wayside to keep her fruit till it is ripe.—*Chrysostom.*

For "The Friend."

Extracts from the Diary and Letters of Ebenezer Worth.

(Continued from page 199.)

1867. 5th mo. 24th, E. W. left home to again visit the Indians on the Allegheny reservation. On his way visited the meeting at Elkland and some friends there, and arrived at Friends' Boarding School at Tunessassa on the evening of the 28th; spent several days in visiting the Indians, and on the 2nd of 6th mo. makes the following memoranda:

"First-day attended meeting at the school, the children sat in a sober and becoming manner, and their conduct seemed to give encouragement to hope that a blessing may attend the labors of Friends for the Indians. Left there to return home on the 3d.

7th mo. 3rd. Attended our Monthly Meeting. Was much favored (in being preserved) from wandering thoughts or drowsiness in meeting, which I esteem a favor. That blessing has mercifully been granted me for the last three weeks—may I improve.

26th. Attended our week-day meeting yesterday; I have seldom sat one in which I experienced so much favor to feel inward retirement, and I trust a qualification to worship in spirit. Meetings have for some time been comforting and refreshing; I desire they may in unmerited mercy continue to be so, and I be a more grateful receiver of the blessing.

8th mo. 4th. Our meeting (First-day) was held in silence; to me a memorable one, may I remember it with a feeling of the sweet savor; it has been refreshing and encouraging. Oh for more humility and dedication.

16th. Much rain has fallen in the night and a large freshet in the streams so as to make crossing some of them dangerous, and in places could not be crossed. Some Friends were late in getting to the (Quarterly) Meeting (which) was rather unusually small, but a very comfortable one. I think the presence of the Great Head was felt to be with us, who can minister to all our wants. Samuel Cope laid a concern before the meeting which had rested on his mind for some time to vist Ohio Yearly Meeting and most of the meetings composing it, which was united with."

The following address to the Indians, supposed to have been written about the year 1871, was found among the papers of our friend, without date or signature. It appears to be an earnest expression of the concern he continued to feel for his red brethren after returning to his home in Chester Co., Pa.

"Marshalton.

To Owen Blacksnake, Wm. Redeye, Peter Sundown, Isaac Halftown and the other councillors on the Allegheny reservation:

Brothers,—While I feel unwilling to meddle with your business, I continue to feel deeply interested for the welfare of the Indians residing on the Allegheny reservation, with a desire that you, and your children after you, may be able to hold in peaceable possession the land that has been left you by your forefathers, which was to them a comfortable home, and where their bodies are laid in graves. I have long felt a desire you might become a *good, honest* and industrious people, making a good use of, and enjoying all the blessings which a kind and merciful God has given you, and for which you ought to love and thank Him, and teach your children to love and serve Him; not only teach them by words, but by good example, which they may remember and be much benefitted by, long

after your spirits have gone to another world. What a pleasant thing it is to think of the spirits of good people whom we have known and loved, and who are now removed by death, and who, we have a comfortable hope, have gone to their good home in Heaven, where they will be forever happy, and be with the great and good Spirit, and his Son, our Saviour Jesus Christ, to praise and thank Him through a never-ending eternity.

In regard to a settlement of your troubles with the white people living on your reservation and the railroad companies, I think you had better pay early attention to it. It is altogether likely there will be a bill passed by Congress at its next session, that will settle the business between you and them. If there should be a bill passed and receive the signature of the President, there is no probability of your ever getting it altered; if you do not get a bill prepared that would settle the business properly and do justice to your people, you may suffer a great loss. There is no doubt the railroad companies and the whites living on your lands will attend to their interests. Now I think it is the interest of every one to do what is honest and right in the sight of our Creator. You have certainly made a great mistake in leasing so much of your land. Our Society have always advised against it, and we have in no way helped to bring this great trouble upon you.

I have been acquainted with your people for the last thirty years, and acquainted with their business, and have never known a time when you so much needed the advice and help of those who are truly your friends, as at the present time.

Brothers: If you continue to pursue the same course you have been doing, in twenty years from this time your children will have to look out for another home. I want you to think of your children and be honest toward them, for I think they have a just claim to that reservation when their parents are taken away by death, and I think you ought to keep it for a home for them and their children after them. You now see the effect of leasing your land, it is almost as bad as selling it, because you cannot get the white people to whom you have given leases, removed."

(To be continued.)

Selected.

ONE LITTLE ACT.

I saw a man, with tottering steps,
Come down a gravelled walk one day;
The honored frost of many years
Upon his scattered thin locks lay.
With trembling hand he strove to raise
The latch that held the little gate,
When rosy lips looked up and smiled,—
A silvery child-voice said, "Please wait."

A little girl ope'd wide the gate,
And held it till he passed quite through,
Then closed it, raising to his face
Her modest eyes of winsome blue.
"May Heaven bless you, little one,"
The old man said with tear-wet eyes;
"Such deeds of kindness to the old
Will be rewarded in the skies."

'Twas such a little thing to do—
A moment's time it took—no more;
And then the dancing, graceful feet
Had vanished through the school-room door.
And yet I'm sure the angels smiled,
And penned it down in words of gold;
'Tis such a blessed thing to see
The young so thoughtful for the old.

Selected.

IMMANUEL'S LAND.

This hymn was suggested by the last words of Samuel Rutherford, which were, "Glory, glory dwelleth in Immanuel's land." Rutherford was a Scotch divine, who was silenced for his nonconformity, and thrown into the dungeons of St. Andrew's, Edinburgh, for preaching the Gospel. Here he died, A. D., 1661. Though the author of the hymn is unknown, it is very old.

The sands of time are sinking,
The dawn of heaven breaks,
The summer morn I've sighed for,
The fair, sweet morn awakes!
Dark, dark hath been the midnight,
But dayspring is at hand,
And glory, glory dwelleth
In Immanuel's Land!

Oh, well it is for ever!
Oh, well for evermore!
My rest hung in no forest
Of all this death-doomed shore.
Yea, let the vain world vanish,
As from the ship the strand,
While glory, glory dwelleth
In Immanuel's Land!

There the red rose of Sharon,
Unfolds its heartsome bloom,
And fills the air of heaven
With ravishing perfume.
Oh, to behold it blossom,
While by its fragrance fanned,
Where glory, glory dwelleth
In Immanuel's Land!

The King there in his beauty,
Without a veil is seen;
"It were a well-spent journey,
Though seven deaths lay between!"
The Lamb, with his fair army,
Doth on Mount Zion stand;
And glory, glory dwelleth
In Immanuel's Land!

O Christ! he is the fountain,
The deep, sweet well of love.
The streams on earth I've tasted,
More deep I'll drink above.
There to an ocean's fulness,
His mercy doth expand;
And glory, glory dwelleth
In Immanuel's Land!

Deep waters crossed life's pathway,
The hedge of thorns was sharp:
Now, these lie all behind me—
Oh, for a well-tuned harp!
Oh, to join Hallelujah
With yon triumphant band,
Who sing, where glory dwelleth,
In Immanuel's Land!

I've wrestled on toward heaven,
'Gainst storm, and wind, and tide;
Now, like a weary traveller
That leaneth on his guide,
Amid the shades of evening,
While sinks life's lingering sand,
I hail the glory dawning
From Immanuel's Land!

With mercy and with judgment,
My web of time he wove;
And aye the dews of sorrow
Were lustred with his love.
I'll bless the hand that guided,
I'll bless the heart that planned,
When throned where glory dwelleth
In Immanuel's Land.

The bride eyes not her garments,
But her dear bridegroom's face;
I will not gaze at glory,
But at my King of grace!
Not at the crown he giveth,
But on his pierced hand;
The Lamb is all the glory
Of Immanuel's Land!

Sel

TRUST.

Even as Thou wilt, my Father,
Wisdom and Love art Thou,
And though the cloud and darkness
Are round about me now,
I know that in Thy mercy
Light yet is sown for me—
It will break on me, my Father,
When it seemeth good to Thee.

Life's pathway oft is weary,
With the burthen of its care,
And the sorrow and the suffering,
Which all in turn must share.
But give to me Thy patience,
Thy strength to do or be,
And rest, sweet rest, my Father,
When it seemeth good to Thee.

And though Thou takest from me
The friends I hold most dear,
And for the smile of gladness
Leavest the sigh and tear;
I know Thou hast my treasures
Garnered in heaven for me:
I shall meet them there, my Father,
When it seemeth good to Thee.

The secrets of Thy wisdom
Which Thou hidest from my sight,
I am content to leave them
Until Thou sendest light.
I can trust for that I see not
By that which now I see:
Thou wilt show me more, my Father,
When it seemeth good to Thee.

But for a faith more steadfast,
For a purer love, I pray,
For a joyful hope to cheer me,
As I tread my pilgrim way.
Of the peace Thou only givest—
Give even now to me,
And perfect peace, my Father,
When it seemeth good to Thee.

—"*Leaves from the Banks of Sever*

The Chip that Could Talk.

John Williams, a missionary to the S Sea Islands, was engaged one day hev timber for a chapel, surrounded by m wondering natives. It was when thus ployed that the incident occurred of whic thus tells in his "Missionary Enterprise:

"As I had come to work one morning v out my square, I took up a chip and wi piece of charcoal wrote upon it a request Mrs. Williams would send me that articl called a chief and said to him:

"'Friend, take this; go to our house give it to Mrs. Williams.'

"He was a singular looking man, rem ably quick in his movements, and had be great warrior; but in one of his battles he lost an eye. Giving me an inexpressible with the other, he said:

"'Take that! she will call me a fool scold me, if I carry a chip to her.'

"'No,' I replied, 'she will not; take it go immediately; I am in haste.'

"He took it from me and asked, 'What I say?' I replied, 'You have nothing to the chip will say all I wish.' With a loo astonishment and contempt he held up piece of wood and said:

"'How can this speak? Has it a mou I desired him to take it immediately and spend so much time talking about it.

"On arriving at the house he gave the to Mrs. Williams, who read it, threw it av and went to the tool-chest whither the c resolving to see the end of this myster business, followed her closely. On receiv the square from her he said, 'Stay, daugh how do you know that this is what Mr. liams wants?'

"'Why,' she replied, 'did you not bring me chip just now?'

"'Yes,' said the astonished warrior; 'but did not hear it say anything.'

"'If you did not, I did,' was the reply; for it told me what he wanted. And all you ave to do is to return with it as quickly as ossible.'

"With this the chief leaped out of the house, nd catching up the mysterious piece of wood, e ran through the settlement with the chip n one hand and the square in the other, holding them up as high as his arms would reach, nd shouting as he went, 'See the wisdom of hese English people! They can make chips alk! they can make chips talk!'

"On giving me the square he wished to now how it was possible thus to converse ith people at a distance. I gave him all the xplanation I could; but it was to him such a ystery that he actually tied a string to the hip, hung it round his neck and wore it for ome time. For several days after we frequently saw him surrounded by a crowd, who ere listening with intense interest while he old them of the wonders which this chip had erformed."

Raratonga is now a Christian land. It has s churches and Christian schools, and is overned wisely and well, by "Isaia," a native chief. He never forgets, in his laws and lans for the good of the people, that "righteousness exalteth a nation."—*Observer.*

For "The Friend."

The Outward and the Inward.

The outward law was given by Moses, but race and truth came by Jesus Christ: of hom Moses said, "Him shall ye hear in all hings." The old law was outwardly written, n tables of stone, to be read by the outward ew; but the law of the spirit of life in Christ esus, is inwardly revealed, and spiritually ritten on the tables of the heart; to be seen nd read of all men who walk not after the esh but after the Spirit; and as many as are ed by the Spirit of God they are the sons of od. These worship God in the temples of heir own hearts; for they "are the temple f the living God; as God hath said, I will well in them, and walk in them; and I will e their God and they shall be my people." nd again, "Behold the tabernacle of God is ith men." The outward tabernacle was for he outward Jew; but he is now no longer a ew which is one outwardly; but he is a Jew hich is one inwardly; and circumcision is hat of the heart, in the Spirit, and not in the etter; whose praise is not of men, but of od."

The outward law made nothing perfect, but he bringing in of a better hope did; by the hich better hope, we draw nigh unto God; s seeing Him who is invisible. And now as e follow the law of the spirit of life in Christ esus, and are thus set free from the law of in and death, we are no longer under the old utward law, but under grace; and are come nto the new covenant, wherein the law is ritten on the heart; and as we are obedient o the teachings of it, we no longer have need or every man to teach his neighbor, and every an his brother, saying know the Lord, for all hall know him from the least to the greatest. nd it is then, and only then that we shall nd him to be merciful to our unrighteousness, and to remember our sins and iniquities o more. And it is then, as we follow the light of his gospel teachings in the Spirit, and in the newness of life, that we have fellowship one with another, and it is then, and only then, that we shall witness the blood of Jesus Christ to cleanse us from all sin. And being thus cleansed, we have the unction from the Holy One—the heavenly anointing *abiding* in us, which teaches us all things needful pertaining to salvation, and "is truth and no lie," because it comes from the infallible fountain of light, life and purity; and free from all the mixed and uncertain teachings of fallible men. "But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." And when it (in the way of the gospel ministry) comes to us in the excellency of the power, even though through an earthen vessel, those amongst us who are inwardly gifted with the spirit of holiness and discernment, have a right to receive it as infallible, because it bears witness with their spirits that it is from the Lord. And, on the other hand, if it has not the savor of life unto life, they have a right to reject it; seeing and feeling that it springs from no higher a fountain than fallible man.

May it not be said of some among us, that we deplore ritualism in the churches, and yet blindly cling to figurative and ceremonial rites. We lament our lack of spiritual life and power, and yet seem content to seek the living among the sepulchres of the dead. Our glorified Lord is not there, but is risen, and *we* must rise with him in newness of life. We denounce separations, but are unconsciously pursuing the paths that lead to them. We deprecate the outward idolatry of the heathen, and yet worship self, a more fatal idol within. We find the light of our lamps growing dim, and vainly call on our fellow-mortals for help; saying, "give us of your oil;" but fail to go to Him who has to sell, and *buy* for ourselves. We would fain have the heavenly oil to light us into the kingdom, without the sacrifice of self, and all our beloved idols. "Set your affections on things above, not on things on the earth;" thus "all idols ye shall utterly abolish." I fear we are far too much like the Athenians that Paul found, who were wholly given to idolatry; though their worship was, perhaps, more on visible and tangible things. Their altar was ascribed "to the unknown God." Are we not, too many of us, worshipping we know not what? Do we, individually and experimentally know and worship for ourselves, in spirit and in truth, Him whom to know is life eternal? Are we not, too much like the men of Athens, seeking to hear or to tell some new thing? instead of asking for the old paths, that good way of self-denial that leads to Zion, the city of the saints' solemnities? Paul saw that the men of Athens were in all things too superstitious. If we are unwilling to admit this, for ourselves, can we not see that many of us are too superficial in our worship? too outward—too formal—too ceremonial—too much for gratifying the carnal ear with outward intellectual eloquence, or musical sounds? without much reverential and deep indwelling in the silence of all flesh, with an ear to hear what the Spirit saith unto the churches. While we have an ear open to the world, we cannot hear the voice of God. Is there not too much of a tendency to the weak and beggarly elements of the shadowy dispensation? Worshiping in the outer court which was to be trodden down of the Gentiles. Have we not now, under this inward and spiritual dispensation, privilege to enter in to the holiest, by the blood of Jesus, by the new and living way which Christ has consecrated for us? And have we not an High Priest in our religious assemblies that should be head over all things to his church? And is he not able and willing, as we look in faith and wait upon Him, to minister to our several needs, the food that is most suitable for us; either immediately or instrumentally, as He, in his wisdom may appoint? And do we not have to do our part in gathering the heavenly manna day by day, as we journey on through the wilderness of this world? Can we not now, under this gospel dispensation, offer up spiritual sacrifices acceptable to God through Jesus Christ our Lord, without the intervention of an outward priesthood, or an appointed man-made ministry? If so, let us say inwardly, as David did, "My soul, wait thou only upon God; for my expectation is from him."

D. H.

Dublin, Ind., 1st mo. 13th, 1880.

For "The Friend."

Praying with the Sick.

[A letter received from a valued Friend, whose residence is far removed from our city, refers to some discussion on this subject which appeared in our columns a few months ago. The writer is one who has for many years been in the station of a minister, and has travelled through several States in the service of the Gospel. In illustration of his views, he gives some details of his own experience and observation, which are interesting and may be useful to those whose minds have been unsettled as to the limitations to be observed in such services.—Ed.]

Some thirty-five years since I went to see a young woman (a member of Friends' Society) who was far gone with pulmonary consumption. On entering the house I found her in great agony of mind under a sense of Divine displeasure with her. In her extremity she got the impression that if some one would pray for her vocally she would get relief. Therefore she appealed to those present, to myself in particular, to engage in that service, which I did not feel at liberty to do, but endeavored to get into the silence. A quiet solemnity soon prevailed over the company present, including the sufferer herself, which continued for some time, after which she looked upon me pleasantly and said, "I will tell thee something that will be of use to thee. It was a delusion," (which I understood to be the impression above described.) "I had prayed that I might die, to get rid of suffering. I distrusted his (the Lord's) providence, and it was a great sin. But O! how lovely my Saviour appears." She said more: The whole has been a lesson of usefulness to me. The Lord had taken the work into his own hands. He was refining his own child, and making her meet for his kingdom, and He had all the praise.

Some years since while engaged in a religious visit to some families, I called upon a sick man, (not a member among us,) and felt drawn to vocal supplication. While thus engaged, access to the mercy seat was withdrawn, and I felt distressed on his behalf. The circumstance often recurred to my mind with something of an enquiry why it was so. I remembered the Scripture, "There is a sin unto death; I do not say that he shall pray for it."

A few years since I was again engaged in the work of visiting families. On one occasion after a comfortable opportunity in a Friend's family, the mother invited me to go into another part of the house to see her married daughter, who laid very low. On entering the room I perceived she was too sick to converse, or to hear much said. I soon felt constrained to supplicate vocally, and in a few words was enabled to present the petition, for which I felt a peaceful reward. About six months after I met with the mother again, who informed me that her daughter lived about six weeks after the time of my visit. She also said the offering of the petition seemed to be instrumental in enabling the daughter to lay hold on the hope set before her. She received the assurance of peace, which remained with her unto the end.

During a somewhat lengthened period in the service in the ministry, I have been at the bed side of the sick and those who were near their end; have at times been humbled and instructed in silent waiting before the Lord. Then again, have been engaged in the appointed vocal service. On all and every occasion the single eye and faithful obedience to the will of the Lord is essential to the servant's own safety and usefulness.

The Honey Bee and the Mathematicians.

Extract from a Paper, On Bees and Bee-keeping, read by Herbert R. Peel, at a meeting of the Watford Natural History Society, England.

It will be interesting here, I think, to remind you of the wonderful testimony to the accuracy of mathematical science which has been borne by the work of the honey bee. The base of each cell consists of three lozenge-shaped plates of wax. Many years ago, at the beginning of this century, Maraldi, the original inventor of a glass hive, being struck with the fact that their lozenge-shaped plates always had the same angles, took the trouble to measure them, and found that in each lozenge the large angles measured 109° 28′, and the smaller 70° 32′, the two together making 180°, the equivalent of two right angles. Some time afterwards Reaumur, thinking that this uniformity of angle must have some connection with the economy of space which is so striking a feature in the construction of the honeycomb, hit upon a very ingenious plan to ascertain whether his surmises were correct. Without mentioning his reasons for the question, he asked Kœnig, the mathematician, to make the following calculation:—"Given a hexagonal vessel terminated by three lozenge-shaped plates, what are the angles which would give the greatest amount of space with the least amount of material?" Kœnig made this calculation, and found that the large angles ought to be 109° 26′, and the smaller 70° 34′, together 180°, being a difference of only two minutes less in the larger angles, and two minutes more in the smaller, than Maraldi had found his original measurement of the plates to be. Reaumur thought that the bee had come quite near enough in the solution of the mathematical problem, and mathematicians generally were delighted with the result of the investigation.

Maclaurin, however, a well-known Scotch mathematician, was not easily satisfied. The two results very nearly tallied with each other, but not quite, and he felt that in a mathematical question precision was a necessity. He tried the whole question himself, and found that Maraldi's measurements of the lozenge-shaped plates were quite correct, 109° 28′ for large angles, and 70° 32′ for smaller angles. He then set to work upon the problem which Reaumur had given to Kœnig, and found to his great delight that Kœnig must have been wrong, as the true theoretical angles were 109° 28′ and 70° 32′, precisely corresponding with the actual measurements of the bee cell. Another question now arose—how could this good man have gone wrong? how could so excellent a mathematician as Kœnig have made so great a mistake? Bad workers generally complain of their tools without reason, but here was a case in which a good workman had to complain of his tools with reason. On investigation it was found that no blame attached to Kœnig himself, but that there was an error in the book of logarithms which he had used. So a mistake in a mathematical work was corrected by a little honey bee working out its cell; and as captains of ships would have gone on calculating their longitudes by these same faulty tables of logarithms if the mistake had not been discovered, the bee may be said to have saved the life of many a gallant ship, and perhaps the life of many a gallant seaman.

For "The Friend."

The following article on Zeal, I transcribe here from the *Watchman* newspaper, it having formerly appeared in the British *Evangelist*. Desiring that its perusal may be blessed to the Christian reader. T. D.

San Leandro, Cal., Jan. 11th, 1880.

A Worker's Dream.

I sat down in an armed chair wearied with my work, my toil had been severe and protracted. Many were seeking the salvation of their souls, and many had found what they sought. The church wore an aspect of thrift and prosperity, and joy, and hope, and courage, were the prevailing sentiments on every hand. As for myself I was joyous in my work; my brethren were united; my sermons and exhortations were evidently telling on my hearers; my church was crowded with listeners. The whole community was more or less moved with the prevailing excitement, and as the work went on I had been led into exhausting labors for its promotion.

Fired with my work, I soon lost myself into a sort of half forgetful state, though I seemed fully aware of my place and my surroundings. Suddenly a stranger entered the room without any preliminary "tap" or come in. I saw in his face benignity and weight of character. But though he was passably well attired, he carried about his person measures, chemical agents, and implements, which gave him a very strange appearance. The stranger came towards me and extending his hand said, How is your Zeal? I supposed when he began the question, the query was to be for my health, but was pleased to hear his final word; for I was quite well pleased with my zeal—and doubted not the stranger would smile when he should know its proportions.

Instantly I conceived of it as a physical quantity; and putting my hand into my bosom brought it forth, and presented it to him for inspection. He took it, and placing it in his scales, weighed it carefully. I heard him say "One hundred pounds." I could scarcely suppress an audible note of satisfaction. But I caught his earnest look as he noted down the weight, and I saw at once that he had drawn no final conclusion; but was intent on pushing his investigations.

He broke the mass to atoms—put it in a crucible, and put the crucible in the fire. When the mass was thoroughly fused, he took it out and set it down to cool. It congealed in cooling, and when turned out on the hearth exhibited a series of layers, or strata, which all at the touch of the hammer fell apart, and were severally tested and weighed; the stranger making minute notes as the process went on. When he had finished, he presented the note to me, and gave me a look mingled with sorrow and compassion, as without a word except "May God save you," he left the room.

I opened the note and read as follows:

Analysis of the Zeal of Junius, a candidate for a Crown of Glory.

Weight in mass 100 *lbs.*

Of this on analysis there proves to be

Bigotry	10	parts.
Personal ambition	23	"
Love of praise	19	"
Pride of denomination	15	"
Pride of talent	14	"
Love of authority	12	"
Love to God } pure	4	"
Love to man } pure	3	"
	100	

I had become troubled at the peculiar manner of the stranger, and especially at his parting look and words; but when I looked at the figures, my heart sank as lead within me. I made a mental effort to dispute the correctness of the record, but I was suddenly startled into a more honest mood, by an audible sigh—almost a groan from the stranger, (who had paused in the hall), and by a sudden darkness falling upon me by which the record became at once obscured, and nearly illegible. I suddenly cried out "Lord save me," and knelt down at my chair, with the paper in my hands and my eyes fixed upon it. At once it became a mirror, and I saw my heart reflected in it. The record was true: I saw it, I felt it, I confessed it, I deplored it, and I besought God to save me from myself with many tears and at length with a loud and irrepressible cry of anguish, I awoke. I had prayed in years gone by to be saved from hell, but my cry now to be saved from myself was immeasurably more fervent and distressful.

Nor did I rest or pause till the refining fire came down and went through my heart, searching, probing, melting, burning, filling all the chambers with light, and hallowing up my whole heart to God. That light and that love are in my heart to-day; and when the trials and tears of my pilgrimage shall be at an end, I expect to kneel in Heaven at the feet of the divine Alchemist and bless him for the revelation of that day that showed me where I stood, and turned my feet into a better path.

That day was the crisis of my history; and if there shall prove to have been in later years some depths and earnestness in my convictions, and some searching and saving pungency in my words, I doubt not eternity will show their connection with the visit of this Searcher of hearts, at whose coming I was weighed in the balance and found wanting.

The longer a man continues a *mere* hearer of the gospel, the less likelihood there is that he will be saved by it.—*D. Thomas.*

For "The Friend."

Faithfulness in the day of Small Things.

Isaac Penington, in the subjoined selection rom one of his letters, showeth how fidelity n the day of small things prepares the way f the Lord towards us; how "light grows pon the obedient;" or how he that is faithul in the little is made ruler over more. Simiar remarks to those of I. P.'s on language, vould no less apply to substituting a conistent costume for those foolish fashions and opperies of dress, which so prevail even with nany professors of the religion of a Saviour nd Lawgiver who taught non-conformity and elf-denial respecting the world with its cusoms, vanities and follies. It is worthy of ote and remembrance, that taking up the ross and bearing a faithful testimony in both espects herein alluded to, cost our worthy redecessors untold reproach and suffering. hall we, for shame, prove derelict, and ignoiniously forsake them?

I. Penington writes:—"The Lord so guide hee, manifest himself to thee, help thee, and ead thee by his Holy Spirit and power, as thou nay come undeniably to experience, and to be atisfied by him about these things. And nind not so much to *know*, as to be obedient nd subjected to the Lord, both in thy heart nd in thy conversation also, in *the least thing* hat He makes manifest. If the Lord would now thee but this one thing, that, to use thee' and 'thou' to a particular person, is roper language, and Scripture language; and hat, to say 'you' is improper, and arose from ride, and nourisheth pride, and so is of the orld, and not of the Father; and thou should ow thy spirit to Him in this one thing, thou ttle thinkest what a work it would make ithin thee, and how strongly the spirit of arkness would fight against thy subjection hereto. The Lord lead thee as He seeth ood, and give thee faithfully to follow; for se, if the Lord should lead in any thing, and hou not follow in that thing, his Spirit would e grieved and vexed thereby, and thy heart n danger of being hardened by the deceitfulness of sin."

Religious Items, &c.

Observance of the First-day of the week.—An rticle in one of our exchanges on this subject ourns over the increasing disregard of the *irst-day*, as a day of religious retirement and est, and its conversion into a time for business and pleasure. The writer gives a sad icture of the extent to which this has gone the towns of England, and says, "The ation is rapidly becoming leavened with the pirit which would secularize our day of rest, nd render it on a level with the Sundays of rance and Spain." He opposes the opinion those who argue "that the unregenerate ay just as well be thus employed as in any her way, on the ground that whatever they o is sin. On this pernicious principle, a man ay give himself up to the vilest crimes that er debased humanity."

On our own side of the Atlantic, there are any sad evidences of the rapid growth of e same tendency to regard this day as one amusement and pleasure-seeking, rather an as one of rest and of public worship.

Apostolical Succession.—The Editor of *The piscopal Recorder* quotes the opinion of the arned Archbishop Whately, "that the connuity of the historical succession [of bishops from the days of the Apostles] was hopelessly lost during the dark ages and amid the gross corruptions and irregularities of the Church." The Editor states as his own belief that the office of a Bishop is not ordained by inspiration, and says, in regard to their own denomination, "We think a final step is yet to be taken in order effectually and forever to annihilate the doctrine of Apostolical Succession, and that is, to elect bishops only for a term of years, and then let them return to the position from which they were taken."

The Parisian Committee of the French *Mission Interieure* recently gave seven conferences at Cherbourg. The population of the place, it is suggestively stated, "has a marked taste for controversy, and got its fill of it." The rooms were crowded, and the audience frequently expressed their satisfaction by applause. As a result, a considerable number of persons manifested a desire to attach themselves to Protestantism.

Havre and Elbeuf are added to the towns in France in which popular evangelistic services have been opened. At Elbeuf the house was more than filled, and many persons listened to the services from the streets, in the face of an intense cold.

The total number of both written and printed copies of the Bible extant at the beginning of the present century did not exceed 3,000,000; but since that time 116,000,000 have been printed by the British and American societies alone.

The rabbi of the Jewish Synagogue at Strasburg has become a convert to Christianity.

The conductor of a Japanese First-day school paper writes that the Japanese teachers desire true stories, rather than the fiction which is usually offered to such schools.

Natural History, Science, &c.

Preserving Fluid.—Wickersheimer, of the University of Berlin, has invented a fluid for the preparation of animal and vegetable tissues, which surpasses anything before known in its power of preserving the color, form and elasticity of specimens treated with it. The fluid was either injected into the veins of the body to be preserved, or the entire object immersed in it. After having been taken out of the fluid and dried, the elasticity of the tissue and flexibility of the joints are secured.

A number of skeletons were shown, in which all the complicated movements could be executed. Some of the skeletons exhibited beautifully the combined movements of the chest, larynx and other parts engaged in the mechanism of breathing. Several skeletons of snakes, which had been treated with the fluid more than a year previously, permitted of undulatory and spiral movements. Lungs thus prepared may, even after years, be inflated by means of bellows. Such old lungs were seen to swell to ten times their size in the collapsed state, the lobes become distinct, the brown color gradually changed into red, and the whole organ appeared as if taken from a fresh body. Sections of delicate tissues, morbid formations which have been removed by an operation, will appear after months as if in a fresh state, and may thus be preserved for future study.

All sorts of vegetable organisms may also be preserved in this fluid. A colony of exquisite fresh-water algæ, which had been in the fluid for a year, appeared to be growing in the water.

The Prussian government had purchased this valuable discovery, and the Minister of Instruction had published it in his official organ for the benefit of the scientific world. The formula for the preparation of the fluid is as follows: In 3000 grammes of boiling water dissolve alum, 100 grammes; common salt, 25 grammes; saltpetre, 12 grammes; potash (kall corbonicum), 60 grammes; arsenious acid, 10 grammes. After cooling and filtering, add to every ten litres of the solution four litres of glycerine and one litre of methylic alcohol.—*Public Ledger.*

At Fernandina, Fla., the experiment of making paper from palmetto fibers is to be undertaken with the aid of appropriate machinery. The fiber is said to be an excellent material for this purpose.

Among quite a number of valuable ways in which different portions of the sunflower are utilized in Lithuania, is the making from the seed-receptacles a species of blotting paper, and from the inner part of the stalk a fine writing paper.

Bees in India.—John Wilson, who long resided as a missionary in India, thus relates the danger to which to which he was exposed from an attack of bees. "As Mr. Henderson and I were engaged with a few friends and some of the pupils in making researches into the natural history and antiquities of the island of Salsette, we were attacked by an immense cloud of wild bees. Mr. Henderson who was the first to be stung, soon sank on one of the jungle-roads in the hopeless attempt to guard himself from injury; and he had lain for about forty minutes in a state of almost insensibility before he was found by our friends and any relief could be extended to him. It was on my joining him from behind, when he first gave the alarm, that I came in contact with the thousands of infuriated insects. I sprang into a bush for shelter, but there I got no adequate covering from their onset. In my attempt to free myself from agony and entanglement I slid over a precipice, tearing both my clothes and body among the thorns in the rapid descent of about forty feet. From the number of bees which still encompassed me and multiplied upon me, and my inability to move from them, I had a pretty strong impression upon my mind, that unless God himself especially interposed in my behalf, all my wanderings and journeyings must then have terminated, though by the humblest agency. That interposition I experienced. I had kept hold of a pillow with which I had gone to Mr. Henderson, and tearing it open on the bushes when I was unable to rise, I found within it, most unexpectedly, about a couple of square yards of blanket. In the circumstances, it was like a sheet sent down from heaven to cover my head; and partially protected by it, I lay till the bees left me. When from the poison of the numerous stings I had received, violent vomiting and other agitation came on, and my pulse failed and my heart fainted, a native, a Hakoor, one of the original sons of the forest, who had come up, pulled me into the shade and made a noise, which was heard by our friends. The illustration used by the Psalmist, 'They compassed me about like bees,' has now an intensity and appropriateness of meaning which I never before realized."—*Life of John Wilson.*

Telegraph.—The word *telegraph*, which is derived from two Greek words, *tele*, at a distance, and *grapho*, to write, was brought into

use about 1793 or 1794, when the French Directory established machines of this kind for communicating intelligence between Paris and all the principal towns in France.—*Nature.*

THE FRIEND.

SECOND MONTH 7, 1880.

In the *Christian Advocate* we find collected a statement of the opinions of several recent writers, who unite in fearing the approach of a season of wide-spread immorality, growing out of the spread of materialistic ideas, and the consequent subversion of moral and religious principle.

Goldwin Smith, in an article on "The Prospects of a Moral Interregnum," drawing his conclusions from *English* Literature and events, says: "A collapse of religious belief, of the most complete and tremendous kind, is apparently now at hand."

In *France*, Reveillaud published recently in *Le Signal*, a religious weekly which he edits, the following statement, "We are on the eve of a moral and spiritual crisis; the symptoms are every where. We may call it an *irreligious crisis.* Some are affrighted as though entering on the latter times predicted by the Scriptures, when the Son of Man will find no faith on the earth." Reviellaud was formerly the editor of a political paper, a man of intelligence and intellectual power, who has traversed much of his country, preaching to the people as a minister of the Gospel; and his testimony, as to the drift of thought, action and sentiment among the French people, is entitled to respect. His impression is founded on the general decline of religious faith, and the prevalence of materialistic philosophy.

Le Temoignage, the organ of the French Lutherans, bears similar testimony: "The most elementary truths, and the most necessary to human society are in our day denied and blasphemed. A world without God rushes up to the assault of all we love, and all we worship; a generation is rising which believes in naught else but the gross enjoyment of sensual appetites."

At the recent Basle Conference, the speakers gave a very gloomy account of the state of religion in *Germany.* The imperial system with its military success seems, in a moral point of view, to have opened the flood-gates of corruption. In four years the consumption of alcoholic drinks was more than trebled; theatres were multiplied till every town had its stage for immoral plays. Professor Von Schulte stated, that "there is an entire lack of religious home culture in Germany."

This exhibit, making due allowance for a possible overstatement of facts, and for unduly gloomy forebodings, is one that may well awaken serious reflection in the minds of all those who love the Lord, and seek for the good of their fellow-men. Those who are parents will feel that the increased dangers and temptations to evil, which such a condition of things must cause to operate on their children and descendants, furnish a strong reason for earnest pleading with Him who has all power, that He will arrest the progress of the overflowing scourge. The true patriot and the lover of mankind,—fully convinced that it is righteousness alone which exalteth a nation, and that sin is not only a reproach, but a deadly enemy to the prosperity of any people,—will unite in the same petition.

The people of the United States have suffered much from the demoralization of large masses of our citizens by the late civil war; and our experience of the evil effects of military operations among ourselves, render it easy to imagine the sad corruption which must flow to the European populations from the very large proportion of their men who are subjected to military service, and thus removed from the softening and restraining influences of the domestic circle. War and its concomitants, including military preparations, are among the most effective of agencies, even in times of peace, in spreading the kingdom of Satan.

But while we may mourn at the many evidences that we are yet far from that state, in which it can be said, "The kingdoms of this world have become the kingdom of our Lord and of his Christ," let us not lose faith in either the goodness or the power of the Almighty. His plans and purposes are inscrutable to us, except as He may please to disclose to us some glimpses of them; yet his kingdom, the Psalmist assures us, is an everlasting kingdom, and his dominion endureth throughout all generations. Let us be willing to suffer in spirit for our own sins, and for the sins of others, so that, being actuated by a measure of that love which led our blessed Redeemer to lay down his life for those who were enemies by reason of their wicked works, we may be enabled to perform every labor that He requires of us and be as instruments in the Lord's hands in accomplishing those things which He designs to effect through us.

SUMMARY OF EVENTS.

United States.—The average temperature for the First month, as reported from the U. S. Signal Service office in this city, has been 41.7 degrees,—which is 4 degrees higher than any corresponding month in the last six years, and nearly 9 degrees above the average for the same period. The highest temperature was 63 degrees on the 28th, and the lowest on the 14th, 19 degrees. Average barometer 30.19 inches. Total rainfall or melted snow, 1.51 inches—about 2 inches of snow fell during the month. There were 12 days on which rain or snow fell.

The thermometer at the Signal Office on top of Mount Washington, registered at noon on the 1st inst. 19 deg. above zero, and nine hours later had fallen to 27 deg. below zero. This is stated to be the greatest change known to have occurred on the mountain in that space of time.

A violent wind storm raged at Albany, N. Y., on the 1st inst. A number of buildings were unroofed.

The Fusion Secretary of State, in Maine, has given up the State property in his possession to the Republican Secretary, and most of the Fusion members have taken their seats in the Republican Legislature, and trouble seems near its end.

Commissioner Hayt, of the Indian Bureau, has been removed from office. It is said he withheld from the Interior Department information which it ought to have had.

In the year 1879, Ohio built 219 miles of new railroad, being more than was built during the year in any other State east of the Mississippi river.

The report of the Commissioner of Patents shows that, during 1879, there were presented 20,059 applications for patents, and 12,725 patents were issued. The total receipts of the office for the year were $703,931, and the total expenditures $529,638.

It is stated that the public debts of the world at the close of the Napoleonic wars amounted to $7,650,000,000. In 1875, after the close of the civil war in the United States, they amounted to $22,889,000,000. The author adds $1,100,000,000 for the Russo-Turkish war, making the present debt nearly $24,000,000,000, and nearly all of this has been disbursed in the destruction of human life and happiness.

The Philadelphia Bible Society distributed during the past year 7318 copies of the Scriptures. The colporteurs employed by the Society visited 24,351 families living in the poorer sections of the city, many of whom were found to be without a Bible.

About twenty-five colored families from Texas, arrived in New York on the 2d inst., on their way to Liberia. They are said to be in a very destitute condition.

The mortality in this city during the past week numbered 310. Of this number, 62 died of consumption, and 21 of inflammation of the lungs.

Markets, &c.—U. S. sixes, 1881, 105; do. 5's, registered, 103; coupon, 104; 4½'s, 107⅝; 4's, 1907, 104⅝.

Cotton was firmly held at full prices.—Sales of middlings are reported at 13 a 13¼ cts. per. lb. for uplands and New Orleans.

Petroleum.—Crude, 7¼ cts. in barrels, and standard white 7⅞ cts. for export, and 8¼ a 8½ cts. per gallon for home use.

Flour.—The market is quiet but rather firmer. Sales of 1500 barrels, including Minnesota extra family at $6.50 a $7; Penna. do. do., $6.62½ a $7; Ohio and other western do. do., at $7 a $7.35. Rye flour is steady at $4.75 a $5.

Grain—Wheat is less active and 2c. lower, Sales of 9000 bushels, including rejected at $1.37; red at $1.43; amber at $1.44 a $1.45. Rye is quiet—Pennsylvania at 90 cts. Corn is in fair demand and less firm. Sales of 12,000 bushels, including mixed and yellow, at 57 a 58 cts. and white at 60½ cts. Oats are firm. Sales of 4500 bushels, within the range of 47 a 49 cts. for mixed and choice white.

Hay and straw market for week ending 1st mo. 31st. 1880.—Loads of hay, 420; loads of straw, 45. Average price during the week: Prime timothy, 95 cts. a $1.10 per 100 pounds; mixed, 85 a 95 cts. per 100 pounds; straw, $1.05 a $1.20 per 100 pounds.

Beef cattle were rather dull this week and prices were a shade lower. 3241 head arrived and sold at the different yards at 3¼ a 6 cts. per lb., as to condition.

Sheep were in demand at former rates: 7000 head sold at the different yards at from 4½ a 6½ cts. per lb., and lambs at 5 a 7 cts. per lb.

Hogs were dull; 5000 head sold at 6 a 7 cts. per lb. as to quality.

Cows were dull: 180 head sold at $20 a $50 per head.

Foreign.—The Australian colonies have contributed £21,000 towards relieving the distress in Ireland.

Reports from Italy continue to represent the distress in some sections of that country as terrible. In seventeen communes, numbering 92,382 persons, 51,340 have been attacked with the fever, of whom 5028 have died.

Heavy rains in Sicily and Calabria have caused the rivers to overflow, doing great damage to property.

The Paris correspondent of the *Times* states that the exports of Switzerland to the United States in 1879, show an increase in value of 15,000,000 francs over those of 1878, the chief items being cotton goods, watches, and embroidery.

A dispatch from Geneva says, "For the fourth time during the present century the Lake of Zurich is frozen over."

In 1879, there were 2,475 Europeans and Americans in the Japanese Empire. Of these 1,067 were English, 479 Americans, 300 Germans, 105 Hollanders, 95 Portuguese, and the remainder was divided among other nationalities, principally French and Italians.

WESTTOWN BOARDING SCHOOL.

Friends who may feel drawn to apply for the positions of Superintendent and Matron of this Institution are requested to communicate with either of the under signed—

William P. Townsend, West Chester, Pa.
John S. Comfort, Falsington, Bucks Co., Pa.
Charles J. Allen, 304 Arch St., Philadelphia.
Elizabeth R. Evans, 322 Union St. "
Anna V. Edge, Downingtown, Pa.
Deborah Rhoads, Haddonfield, N. J.

Died, on the evening of the 22d of First mo. 1880 at the residence of her husband, Wm. W. Dilks, near Richmond, Ind., Annie S. Dilks, daughter of Charles H. Shoemaker, in the 40th year of her age. Early in the course of her illness, this dear Friend gave evidence that her mind had been secretly preparing for the great change that awaited her. She was enabled, through the mercy of God in Christ Jesus her Redeemer, to lay hold of the hope set before her, and to experience all her transgressions forgiven; and being favored with a hope that a place of rest was prepared for her, she contemplated the solemn close with calmness and resignation, and passed sweetly and quietly away. Her patient endurance of extreme suffering, and her testimony as to the faith which clothed her spirit were impressive and instructive.

THE FRIEND.

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English Rule in India.

he material and some of the moral ad- tages accruing to India from the rule of European masters have been lately set h in certain lectures, delivered at Edin- gh by Dr. W. W. Hunter, Director-General tatistics to the Government of India. The es of his office have required him for the ten years to visit each winter the twelve vinces of India, and superintend a survey ıeir population and resources.

:e pictures the vast difference between the eral aspect of the country at the present e, and in the last century. Thousands of ıre miles of jungle have been changed ırable and fruitful lands; fever-smitten mps are now covered with healthy and l-drained cities, mountain-walls penetrated roads and railways, and rivers that deso- d the country with floods, confined to pro- limits, spanned by bridges, and tapped by als. The numerous native States, once urbed by constant jealousy and merciless s, are seen trading quietly with each other ɔugh the use of all these appliances of civi- tion, and all over the country, hospitals, ɔols, and courts of justice are founded.

most important point gained is the pro- ion of India against invasions. Though rded along the whole length of its bound- s by mountains and seas, there were at its th-eastern and north-western corners two of gateways which connected the country h the rest of Asia. Through these pas- es came successive tides of invasion. At eriod in the last century no less than six ı incursions on a great scale occurred with- wenty-three years. Hordes of barbarians, ıbering from 20,000 to 100,000, swept over country, slaughtering on the slightest vocation, and ending with a general massa- at the capital. Eight thousand men, wo- ı, and children were hacked to pieces in forenoon in the streets of Delhi. The Afghan invasions are said to have pre- ed one of the most appalling records of ɔdshed and cruelty in human history. Then invasions of the mountain tribes occurred ually. The Himalayas constituted an un- ken line of fortresses for these predatory s. The inhabitants of the plains were ɔless against them. Indeed, for 1,500 miles ıg the foot of the mountains, there was a e belt of territory which no one dared to cultivate. This great mountain-wall was therefore no security to the Indian people. Neither was the sea, for it was infested with pirates, who burned the villages and massa- cred or carried off into slavery the inhabitants. But the rule of England *has* brought security. The sea is as safe as the waters that border our own country, and the hill tribes have been repressed and compelled to work for a livelihood. Among the native States which settled down to peaceful industry, one may be mentioned, the Principality of Cooch-Behar, which has ever faithfully kept its first and only treaty, dated 1773. The lands at the foot of the mountains have been largely reclaimed, the natives cultivating rice and the English the tea-plant on the slopes. An annual value of £16,000,000 in food has thus been added to the productions of the country, or more than the whole cost of the Indian army and of the defence of the Indian empire.

The task of reclaiming lands has, however, been a serious one, and has demanded sturdy English perseverance. In the now populous district of Goalpara more money was spent for a long series of years by the Government in rewards for killing wild beasts than the whole sum realized from the land revenue. In the matter of the depredations of wild beasts, a wonderful change has been brought about. It is estimated that in the last century 150,000 persons perished annually from this cause. There was a manifest decay of populated districts, and as the people abandoned their hamlets to the growing jungle, and drew closer to certain centres, the wild beasts followed hungrily in their rear. Tigers, leopards, and wolves slew thousands of men, and tens of thousands of cattle, notwithstanding enormous rewards offered for their repression, and wild elephants committed terrible depredations, no less than fifty-six villages in two parishes having been ruined by them within a short period. But British energy has at last mostly overcome these sources of depopulation, and the modern Englishman complains that he can hardly get a shot at a tiger. The snake, however, remains even to-day a great pest, it having been clearly ascertained that 11,000 in a late year died from snake-bite.

The fearful scourge of famine has also been brought under control. A famine in 1790 is said to have entailed the loss of 10,000,000 lives. Even as late as 1837 famine was regarded as practically beyond the help of man. Now a vast organization of preventive and remedial agencies are used to counteract the threatened calamity in times of dearth. There are roads, canals, railways, systems of irrigation, and the organization of State charity in India, together with greatly advanced liberality of contribution from England itself. In the summer of 1770 only £9,000 of aid was distributed, while in the Bengal scarcity of 1874 the Government expended nearly £4,000,000, and during the next five years devoted over £14,000,000 to feeding the people. Famine as a source of depopulation in India may be said to have been thoroughly conquered by the energy and wisdom of British rule.

As to the economic development of the country, it is to be noted that British rule has built up large mercantile towns, which have greatly changed the character of the industrial force of the country. Industries were once narrowly confined to special castes and to the village loom. Commerce has induced a great expansion. The opening of coal mines has employed tens of thousands of miners, and then caused the erection of steam factories. Twenty-six years ago there was not a single steam-power loom in India; now a million and a quarter spindles are employed in cotton manufacture alone. This expansion of industries has induced a greater variety of product from the soil, besides securing to the people money with which they can purchase from neighboring districts in time of dearth.

Altogether the surplus products of the country have increased from almost nothing in the last century to an export value of £63,000,000 in 1878. The outlet for the fruits of the soil has given a fixed value to land, which it did not have before, and has thus established the possibility of permanent civilization. It must be remembered that the establishment of the mercantile cities from which so much economic prosperity has grown, is the special mark of British energy. The Portuguese, Dutch, and French had successively failed in like enterprises; but after different attempts in unfortunate localities, the English have built up Bombay and Calcutta, each rapidly approaching a million of inhabitants. The latter city was only saved from destruction by a system of river engineering, which is one of the greatest triumphs of man over nature.

Closely connected with the growth of land values was the necessity for the general establishment of courts, and the formulation of new laws. In the latter there has been marked and healthy progress. The first great land law of 1793, defined the rights of proprietors against the State; the second, of 1859, the rights of cultivators as against the proprietors. With the formulation of rights has grown up their defence against lawlessness by police force. This force has now become generally sufficient to suppress the enormous evil of bandit raids, which formerly infested the interior. Once there were organized bodies of 50,000 men, each engaged in plundering. Later, the bands have been smaller, but lawlessness was the normal condition of the country before the advent of the British. Now we have the authority of Dr. Hunter for asserting that there is *only about one third the crime in Bengal that there is in England.* While for one million persons in England and Wales there are always eight hundred and seventy criminals in jail, there are for the same number of the population in Bengal, where the

police system is specially efficient, not three hundred in jail.—*Christian Advocate.*

For "The Friend."

Light of Christ—Conscience.

The following extracts from Robert Barclay's "Apology," are offered more especially for the perusal of the younger members of our Society; with a desire that, by an attentive reading thereof, they may be enabled the better to comprehend the difference there is between "Light" and conscience.

The prominence given to the doctrine of "Spiritual Light," is a marked feature of the Society of Friends. This doctrine was one of those which George Fox believed he was raised up to proclaim; and which he, with others of the founders of this Society, felt it incumbent upon them to uphold conspicuously before the world.

It was this "Light," of which the Prophet Isaiah spoke where he says: "I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." Isaiah xlix. 6. "And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Isa. lx. 3. This prophecy was fulfilled by the coming of Christ, of whom John declared: "In Him was life, and the life was the light of men." John i. 4; and that He "was the true Light, which lighteth every man that cometh into the world." John i. 9; the Redeemer of the world himself testifying: "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." John viii. 12.

"Man, as he is a rational creature, hath reason as a natural faculty of his soul, by which he can discern things that are rational; for this is a property natural and essential to him, by which he can know and learn many arts and sciences, beyond what any other animal can do by the mere animal principle. * * * We look upon reason as fit to order and rule man in things natural. For as God gave two great lights to rule the outward world, the sun and moon, the greater light to rule the day, and the lesser light to rule the night; so hath He given man the light of his Son, a spiritual divine light, to rule him in things spiritual, and the light of reason to rule him in things natural. And even as the moon borrows her light from the sun, so ought men, if they would be rightly and comfortably ordered in natural things, to have their reason enlightened by this divine and pure light. * *

"We do further rightly distinguish this (light) from man's natural conscience; for conscience being that in man which ariseth from the natural faculties of man's soul, may be defiled and corrupted. It is said expressly of the impure, Titus i. 15, 'That even their mind and conscience is defiled;' but this light can never be corrupted nor defiled; neither did it ever consent to evil or wickedness in any; for it is said expressly, that it maketh all things manifest that are reprovable, (Ephesians v. 13,) and so is a faithful witness for God against every unrighteousness in man.

"Conscience is that knowledge which ariseth in man's heart from what agreeth, contradicteth, or is contrary to any thing believed by him, whereby he becomes conscious to himself that he transgresseth by doing that which he is persuaded he ought not to do. So that the mind being once blinded or defiled with a wrong belief, there ariseth a conscience from that belief, which troubles him when he goes against it. * * * Conscience followeth the judgment, doth not inform it; but this light, as it is received, removes the blindness of the judgment, opens the understanding, and rectifies both the judgment and conscience. We confess that conscience is an excellent thing, where it is rightly informed and enlightened; wherefore some of us have fitly compared it to the lanthorn, and the light of Christ to a candle; a lanthorn is useful, when a clear candle burns and shines in it; but otherwise of no use. To the light of Christ then, in the conscience, and not to man's natural conscience, it is that we continually commend men; this, not that, is it which we preach up, and direct people to, as to a most certain guide unto life eternal.

"This light, seed, &c., appears to be no power or natural faculty of man's mind; because a man that is in health can, when he pleases, stir up, move, and exercise the faculties of his soul; he is absolute master of them; and except there be some natural cause or impediment in the way, he can use them at his pleasure; but this light and seed of God in man he cannot move and stir up when he pleaseth; but it moves, blows, and strives with man, as the Lord seeth meet. For though there be a possibility of salvation to every man during the day of his visitation, yet cannot any man, at any time when he pleaseth, or hath some sense of his misery, stir up that light and grace, so as to procure to himself tenderness of heart; but he must wait for it; which comes upon all at certain times and seasons, wherein it works powerfully upon the soul, mightily tenders it, and breaks it; at which time, if any man resist it not, but closes with it, he comes to know salvation by it. Even as the lake of Bethesda did not cure all those that washed in it, but such only as washed first after the angels had moved upon the waters; so God moves in love to mankind, in this seed in his heart, at some singular times, setting his sins in order before him, and seriously inviting him to repentance, offering to him remission of sins, and salvation, which if a man accepts of, he may be saved.

"Now there is no man alive, and I am confident there shall be none to whom this paper shall come, who, if they will deal faithfully and honestly with their own hearts, will not be forced to acknowledge that they have been sensible of this in some measure, less or more; which is a thing that man cannot bring upon himself, with all his pains and industry. This, then, oh man and woman! is the day of God's gracious visitation to thy soul, which if thou resist not, thou shalt be happy forever. This is the day of the Lord, which, as Christ saith, is like the lightning, which shineth from the east unto the west; and the wind or spirit, which blows upon the heart, and no man knows whither it goes, nor whence it comes."

We all want to have beautiful endings to our life. We want to leave sweet memories behind, in the hearts of those who know and love us. We can only make sure of this by living always so that any day would make a tender and beautiful "last day;" that any hand-grasp would be a fitting farewell; that any hour's intercourse with friend or neighbor would leave a fragrant memory. For after any heart-throb God may write "Finis."

A Newly Discovered Inscription of Cyrus the Gr

BY GEORGE RAWLINSON, M. A.

The inscription comes either from Baby itself, or from a place in its vicinity, a p so near that some antiquarians are incline regard it as a suburb, or even as inclu within the outer walls.

The inscription is stamped in the usual upon a clay cylinder,—a cylinder of the ba shape, commonly employed both by Nebu adnezzar and Nabonidus, but larger (I thi than any other such cylinder. It is inches long, with a diameter of three and fourth inches at the ends, and four and eighth inches in the middle. Unfortuna a large piece is broken out of one side, wh by several lines at the beginning are enti lost, and some towards the close consis only half a dozen characters at the extr right-hand side of the cylinder. There is a deep crack towards the middle extend obliquely across the central part of the scription, and enlarging at one place in cavity of some size. The writing is long dinal, or from end to end of the cylinder, though I did not count, I think there mus from forty to fifty characters in a line. T the lines are of very unusual length, exte ing often to twenty words or more. number of lines which can be exactly cou was originally forty-five, and thus the d ment contained, it is probable, originally ab a thousand words. Of these, I think ab two-thirds remain; and twenty five out of original forty-five lines, occupying the cen part, and containing the main gist of the scription, are nearly perfect.

I now proceed to give an account of contents or matter of the inscription, premising that it may perhaps be questio whether I have rightly called it, in my not "a newly discovered inscription of Cyrus Great,"—since it was evidently composed stamped upon the clay by the priests of M dach in his reign, rather than by Cyrus h self. The opening passage is lost; and some half-dozen lines only scattered w can be recovered, from which it is difficul extract any sense. They are thought, h ever, to speak of Babylonia being ruled b king, Nabonidus, as appears afterwards, although he took measures for the milit security of the country and strengthened and the other fortified cities, neglected temples and tampered with the ceremo and worship. The rites of Merodach apparently superseded by the *cultus* of infe deities; the king wickedly despoiled shrines of their treasures (?) and other showed a contempt for religion. At t proceedings "the Lord of the Gods" (sumably Merodach) was deeply grieved, all the gods inhabiting the temples of Bab deserted their shrines. In the festival processions which were held at Kal-ann apparently the central part of Babylo Merodach and his kindred gods were no lo seen; they had removed to other possess which had retained places for them. T the people of Sumir and Akkad—the u designation for the population of Babyl proper—who had been left by the god their evil fate, prayed to Merodach to re (to his old haunts) so that all their might enjoy his favor, and he might sele king who according to his wishes w govern the people whom Merodach commi to his charge. So he (Merodach) *procla*

name of Cyrus, king of the city of Ansan, e king over the whole country, and *to all ple he declared his title.* The country of i and all its forces, which he caused to bow ore his feet, as well as the whole nation of Black-Heads, which he brought into his ds, he made to rest under a covenant and agement (?). Merodach, the great God, feeder of his people and the protector of own work, directed his heart and hand, caused him to worship joyfully. To his city of Babylon he summoned him to reb, and he caused him to take the road to tir (one of the popular names of Babylon.) e a friend and guide he supplied him with ormation. His far-extending army was like waters of the river—its number could be told—their arms and chariots were be- d all knowledge. Without fighting or osition he brought them near Kal anna, so o surround his city of Babylon, and bring nto straits. Nabonidus the king, who did worship him, he delivered into the hand Cyrus. Then the people of Dintir, all of m, and many of the Sumir and Akkad, les and high-priests, came over and sub- ted, and kissed his feet; they rejoiced in sovereignty and changed their allegiance. God in whose service the dead are raised ife, and who helps all that are in difficulty l danger, thoroughly befriended him and zoned forth his proclamation (as follows:) am Cyrus, the supreme king, the great g, the powerful king, king of Dintir, king Sumir and Akkad, king of the four races; of Cambyses, the great king, king of the city of Ansan; grandson of Cyrus, the at king, king of the city of Ansan; great- ndson of Teispes, the great king, king of city of Ansan. The ancient royal family, which Bel and Nebo had sustained the rule the goodness of their hearts, faded away en I entered victoriously into Dintir. With and gladness in the royal palace I estab- ed the seat of sovereignty. Merodach, great lord, the ancient guardian of the s of Dintir and * * My wide-spreading ny was peacefully established throughout ntir and the many districts of Sumir and kad. Their good order was not disturbed. e high places of Babylon and all its for- sses I maintained in good preservation. e sons of Dintir had neglected to repair ir dilapidations. Their fissures gaped: ir walls bulged out. To the work of re- ring the shrine of Merodach the great lord, ddressed myself. To me—Cyrus the king nd to Cambyses, my son, the offspring of heart, and to my faithful army (the god) piciously granted his favor, so that *we* suc- ded in restoring the shrine to its former fect state * * Many of the kings dwel- g in high places, who belonged to the vari- races inhabiting the country between the per Sea (or Mediterranean) and the Lower (or Persian Gulf,) together with the kings Syria and the unknown regions (?) beyond, ought to me their full tribute at Kal-anna, l kissed my feet. They came from * * far as the cities of Asshur and Ishtar, from athi, Isnunak, the cities of Zamban, Mil- rnu, and Duran, as far as the skirts of Guti, l the fortresses along the banks of the gris, where they had been settled from cient times. The gods who dwelt among m to their places I restored, and I assigned m a perfect habitation. All their people ssembled, and I increased their property; and the gods of Sumir and Akkad, which Nabonidus had introduced at the festival (or procession ?) of the Lord of the gods at Kal-anna, by the command of Merodach the great lord, I assigned them an honorable seat in their sanctuaries, as was enjoyed by all the other gods in their own cities. And daily I prayed to Bel and Nebo that they would lengthen my days and would increase my good fortune, and would repeat to Merodach my lord that 'Thy worshiper, Cyrus the king, and his son Cambyses' * * "

There are ten more lines of inscription, which probably contain prayers; but the writing is too much mutilated to admit of any connected sense being extracted from it. For the last six lines, indeed, a few characters at the end of the lines alone remain.—*S. S. Times.*

For "The Friend"

Preparation for Service.

[In the letter which accompanied the valuable article that follows, the writer refers to a remark of Jacob Green, from Ireland, that some of his Methodist Friends had never learned how to be still, and adds: "I am apprehensive that many in membership with Friends have not learned the needful lesson, and consequently are not able to distinguish between their own imaginations and Divine guidance."—Ed.]

It is on my mind to give some account of a portion of my religious experience. If the perusal shall afford encouragement to one tried mind it may have its use.

From my earliest recollection I was at times the subject of Divine visitation. But in my 21st year the Lord wrought so effectually in my mind by his Spirit, that I was enabled to turn from the sinful pleasures of the world, and to live in the obedience of faith wherein I felt peace to my soul. During this visitation, I received an intimation that if I was faithful to manifested duty, I would be called to the ministry of the word; which impression did not leave me, although how, or when such an engagement was to be entered upon was hidden from me. I was for a time preserved in the littleness, without desiring to fathom the mysteries of religion or to meddle with things beyond my measure. The Lord showed me my infant state, He at the same time assured me, that as I grew in stature, the needful knowledge would be afforded.

Not being a member of any religious society, and subject to temptations and weaknesses, I thought that religious fellowship and discipline would be as a hedge to me.

My parents joined the Society of Friends after my birth, and although they did not request for me, they instructed me in the principles of Friends. Their care had the effect to preserve me from grosser evils, even while, in an unconverted state, I walked in the broad way.

In the time of my first espousals I read "Sewell's History," which in connection with my training decided the question of choice, and I joined the Society of Friends. After this a time of deep proving came upon me. I walked "through dry places" not finding the rest my soul desired. In this condition a disposition arose in me to do something. Not being satisfied with the position of a watchman, an active zeal increased with me, and I began to entertain the thought that the Society of Friends was occupying a position in the background, (no doubt there was lukewarmness with many in membership.) I became interested in First-day school work, and had a good measure of comfort in it; was the Superintendent of such a school for several years; would open and close it with reading a portion of Scripture, and would often put some plain questions to the scholars, and give some instruction in a limited way, for I found my peace was disturbed when I exceeded the proper limit. On one occasion I was enlarged more than usual, and felt some exaltation in it. When the school was dismissed and I was left alone, the language to Israel formerly was addressed with power to my mind: "Who hath required this at your hand to tread my courts? Bring no more vain oblations." I was arrested, but felt no liberty to tell the matter to any one. I continued the care of the school until my term of appointment was ended; when I dissolved my connection with it in as quiet a way as possible.

The Lord's hand continued upon me in purging out the old leaven, and subjecting every thought to the obedience of Christ. In order to know this fully, I had to withhold my mouth even from good. As I thus endeavored to abide in the Vine, in a close watch unto prayer in attending to his shuttings, I was enabled to lay hold on the hope set before me, and to witness an increase of faith. All the doubts that I had ever heard expressed in reference to the divinity of Christ, were removed; and the Scripture testimony respecting his mission, his atonement for our sins; in a word, all that He did for us, without us, became sealed truths upon my mind. He also gave me to understand, that it was his Spirit that had been working in my heart, and that He would be my saving help to overcome all my soul's enemies. He proved his faithfulness to me, and withal opened my understanding in the Scriptures from day to day, and gave me to enjoy his peace, wherein my heart was enlarged with desire that others might obtain like precious faith.

It was now that my precious Lord and Master, who had so signally taken me apart from my brethren, had brought me to Himself, the living Stone, and given me a place in his spiritual building, required some active service, by putting from time to time short messages in my mouth for the people. This exercise was very unlike anything that I had known before; and being aided by his Spirit, the services were made easy, and great was the reward of peace which followed. But because of the desire to enjoy such peace, together with the approval of men, I was on some occasions prompted to a too forward movement; and condemnation and weakness was the result. The great and good Husbandman did not leave the branch which had borne some fruit to itself, but purged it, from time to time, that it might bring forth more fruit.

And now, after many years' experience, I can bear record, that it is only by the Father's faithful care in the exercise of the needed chastening, that any can know a preservation in the truth.

It is to be feared that many have been induced to enter upon religious service without the proper qualification, and have become as vessels marred upon the wheel.

Bright talents can make no amends for bad morals.

Experience and Incident.—Biting at the Bare Hook.—I was some time since walking upon the wharf where a fishing-boat lay, writes a Christian traveller, and as I was passing and re-passing the master was uttering tremendous oaths. At length I turned to him, and, standing beside his boat, said,—

"Sir, I am unacquainted with your business. What kind of fish are these?"

"They are codfish," replied he.

"How long are you usually out in order to obtain your load?"

"Two or three weeks," he answered.

"At what price do you sell them?"

He informed me.

"Well, have you had hard work to obtain a living in this way?"

"Yes, hard work," said he.

"With what do you bait these fish?"

"With clams."

"Did you ever catch mackerel?"

"Yes."

"Well, now, did you ever catch a fish without bait?"

"Yes," said he, "I was out last year, and one day when I was fixin' my line the bare hook fell into the water, and the fool took hold of it, and I drew him in."

"Now, sir," said I, "I have often thought that Satan was very much like a fisherman. He always baits his hook with that kind of bait which different sorts of sinners like best; but when he would catch a profane swearer he does not take the trouble to put on bait at all, for the fool will always bite at the bare hook."

He was silent. His countenance was solemn; and after a pause, as I turned to go away, I heard him say to one standing by him, "I guess that's a minister."—*N. Y. Observer.*

A Loving Salutation and Exhortation.—In writing a little piece on a special occasion, after particularly and affectionately mentioning the tender feelings and emotions of my heart towards several particular friends and acquaintances, my heart seemed overwhelmed with love and almost unutterable good-will to the people of the Lord wherever scattered, the world over; in the fresh flowings whereof I enlarged nearly as follows: "But above all, O Zion, thou city of the living God, what shall I say to thee! All that is alive within me is moved at thy being now brought into my remembrance. How shall I express the overflowings of that love which I now feel for thee? or that ardently travailing exercise, which, in the rolling of tender bowels, engages my soul for thy everlasting welfare! May the Lord of hosts encamp round about thee, as a wall of fire for thy defence! Mayest thou know an abiding in thy tents, O Israel! Let not the earth, nor all its enchantments, entice thee from the cross, O Israel! The Lord alone can keep thee, and He only is worthy of thy closest attention. Keep near, keep near, O chosen generation, keep near thy Divine teacher, who is graciously vouchsafing to teach thee himself. Dwell deep, O ye travailing souls; give not back; go on with Him that hath called you, although it may be through fire and water; through frowns and reproaches: the everlasting Arm will be underneath to support you, as you make God your refuge, and continue faithful in the glorious work of reformation which He is fitting some of you for. My life in tenderness runs out towards you: ye are as bone of my bone, and flesh of my flesh. Oh! may the Lord protect and preserve you: may the blessings of the everlasting hills rest upon you; and especially upon such of you as have been as it were separated from your brethren, and devoted to the great work of the Lord in the earth. And be assured, if ye hold fast the beginning of your confidence and engagement steadfastly to the end, no weapon formed against you shall ever prosper; the tongue that riseth in judgment against you shall be condemned; and even though Gog and Magog wage war and oppose you, 'The Lamb and his followers shall have the victory.'"—*Job Scott.*

Selected.

"LET YOUR LIGHT SO SHINE."

Jesus bids us shine
With a pure, clear light,
Like a little candle
Burning in the night.
In the world is darkness,
So we must shine,
Thou in thy small corner
And I in mine.

Jesus bids us shine,
First of all for Him:
Well He sees and knows it,
If our light is dim.
He looks down from heaven
To see us shine,
Thou in thy small corner
And I in mine.

Jesus bids us shine,
Then, for all around;
For many kinds of darkness
In the world are found:
There's sin, there's want and sorrow,
So we must shine,
Thou in thy small corner
And I in mine.

—*From a Child's Book.*

Selected.

PROGRESS.

Steadily, steadily, step by step,
Up the venturous builders go;
Carefully placing stone on stone,
Thus the loftiest temples grow.

Patiently, patiently, day by day,
The artist toils at his task alway;
Touching it here and tinting it there,
Giving it ever with infinite care
A line more soft or a hue more fair;
Till little by little, the picture grows,
And at last the cold, dull canvas glows
With life and beauty and forms of grace
That evermore in the world have place.

Thus with the poet, hour after hour
He listens to catch the fairy chimes
That ring in his soul; then, with magic power,
He weaves their melody into his rhymes,
Slowly, carefully, word by word,
Line by line, and thought by thought,
He fashions the golden tissue of song—
And thus are immortal anthems wrought.

Every wise observer knows,
Every watchful gazer sees
Nothing grand or beautiful grows,
Save by gradual, slow degrees.
Ye who toil with a purpose high
And fondly the proud result await,
Murmur not as the hours go by,
That the season is long, the harvest is late.

Remember that brotherhood, strong and true,
Builders and artists, and bards sublime,
Who lived in the past and worked like you,
Worked and waited a wearisome time.
Dark and cheerless and long their night,
Yet they patiently toiled at the task begun,
Till, lo! thro' the clouds broke that morning light,
Which gladdens the heart when success is won.

Select

LAND AND SEA.

There are springs that rise in the greenwood's heart
Where its leafy glooms are cast,
And the branches droop in the solemn air,
Unstirred by the sweeping blast.
There are hills that lie in the noontide calm,
On the lap of the quiet earth;
And crowned with gold by the ripened grain,
Surround my place of birth.

Dearer are these to my pining heart,
Than the beauty of the deep,
When the moonlight falls in a belt of gold
On the waves that heave in sleep.
The rustling talk of the clustered leaves
That shade a well known door,
Is sweeter far than the booming sound
Of the breaking wave before.

When night on the ocean sinks calmly down,
I climb the vessel's prow,
Where the foam-wreath glows with its phosphor li
Like a crown on a sea nymph's brow:
Above, through the lattice of rope and spar,
The stars in their beauty burn;
And the spirit longs to ride their beams,
And back to the loved return.

They say that the sunset is brighter far
When it sinks behind the sea;
That the stars shine out with a softer fire—
Not thus they seem to me.
Dearer the flush of the crimson west
Through trees that my childhood knew,
When the star of love, with its silver lamp,
Lights the homes of the tried and true!

—*J. Bayard Tayl*

Selected for "The Frie

At our Yearly Meeting at Philadelphia the 25th day of 9th mo. 1764, John Sm of Marlborough, aged upwards of 80 ye a faithful minister, though not eloquent, st up in our meeting of ministers and el and appearing to be under a great exercis spirit, informed Friends in substance as lows, to wit: "That he had been a men of the Society upward of 60 years, and remembered that in those early times Fri were a plain, lowly-minded people, and there was much tenderness and contritio their meetings. That at twenty years f that time, the Society increasing in we and in some degree conforming to the fash of the world, true humility was less appa and their meetings in general not so li and edifying. That at the end of forty y many of them were grown very rich; the wearing of fine costly garments, and u of silver (and other) watches became cus ary with them; their sons and their daug and many of the Society made a spaciou pearance in the world: which marks of ward wealth and greatness appeared on s in our meetings of ministers and elders; as these things became more prevalent, s powerful overshadowings of the Holy G were less manifest in the Society. That t had been a continued increase of these of life even until now; and that the weal which hath now overspread the Society the barrenness manifest among us, is m of much sorrow." He then mentioned uncertainty of his attending these mee in future, expecting his dissolution was near; and having tenderly expressed his cern for us, signified he had seen in the light, that the Lord would bring bac people from these things into which were thus degenerated, but that his fai servants must first go through great heavy exercises therein.—*From John man's Journal.*

The Will of Martin Luther.

n the archives of the Evangelical Synod Hungary a document was found some ıths ago containing the will of Martin her, written by his own hand, and signed Philip Melanchthon, Kasper Erneiger, and annes Bugenhagen as witnesses. Some bt was at first entertained about the auıticity of the document, but after a min- examination, a competent committee of olars and experts have pronounced it genu- and it has now been given to the public. eads thus:

, Martin Luther, Dr., &c., do, by this writ wn up by my own hand, declare that I give ny dear and faithful wife, Catharine, as a ıow's pension, for her to enjoy as long as lives, and according to her own will and ısure, and bequeath to her all that now ows:

. The small property in Zubstorff which I e bought and taken care of and held in possession up to this day.

. Bruno's house, for her to live in, which ave bought in my Wolff's name.

. The cups and jewelry, such as rings, ins, and medals, which people have given and chalices of silver and gold, all of ich may have a value of about 1,000 gulden. do this—

. Because she has always treated me as a us and faithful wife should treat her husıd; because she has always loved me, rected me, and taken care of me; and bese—Heaven be thanked for that rich bless- !—she has given me five living children, l educated them. (God take care of those o may still be alive!)

:. Because she shall take upon herself and the debt which I may still have standing l leave unpaid when I die. As far as I can , this debt cannot now be more than CCCLF, it may possibly be a little more.

:. Because I will not that she shall be dedent of the children, but the children shall dependent of her, for they shall respect l obey her, such as the commandment of d says. I have often seen, and I know m experience how, in spite of this comndment, the devil will allure and incite ldren, even the most pious, through envious l malicious lips, especially at times when sons take wives and the daughters marry, l then even *Socrus Nurum Nurus Socrum.* t I think that a mother is the best master her own children, and that a little property, widow's pension, like this, will not be spent hurt or harm the children, but to their proess and prosperity, for they were made out her own flesh and borne from under her n heart.

Should she feel compelled to marry again— l I neither can nor will set myself against will in this respect—I feel sure that she il act as a good mother to our children, and thfully share with them both this widow's nsion and everything else. But I beseech high master, Duke Johan Friederich, Elec- and her Electoral Grace, that they will intain this gift and widow's pension, and tch that it is well administered.

I also beg all my good friends that they ll testify in favor of my wife, and aid her defending herself if evil tongues should use her of having taken to herself or put de any sum of money from the poor chilen. I testify that there is no ready money t, and that the jewelry and the cups belong to the widow's pension, as above set forth. But there shall be made a public account, because people know how large an income I derived from my good Master, and that I have not kept back one farthing or the least bit of any thing; and with respect to the gifts, they are either among the above-mentioned jewelry or they are still due to me.

I have bought and built all, and I have managed my income and my presents very closely. People may wonder how I have been able to pay my expenses, but none shall wonder that there is no ready money left or that the debt is not larger. I beg you to do me this favor, because the devil who has had no power over me, might disturb Catharine's heart and make it appear a crime to her that she became and—God be thanked—still is Dr. Martin's wedded wife.

Finally, I beg all and every one that, as, for certain reasons, I have used no lawyer's forms or phrases, they will acknowledge that I am I myself, and do it publicly, for I am known in heaven and on earth, yea, even in hell, and I have authority enough, and enjoy respect enough, to make my word believed better than that of a lawyer. God, who is an all-merciful Father, has given to me his gospel of his beloved Son, to me, a poor, undeserving, and miserable sinner, and He has made me true and faithful up to this very moment, and so perfectly that people in the world have believed me and held me to be a preacher of truth, in spite of the thunder-bolts of the Pope and the wrath of the Emperor, the Kings, the clergy, and all the devils. People ought to believe me so much the more willingly, as my hand-writing is well known. I also expect that people will believe that this is the serious and well-considered determination of Dr. Martin Luther, written down by his own hand and provided with his own seal.

Written and signed on Epiphanice-day, 1542.

MARTINUS LUTHERAS.

Unsuccessful People.—The percentage of people who are unsuccessful, in the worldly sense of the word, is a very large one. Often God snatches away, by his providence, through no apparent fault or failure of theirs, the fruit of men's labors when it is just dropping, ripened into their hands. Other men come into life hopelessly destitute of the "knack" for getting ahead at anything. The farmer who thinks he is making a good bargain when every one else sees that it is a bad one; the school teacher who does not know how to win the confidence or inspire the enthusiasm of her pupils; the minister whose "ways" repel people when he takes the most pains to win their good will—such persons are found everywhere. They do the best they know how, but they don't succeed. And since it is an experience that is divinely assigned to so many, we must conclude that the ministry of poverty and defeat is often better for us than any worldly success could be. "Blessed are they who make money or achieve prominence," did not find a place in the Beatitudes —does not, in fact, sound much like them.—*Good Company.*

Serenity of Mind.—Nothing contributes so much to serenity of mind as a pervading sense of God's good providence, which checks all impatience, softens down every asperity of humor, and gives a steady current to the feelings.—*Crabbe.*

For "The Friend."

Extracts from the Diary and Letters of Ebenezer Worth.

(Continued from page 204.)

There appears to be no entry in the diary of our friend for several years after 8th mo. 16th, 1867. It may be proper to introduce here an incident which occurred in the following year, and which illustrates the meekness of spirit which marked this dear friend, as well as the persuasive power which attended his pleadings with others. It is related by a Friend who was with him on a visit to the Allegheny reservation in the spring of 1868. "After a toilsome day, having visited eight or nine houses of the Indians, and met a number in council, and walked some eight or nine miles, we arrived late in the evening at a public house a little off the reservation; being unable to reach Tunessassa that night. After supper, Ebenezer was sitting in a quiet frame of mind on a bench at the side of the principal room of the house, when a very rough raftsman, considerably under the influence of liquor, took E. W.'s hat from his head, put it on his own, saying, he guessed he could preach a little. He then paced the floor repeating some broken passages of Scripture, mingled with profanity.

"Ebenezer took no apparent notice of the raftsman's actions, until after a time the Friend who was with him being grieved with the insult offered to one so worthy of respect, asked him if they had not better retire for the night. He then arose, went to the profane man and asked if he would be willing to give up the hat? which was done with a significant air of 'Yes, sir.'

"Next morning at the breakfast-table, there was a repetition of indignities towards E. W., with such unbecoming and profane language as was a discredit to any landlord to suffer unreproved, but nothing whatever was said by way of retort.

"After breakfast, Ebenezer seeing the man by himself in the barn or stable, spoke to him in such a way concerning the spirit he was manifesting, and the injurious effects it had upon himself, that he was brought to tears, and before parting acknowledged the respect he felt for those who would speak to him in the way in which he had been approached, and added, if my mother knew the way I have treated you, she would be grieved."

Under date of 7th mo. 19th, 1874, he writes: "I feel a comfortable hope I am not forsaken —what an unmerited favor. I have for weeks past been much comforted in our religious meetings; I hope we have been favored to feel the good presence of the Great Head of the Church to be with us, who can preserve, comfort and qualify for what He is pleased to require of us: one hour spent in his presence is worth a thousand elsewhere. Oh may I be favored to feel more resigned to the Divine will, with an increased concern to serve Him more faithfully.

8th mo. 1st. Have been engaged in carrying round a petition to get signed, asking to have the sentence of William E. Udderzook changed to imprisonment for life. I feel for the poor man; have reason to fear he is guilty of the crime he is charged with." Our dear friend paid several visits to this individual, who was condemned to death for the crime of murder; he seemed to feel a great concern for him and no doubt faithfully labored to turn his mind to repentance.

9th mo. 3d. "Left home to accompany

Thos. Wistar and Jos. Scattergood on a visit to the Indians on the Allegheny reservation. Have passed through some humiliating dispensations which I hope have been profitable and may be remembered with feelings of gratitude and encouragement. Bodily indisposition offered great discouragement and was a great trial to faith, (but) I was mercifully favored to feel something underneath to support and enable me to press forward, I hope I may say, trusting in my Divine Master for preservation. Arrived at Tunessassa on the morning of the 4th.

5th. Was favored to have a very comfortable night's rest, perhaps the most so that I have had for a year." After visiting several Indian families and receiving several calls from others, he writes on the 13th, "Sat a comfortable meeting with the family at Tunessassa, and Indian children. I trust the presence of the Great Head of the Church was felt to be with us. After reading in the evening, the Indian children came one by one to J. Scattergood and myself, shook hands with us and bid us farewell.

14th. Had a comfortable night's rest; bid the friends at Tunessassa farewell and was favored to start for home with comfortable feelings; having been much favored with an improvement in my health and I trust a qualification to labor with the Indians. May our labors be blessed to the praise of the Great Head of the Church, who is forever worthy.

15th. Was, in unmerited mercy, favored to get along comfortably and arrived home for dinner. I have much cause to be thankful for the unmerited favors bestowed upon me while engaged in this visit; it is cause for encouragement to faithfulness to what may be required in time to come.

10th mo. 25th. In feelings of gratitude I desire to record the continued blessings of a kind and merciful Creator to me, a poor sinner, in that He is pleased to enable (me) to feel a sense of his good presence to be with me, particularly in our religious meetings, and I trust many who attend are also favored to feel our Divine Master's good presence in them,—how thankful we ought to be.

11th mo. 4th. Our Monthly Meeting. Evidences (of weakness) come up in the answers to the queries. Oh that there was more watchfulness on the part of our members, and a seeking for strength to overcome that drowsy feeling with which some are tried.

19th. Another memorable meeting held in silence and I trust owned by the Great Head of the Church; cause for gratitude.

26th. Visited E. P., she appeared pretty comfortable in mind, and I trust thoughtful of her situation—appears like one that is far gone in consumption—that her time is drawing near to a close. I think there is a comfortable hope that in the mercy of our Saviour she may be accepted.

(To be continued.)

Was the Clock Wrong?—Not many mornings ago I took my usual seat in a train on the Central railway, a minute or two before the time appointed to leave the platform. Just as the signal was given for the train to start, two men ran panting up the steps, calling on the conductor to "wait a minute," and declaring that the clock was fast. The conductor, however, did not stop the train; and, as the two men had not time to get their tickets, they were left on the platform to rectify their watches, and await the arrival of the next train.

Ah! thought I. How often have I acted the part of these men! How common it is, when one is clearly in the wrong oneself, to fancy that the wrong is in others! In the constant contact with my fellow-men, how easy it is to give way to the tendency to think that the many flaws in my character are not so much in mine as in theirs, or are at the least attributable to them more than to myself! Such were some of my thoughts as the train moved on, and carried me into the stream of daily employment.

Sometimes it would occur, in my school-days, that a boy in the class would be unable to "get his sum right;" that is, to be told by the master that the answer on the slate corresponded with that given in the book. In our little wisdom, we now and then declared most certainly that the book was wrong, and that all the boys who were successful had made a mistake. What an illustration of fallen human nature was this!—*Ep. Recorder.*

Religious Items, &c.

Reform at Funerals.—It is said that the clergymen of the various denominations in Minneapolis, Minn., have made a move to do away with so much extravagance at funerals. A circular has been sent out and signed, setting forth the inconvenience and inappropriateness of many things customary at funerals, and recommending more simple and quiet burial of friends. This is certainly a move in the right direction. If there is a time that display is more out of place than at another, it is certainly at the time of burying our dead, and yet how general is the exhibition of it in our Christian land to-day. Thousands of dollars are spent by the wealthy, in many instances at a single funeral, merely for display. Our brethren have always tried to avoid display, and especially at our funerals, but we sometimes think we are gradually coming a little nearer to the customs of the world in this respect. Let us guard against it.—*Prim. Christian.*

Testimony Against Hireling Ministry.—The late Octavius Perinchief, a minister of the Episcopal Church, who was located near Norristown, Pa., said in reference to this subject: "I am more and more convinced that a hired ministry is a great evil. To preach honestly under such circumstances almost kills me; to preach tenderly is almost impossible. To take pay for preaching is base and unmanly; I feel it more and more every day. To be in the position of a divine teacher and not preach according to my conscience is impossible, and so, what with one thing and another, the difficulty of doing one's duty—the sense of begging or being a hireling—almost drives me out of the ministry. I ask myself: Is this all that eighteen hundred years can accomplish for man by the Church, and in the Church? Italy could not be worse off without her Church. How is it with the United States?"

Agricultural Fairs.—The *Primitive Christian* (German Baptist), in reply to a query as to the application of Scripture precepts to participating in agricultural fairs, thus replies: "If the fair was simply an agricultural fair, with no demoralizing appendages, it would be a doubtful question whether it was wrong; but with the present popular fair, the horse-racing, lotteries, gambling, drinking, and other sinful and vain things to make it 'pay,' the fair becomes one of the most popular places introduce and familiarize evils, so that pub sentiment supports them. But the Script gives us the principle to abstain from eve appearance of evil. I would not go into fair because it is not governed in its princip or details by the Gospel. There is some go in the fair, and there is some good in alm any organization we mention, but there evil and sinful tendencies in many of the and for that reason we could not take st in them."

Tract Distribution.—There was recentl meeting of the friends of the American Tr Society, and one of the secretaries of the ciety said that for fifty-five years the soci has been issuing annually, on an avera 10,000,000 copies of books, tracts and pape The contents it is said, contains the doctri of the Bible as interpreted by the evangeli churches. These tracts are circulated, m of them, in foreign countries, and the fruit is said have been very manifest."

Mission Statistics.—The following valua statistical facts were recently contained the *Daheim*, a German literary paper of la circulation, on the subject of foreign missic The subject is referred to as "one of civiliz forces that is little known, and that has complished more for the elevation and provement of the benighted heathen tri than the whole host of anti-Christian be factors of the race, notwithstanding all th loud 'self-glorification.'" The article nishes very valuable statistics, that are wor of preservation for future reference.

There are at present seventy large small missionary societies in Europe America, in connection with the Protest Church.

The sum raised and expended by th societies averages annually between $5,0 000 and $6,000,000.

Besides the native pastors, catechists, teachers, these societies have in foreign fi 2400 male ordained missionaries from Eur and America. The number of female sionaries, a very important and influen part of the missionary force, is not given.

The Polynesian Islands are almost wh Christianized. There are in these isla 350,000 native Christians, who have t own well-organized churches that sup themselves; they have their own pastors teachers, and even sustain foreign mission societies among themselves, that send sionaries of their own to other heathen c tries.

In East India and Ceylon there are at sent 400,000 persons who have been conve from heathenism; in China, 40,000; in M gascar, 233,000; in South and West Af 200,000. If we add to these 330,000 Chris negroes in Surinam and the West Indies, 50,000 converted Indians and Esquimau North America, Canada, Labrador and Gr land, we have a total of 1,650,000 Christ converted from heathenism.

The result is not only so many addition the Christian Church, but they are char in life, their social relations are impro many barbarous customs are abolished, t are raised from their degraded condition, t enjoy a degree of culture and refinement did not exist before, and they are now a c ized people, whereas many of them savages before.

Schools are everywhere introduced, an

ıighty power for the improvement of the ives. In all the seventy societies there not less than between 11,000 and 12,000 ools, attended by 450,000 children and ers. There are also many higher institu- ıs of learning, called colleges, and that re- ıble those among us. In one of the East ian universities, 1621 students graduated ween 1862 and 1872, after having passed ery creditable examination.

n the South Sea Islands, the London So- y have 590 and the Wesleyan Society 1617 schools, with about 75,000 scholars. In se schools the children of the native tribes ıifest wonderful aptitude at learning, and ıpete favorably with the children of the opean and American missionaries them- es.

n East India there are now more than 400 ve ministers, and about 4000 teachers. a moderate calculation, there are between 00 and 24,000 native Christians connected h the various European and American sions, as preachers, catechists, teachers colporteurs.—*The Ep. Recorder.*

Natural History, Science, &c.

he English Sparrows.—M. C. Read in the *erican Naturalist* says that in the 6th mo. , in the grounds of W. H. Upson, of Akron, o, his attention was called to a box for ıs that had been occupied in the Spring the sparrows. The house-martins had en out the sparrows and taken forcible pos- ion of the box, which the sparrows were con- ıtly endeavoring to regain. Going to the ınds, he found one of the martins sitting sentinel at the door of the box, and in a minutes the sparrow appeared with ma- als for nest-building in its bill, hanging and apparently waiting for an opportunity enter the box. It never tried to enter le the martin was sitting in sight, but as ı as the passage seemed clear, made the mpt. It was every time driven away by martin. He watched the controversy for hour, during which time many attempts e made to gain possession.

he next month he was informed by the prietor, that the sparrows finally regained r box. They never made a direct attack n the martins, but watched the box con- ıously for many weeks, and at every pos- e opportunity carried nest-building ma- als into it, until the patience of the martins exhausted, and the box abandoned.

Tests of the Orang.—W. F. Hornaday, who ted Borneo on a collecting expedition in 8, says that near the source of the Simujan er, he found great numbers of Orang nests. nest consists of a quantity of leafy branches ken off and piled loosely into the fork of ee. The Orang usually selects a sapling builds his nest in its top, even though his ght causes it to sway alarmingly. Some- es the nest is fully three feet in diameter, usually not more than two, and quite flat top. There is no weaving together of ıches. In short the Orang builds a nest isely as a man would build one for him- were he obliged to pass a night in a tree and had nothing to cut branches with. on this leafy platform the Orang lies prone n his back, with his long arms firmly sping, while he sleeps, the nearest large ıches within his reach. He never uses a after the leaves become withered and dry, no doubt because the branches are not comfortable to lie upon.

The Fig.—The fig is a very singular fruit. In its earliest stages it is not very unlike some other fruits, but in its development it undergoes a strange modification. In its incipient state it is an aggregation of numberless flower buds, which in ordinary course would be developed on a long branch; but the branch in the case of the fig, instead of developing into a woody limb bearing flowers, grows up around the multitude of flowers, inclosing them in a conical receptacle, and forming a succulent fruit, as we call it, inside of a woody branch. The luscious fig that we eat is not a fruit at all, strictly speaking, but a succulent branch. Every seed in the fig was a separate regular flower, and the seeds are strictly the fruit.

The figs are cultivated in Turkey, Greece, Southern France, Spain, Italy and North Africa. It has been cultivated from the most ancient times in the East, and its fruit has been highly esteemed and made an ordinary article of food in Southwestern Africa. The cultivation was transmitted from the east to the Greeks and Romans, and through them to all countries where the climate was favorable for its growth.

The figs, when ripe, are dried in ovens, and then closely packed in chests, baskets, or boxes, for exportation. Our best figs come from Turkey. Those coming from Kalamata, in Greece, are said to be most luscious. Italy and Spain export a large quantity. In our Southern States the figs are put up simply as preserves for family use. They might be made an article of commerce, if attention was directed to their preservation. They yield abundantly and require little care. The fig contains a large amount of sugar. It is a latent blessing which time will call forth into practical application. The fig is a most healthy fruit when used in its perfectly ripe state.—*American Grocer.*

Jupiter has for some months now carried a remarkable rose-colored spot almost motionless upon its surface. This spot is a long oval, a little less than 30,000 miles in length and about 10,000 wide, situated about 40° south of the planet's equator. When first seen, in 7th mo. 1878, by Professor Pritchett, (of Glasgow, Mo.,) it was much shorter than now and appeared to have a rapid motion over the planet's surface. In 10th and 11th mos. it seems to have disappeared or been covered up; but during the past summer and autumn has reappeared, changed in form, but retaining its brilliant color and almost motionless and permanent. What it can be it is very hard to say or even to conjecture; for its present permanence and immobility are in striking contrast with its earlier behavior and with that of the other features of the planet's markings.

Paper Collars.—As near as can be ascertained from the most reliable estimates attainable, not far from 150,000,000 of paper collars, or rather cloth-faced paper collars—for no other kind than this latter is now made or called for—are annually manufactured in the United States.

The quantity of paper now used annually in the manufacture of paper collars amounts to about 2,000 tons. In 1875, 10,000,000 yards of cotton cloth were required in this industry; in 1877, 7,000,000 yards; in 1878, 6,500,000 yards; in 1879, 6,500,000 yards for the first ten months of the year.

Silk fiber of the quality used in money paper, with additional lines of untwisted cocoon silk running through it, half an inch apart, is put into the pulp, and forms the distinctive feature of the new paper for the currency department of the Government.

Paper bricks are now being manufactured in Wisconsin, and lately a few were made by one of the paper-mills of California, in which State they bid fair to meet with much favor, inasmuch as plenty of the best fibrous material—particularly aquatic rushes and vast forests of paper cactus, the latter substance being admirably adapted for the purpose—grows near at hand. Moreover, houses built of these bricks would need no plaster and could be easily moved on wheels. It is said that the Chinese make the soles of all their shoes out of paper similarly prepared.

THE FRIEND.

SECOND MONTH 14, 1880.

Our esteemed cotemporary, *The Episcopal Recorder*, in extracting from our columns "*A Chapter on Flax*," written by Nathan Kite, suggests modifying the last two lines, which as printed, are,

> "Then fitted for use, and in righteousness drest,
> Thy justified spirit in Jesus shall rest,"

so as to read

> "Then fitted for use, in *Christ's* righteousness drest,
> Thy justified spirit in Jesus shall rest."

As a reason for the change suggested (to which in itself, we feel no objection), it says:

"Justifying righteousness is made up of the obedience of Christ, and not one act, experience, or operation of, by or in man, has any connection with that righteousness." "The saved sinner shall never be dressed in the tatters and filthy rags of his own righteousness, nor in the robes formed by the Holy Spirit in his final and perfect sanctification."

We probably should not have called attention to this subject, were it not that we have latterly known of similar views being advanced by some members of our own Society, who have preached the acceptance of Christ as our *substitute*, as being almost the one thing needful to secure salvation. In justice to our Episcopal friend, and to those of similar leaning in our own borders, we state, and we are glad that we can do so, that they believe with us that all who are saved will be made pure and holy through the operation of the Spirit of God—but they regard this as a work wrought in them after they have been saved through the simple exercise of faith. The distinction may seem to be an unimportant one, and we desire to be preserved from spending time and labor on merely verbal differences—yet the doctrine on this subject held by the Society of Friends, seems to us more consistent with the declaration of Scripture, and practically safer to follow, than any other.

"Friends" have ever believed as Robert Barclay expresses it, "That the obedience, sufferings and death of Christ, is that by which the soul obtains remission of sins, and is the procuring cause of that Grace, by whose inward working Christ comes to be formed inwardly, and the soul to be made conformable unto Him, and so just and justified." And they have ever firmly maintained the closely connected doctrine, that it is only as we allow

the Light, Grace or Spirit of Christ to work in our hearts, purifying and transforming us, that we can savingly partake of the benefits of our Saviour's death and sufferings. This was the teaching of the Apostle John, who declared that *if we walk in the Light*, as God is in the light, the blood of Jesus Christ, his Son, cleanseth us from all sin—and without cleansing, the work of the Saviour, who came to redeem us from all iniquity, is not accomplished in us. This accords with the language of the Apostle James, that by works a man is justified, and not by faith only. And in close unity with the teachings of Scripture, George Fox says—that so far as a man is sanctified, so far is he justified, and no farther.

We do not believe that the Omniscient One, who looks with disapprobation on all iniquity, "*accounts*" any as righteous, except as they are really made so through his own almighty power, working in them both to will and to do, according to his pleasure. The Scriptures speak of our own righteousness as filthy rags; but they use no such language as to that righteousness with which the Lord clothes his humble, submissive servants, and which, as it is his gift, partakes of the purity and goodness of the Giver.

Francis Howgill, in 1658, addressed some professors of religion of that day, with this language: "You are filled so full of your apprehensions of Christ's righteousness at a distance, that you have forgotten all at home and your own conditions; for his righteousness will not be a cloak for your self-righteousness and unrighteousness; and if Christ be not formed in you—God's righteousness—and live in you, and act in you, and work his work in you, you are in the self-righteousness, and a talk of imputation will not save you." This self-deception is one of the dangers connected with this doctrine, and F. Howgill's warning words may be usefully pondered by all in this day who are willing to find an easier path to the kingdom of heaven than that which requires the surrender of self. For, as the same servant of the Lord says in a tract issued in the following year: "Thou must repent of all thy sin, and turn from it, and know the judgment of God for it, and deny thyself in every thing, and take up his cross in every thing, before thou come to know Him to live in thee to be thy salvation."

We have received from Charles H. Marot, publisher, 814 Chestnut Street, Philadelphia, an octavo pamphlet of 140 pages, on the question whether Civilization comes from Natural or from Supernatural causes. The Evolution theory, according to the writer, seeks to explain the phenomena of civilization by Natural causes. In opposition to this, he believes the Divine will the primary source from which all improvement flows, and that the revelation of that will is made in measure to every rational being. After quoting the Scripture text, "Ye need not that any man teach you; but as the same anointing teacheth you," he adds, "The world might safely be challenged to produce a single individual who has not, at some period of his life, felt the influence of this *anointing*."

SUMMARY OF EVENTS.

United States.—The total amount of the public debt on the 1st inst., was $2,000,784,241, against $2,088,781,142 on 3rd mo. 4th, 1877, showing a decrease of $87,996,901.

The product of the Bessemer department of the Pennsylvania steel works for the last month, was 9774 tons steel ingots. The rail mill for the same time turned out 7623 tons of finished rails.

It is stated that the year 1879 has witnessed the winding up of more railway companies than any previous year, and more than twice the number of 1871. At least 65 roads were sold under foreclosure, representing a nominal investment of $243,000,000, besides a large amount of unpaid interests and debts. In the last four years about one-fifth of the entire railway mileage and capital of the United States has been compelled to change ownership by forced sale. There is, however, a hopeful side to this gloomy picture of bankruptcy and ruin. The improved condition of business gives reason to hope that railway investments will be reasonably remunerative.

The colored Relief Association of Kansas finding it impossible to maintain the hundreds of destitute colored people arriving there from the South, is about to make an effort to divert the tide of emigration to other States, where there is more need of laborers, and where the people are able to care for such as are in destitute circumstances.

A. E. Borie, Ex-Secretary of the Navy, died at his residence in Philadelphia, on the 5th inst., in the 71st year of his age.

The Republican State Convention met at Harrisburg on the 4th inst., and appointed delegates to the National Convention, and instructed them to support General Grant for President.

A bill relative to the establishment of a branch mint in New York city, is now pending in the House.

The total tonnage of anthracite coal from all the regions, for the week ending on the 31st ult., amounted to 436,662 tons, an increase of 330,796 tons over corresponding week last year. The trade is extremely dull, owing, it is said, principally to the very mild weather.

The damage by the great storm on the 3d inst., to the buildings and beach at Coney Island, is estimated at nearly $100,000.

The grape islands of Lake Erie have 4000 acres of vines, and the yield in 1879 was 16,000,000 pounds. The wine production was 1,526,400 gallons.

The number of deaths in Philadelphia for the week ending at noon on the 7th, was 288. Of this number 157 were adults and 131 children—62 being under one year of age.

Markets, &c.—U. S. sixes, 1881, 105⅜; do. 5's, 103¼; 4½'s, registered, 107¼; do. coupon, 108¼; 4's, 1907, 105⅝.

Cotton was firmly held at full prices.—Sales of middlings are reported at 13¼ a 13½ cts. per lb. for uplands and New Orleans.

Petroleum.—Crude, 7¼ cts. in barrels, and standard white 7⅝ cts. for export, and 8¼ a 8½ cts. per gallon for home use.

Flour in better demand and firmer: 100 bbls. superfine sold at $5; 200 bbls. western and Penna. extra, $6 a $6.25; Minnesota, in lots, medium, $6.50, good, $6.75; 900 do. choice at $6.87½ a $7, and straights at $7; 700 do. Penna. extra family, fair, at $6.75; 400 bbls. do. choice, $7; 200 bbls. Ohio do. good at $6.75; 400 do. do. choice at $7 a $7.30; 100 bbls. Illinois do. do. at $7; winter wheat, patents at $7.58 a $8.50, and Minnesota do. do. at $7.75 a $8.50, as in quality, and 400 bbls. City Mills family on private terms. The demand for rye flour has fallen off; small sales at $4.75 a $5. In corn meal there is nothing doing. Buckwheat meal sells at $1.75 a $2.

Feed is firm; sales of 6 cars winter bran at $19 a $20 per ton.

Grain—Wheat was in better demand, and prices were 2c. per bushel higher: 8000 bushels sold, including Pennsylvania red at $1.44 a $1.45; southern do. at $1.44 a $1.45; Pennsylvania and southern amber, at $1.46; southern and western white, $1.46 per bushel, as to quality. Rye was dull at 90 cts. per bushel. Corn was rather easier; 12,000 bushels sold in lots at 57 cts. for rejected and steamer, and 58 cts. per bushel for sail mixed and yellow; mixed, 58 cts., and white at 61 cts. per bushel. Oats were unchanged; 6000 bushels sold in lots at 46 a 47 cts. for mixed and stained, and 48 a 49½ cts. per bushel for white.

Hay and straw market for week ending 2nd mo. 7th, 1880.—Loads of hay, 273; loads of straw, 45. Average price during the week: Prime timothy, 95 cts. a $1.10 per 100 pounds; mixed, 85 a 95 cts. per 100 pounds; straw, $1.05 a $1.25 per 100 pounds.

Beef cattle were in good demand and a fraction higher; 2433 head arrived and sold at the different yards at 3½ a 6⅝ cts. per lb., as to quality.

Sheep were in fair demand at the former rates: 8000 head sold at 4½ a 6½ cts. per lb., and lambs at 5¾ a 7 cts.

Hogs were a fraction higher: 5000 head sold at different yards at 6¼ a 7¼ cts. per lb. as to condition

Cows were unchanged; 190 head sold at $25 a $50 head.

Foreign.—Parliament was opened on the 5th i The Queen's speech occupied but few minutes, in wh she briefly referred to the general condition of her minions. The hope was expressed that the power self-government enjoyed by the inhabitants of C Colony, may soon be extended to her subjects in ot parts of South Africa. The unsettled condition Afghanistan, renders the recall of troops from that co try impossible at present. The distress in Ireland alluded to, and the hope expressed that Parliam would approve the course which has been taken fo relief.

The fund instituted by the Duchess of Marlboro now amounts to over £40,000, and the expendit have been over £13,000. Subscriptions continu arrive from different parts of the world. A Du dispatch to the *Times* says the relief measures have ready had a beneficial effect. A more hopeful spir growing among the people.

Six persons lost their lives by the burning of a the in Dublin, on the 9th inst.

The American demand for iron is said to have ca unprecedented activity in Great Britain. Four ves loaded with over 5000 tons of pig iron and rails, sa for New York on the 4th inst., and eleven others w at the same time chartered to load for American p

A dispatch from Paris to the *Times* says, that si houses have been burnt down at Ayet, near Faix the department of Ariege, and that the sufferers by fire are in great distress.

It is announced from Berlin, that the Governm intends to propose a tax on all persons who are exe from military service.

Later details from the recent hurricane in the Ph pine Islands, give the number of vessels wrec twenty-five, including four foreign frigates—a l number of other vessels were damaged. Forty-six sons were drowned.

The Greek Government has ordered that the B shall be read daily in the public schools in the origi not in the modern Greek.

A dispatch from Naples says, an eruption of M Vesuvius began on the 7th.

WESTTOWN BOARDING SCHOOL.

Friends who may feel drawn to apply for the p tions of Superintendent and Matron of this Institut are requested to communicate with either of the un signed—

William P. Townsend, West Chester, Pa.
John S. Comfort, Falsington, Bucks Co., Pa.
Charles J. Allen, 304 Arch St., Philadelphi
Elizabeth R. Evans, 322 Union St. "
Anna V. Edge, Downingtown, Pa.
Deborah Rhoads, Haddonfield, N. J.

FRIENDS' ASYLUM FOR THE INSANE

Near Frankford, (Twenty-third Ward,) Philadelp

Physician and Superintendent—John C. Hall, M

Applications for the Admission of Patients ma made to the Superintendent, or to any of the Boa Managers.

Died, on the evening of 7th of the First month, 1 Hannah Hoffman, aged 89 years and three mo a member of Chester Monthly and Darby Prepar Meeting.

——, in this city, on the 18th of First month, 1 S. Roselma Paist, only child of Albert and Mary Paist, formerly of Danboro', Bucks county, in the year of her age, a member of Northern District Mo Meeting. When disease laid its chastening hand this dear young Friend, she was deeply concerne the welfare of her immortal soul; and He whose e ever open to the pleading of his children, in th tension of Divine love and mercy, favored her wit evidence that her transgressions were forgiven, ena her to say, "My sins are all blotted out, and a pla rest prepared for me." And having experienced blessed change for herself, she was earnestly solic for her dear parents, and nearly with her last b uttered the petition, "That the Lord would kee preserve them, that they might be prepared to joi in those happy mansions where pain and sorro no more."

WILLIAM H. PILE, PRINTER,
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The Volcano of Kilauea.

'he following description of this celebrated cano of the Sandwich Islands, is taken from recent work, "A-lo-ha,"—the Hawaiian itation of welcome—by G. L. Chaney.

The next morning was clear. It showed exactly where we were,—in a large grass se not far from the edge of a hole in the ld, from five hundred to a thousand feet p and nine miles in circumference. The ckness of freshly cooled lava was below, ne great lake of *fire ice;*—to make a dar- but not unnatural compound. Cooled er and cooled lava take on similar forms, the grouping of these upheaved masses ava-rock was like the surface of a great floe. A cliff all around the crater, in es exactly perpendicular,—the fragments ing from it, and usually accumulated at foot of such cliffs in sloping insteps of ris, having been swallowed up and melted he once molten flood. In the far corner he great crater, a cloud which no sunshine disperse; under it, the fire unqueuchable. wonder if I am alone in the impulse I e to turn away from the object I most re to see; that is, if it is a great object. d the same feeling at Niagara. It seizes at Kilauea. I am in no haste to go. her would I turn away and wait. But tain H—— and Forbes and the hardened de are waiting for me. I must go. The liminary tumble of six hundred feet is ulated to shake the sentiment well out of ; and following that, further on, another, y less, descent completes the disenthral- it. We are now walking over a crust [so] that we need the confidence inspired by guide's unconcern, and the assurance that ll the numerous visits to the volcano there never been a serious accident. It seems edible that there is no danger in such dering over a floor which has been broken within the week—yes, within twenty-four rs—by the force of undermining fire and d. What certainty can there be that the y path which we are taking may not crack bulge with liquid lava this very moment? Only an inch or two below the dull, black face, these blocks glow like heated coal. My king stick kindles into flame the moment enters one of these cracks. We actually ss streams of lava which were pressed out cooled only yesterday. In places there are openings through which the underground rivers of molten lava may be seen. Our guide took us to one of these holes, and, looking into it, we could watch the torrent of melted rock pouring like water from some unseen upper lake to the region below our very feet; its mass a yellow flood, its spray a flaming gas. And still we went on, fascinated by the beautiful peril of the place. Lava in all its varied forms stretched around us. Great coils, like ships' hawsers, twisted and spun in what interminable walk below us! Fold on fold, as smooth as finest satin! Sulphur-tinted scales as gorgeous as the parrot's plumage! Blocks as perfectly quarried as if cut and dressed by the stone-mason. Caves where the lava, cooling as it dripped, has fretted the roof with Venetian red or dull gray pendants. Glittering crusts, so light and porous that they seem like petrified sponges, with every color of the rainbow caught and prisoned in them. Surely lava is the veritable Proteus, and in all its changes it is always unmistakable lava and nothing else. What else could coil and crack and shimmer and gloom and melt and hold and run and stand still, and make and destroy the world around it in such seemingly indifferent fashion, as this sea of lava on whose frozen waves we are walking with a faith in Nature which Peter had not in his Lord. And now we are nearing the living fountain of this great, black sea. Cones dripping sulphur and spouting steam and fire appear. We follow our guide around a brook of lava too hot and fresh for us to wade through it.

A steady lift in the surface of the crater. We are coming to the lake. A dull roar as of a lion over the bank! A gust of hot sulphurous air in our faces! One more upward step to where our guide is standing, and Hale-mau-mau lies before us,—a lake of molten lava one hundred and fifty feet across, and twenty feet below the edge on which we stand. It looked gray as we saw it in the full daylight, and at first sight it might have been taken for a sea of melted lead; but in its tidal motion towards the southwest, either the wind or its own inner agony roughened its surface, and every ripple bled. Nothing is or can be as it has been painted; least of all this ever-changing volcano. Nature always surprises, but seldom disappoints us. I had looked for fury, tempest, frenzy, in this lake of fire. I found a terrible composure. Only in one place on the opposite shore, where the sea seemed to break, was there any audible or visible outburst.

There a lateral fountain flung itself thirty feet into the air; and, cooled and winnowed by the passing breeze, scattered shining black grains of lava and the dry, brittle chaff, called Pele's hair, far and wide. But even this wild fountain seemed perfectly controlled. It only added to the impression of power in reserve and under full control, with which Hale-mau-mau affected me. Am I putting the gloss of my own faith upon this tremendous Apocalypse of Nature, that all the palpable horrors of this unsearchable world in which we live,—are held in the hollow of God's hand, and controlled by his all perfect and all-loving will? Not even by the side of the neighboring lake of Kilauea, the second lake to which we passed from the subdued grandeur of Hale-mau-mau, was this faith disturbed. Three fire-fountains were flinging shreds of gory lava thirty, forty feet into the air. We watched for an hour its gray billows, dashing into fire-spray against the black shore, and throwing flecks of lava over the adjacent field, and no sense of danger or thought of fear attended us. A pronounced crack all around the rim of Kilauea, about three feet from the edge, warned us not to step beyond its death-line. That broken edge falls into the fiery abyss from time to time, and goes to the burning.

The nearest approach to an accident ever known here was when A—— and some friends from Onomea overstepped the line to look more directly into the pit. They had just stepped back from their perilous exploration when the shelf on which they had been standing fell into the burning lake. More prudent, we keep on the safer side, and watch the play of the fire-fountains, fascinated by their novelty and splendor. Just before we came away, a mighty commotion began in the centre of the sea. Its surface was upheaved, and the very mountain seemed to shake with the 'swelling thereof.' Slowly, deliberately, as if with settled purpose, the movement was begun, and then, with one tremendous spring, the fountain shot into the air a column of blood-red lava, thirty feet in height, showering burning pebbles upon the surrounding lake, and a spray like spun glass upon the neighboring rocks. For a few minutes it stood blowing like a whale, where it had risen, and then it wallowed slowly to the shore, leaving the gray sea behind it lashed into bloody foam. When we turned away, it was still roaring and fuming under the forbidding cliff which shut it in. But it was only biding its time. That very night, looking from our distant post of observation, the volcano house, we could distinctly see the rushing of the uplifted flood from shore to shore, and the leap of the fiery monsters from their imprisonment."—*G. L. Chaney.*

The One Baptism.—I saw that either I must be buried by *that* baptism of Christ with him into death, or else there would be no rising with him into newness of life. There might be a rising into newness of profession; but that would not do, it was *newness of life* I must come to; the other I had tried over and over. —*John Burnyeat.*

If there be not a care, even while we are in one thing doing for the Truth in the outward, in the inward we may lose it.—*Ibid.*

For "The Friend."

Anne Sears.

The subject of this memoir was the daughter of John and Sarah Doudna, and a native of Greenville county, North Carolina, where her parents lived until about the year 1790, when they removed to Edgecombe county, of the same State. Here there was a meeting of the Society of Friends, of whom her mother had had some knowledge, and whom she now wished to join. The family were much pleased with Friends, and with the exception of one daughter, all became members and continued so through life. Anne was at this time about nine years of age, and she became warmly attached to the principles of our Society. Her father, with his family, emigrated to Ohio in the year 1804, and settled first in Jefferson county, near Short Creek settlement of Friends; here they remained about a year, and then came to Belmont county, near Barnesville, where, in 1810, she married Peter Sears, a native of Prince George county, Virginia.

In those early days and the settling of a new country, the pioneers necessarily underwent many trials; yet we find that they were still diligent in the attendance of their meetings; and it is with a feeling of admiration that we contemplate the zeal which they manifested in this duty. At one time her husband took charge of preparing and warming the meeting house, and as they had a large family, it frequently became necessary for one of the parents to remain at home. In cold weather when she attended, she would go on horseback, a distance of about two miles, and carry a chunk of fire to kindle the charcoal upon the hearth in their humble meeting-house.

In 1827 she met with an accident, which deprived her of sight in her left eye. The other eye remained healthy for nearly thirty years, when she took a deep cold, which settled in it, and after suffering for eighteen weeks, she became entirely blind. This was twenty-three years before her death, during which time she never saw the light of day or looked upon the faces of her family or the friends who came to visit her, and whom she loved so well. Yet she very much enjoyed their company, and frequently imparted counsel and admonition to them in the love of Truth. She was very cheerful, for as she passed through this long night of darkness, her soul was illumined by a brighter light than that of earth, and a spirit of resignation under this affliction was ever manifest. Her hearing became impaired, but with these exceptions she retained her faculties remarkably well. She had led an active life, and now, although deprived of sight, she could not well give up *all* the duties in which she had engaged: she therefore learned to sew and knit, which although not perfectly done, yet served to help pass away the time. Strange as it may seem, she contrived a plan by which she could frequently thread her needle. To do this, she would be careful to stop sewing when she had three or four inches of thread left, and leaving it fast, she would push the needle down to the goods; then sharpening the *old* thread and one end of the *new* with her knife, she would firmly twist them together; this done, she would carefully slip the needle over the twist, thus passing it from the *old* to the *new* thread.

Her memory was very remarkable, and seemed even brighter than before the loss of sight. She could repeat upwards of twenty chapters in the Bible, besides portions of many others, and a number of pieces of poetry, nearly all of which she had learned after becoming blind; these she would very often repeat to herself. She frequently requested some member of the family to find certain passages in the Bible, which ministers had quoted, or which otherwise had come under her notice; the last one was this in the 57th of Isaiah: "For thus saith the high and lofty One, that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." This was one of her favorites; and it was with thankful feelings the grand-daughter, who had found the passage for her, heard, on the day of her funeral, a beloved friend and minister (who knew not of the circumstance) commence her testimony with this very text. She was a diligent attender of meeting, until within the last year of her life, when her health would not permit it, yet she still felt a lively interest and an exercise of spirit that they might be held in the power of truth.

Among her papers was found one in her own hand-writing, which says: "Perhaps these few lines may be seen when they may have a tendency to revive the drooping mind to trust in the Lord, in whom is everlasting strength, and leave all discouragements behind. I was about to take a journey, when in a feeble state of health, and as I was desirous that I might be guided in the right way, it brought me into much thoughtfulness. When in this state of mind, and at a time when retired alone, this sweet encouragement seemed to be with me: 'Go, and the Lord go with thee.'"

For several weeks previous to the close of her life, her health seemed gradually to decline. About two weeks before the change, she spoke of some garments which she had laid by to be placed upon her after death; when the question was asked if she thought she would need them soon? she answered, "Oh! it seems sometimes as if I am almost gone. I hope it may be well with me." When asked if she felt *ready*, she said, "I hope I am, and that my merciful Heavenly Father will be with me through the dark valley of the shadow of death. What a mercy it is that we have such a good Heavenly Father!" A few days before her close, she supplicated for strength to bear her sufferings, and at another time that they might be cut short in righteousness, if consistent with his holy will. Another time were heard the words, "Praises, praises," falling from her lips. The evening before the final change, being taken worse, she thought the time had come, and said in a distinct voice, "Farewell, farewell all!" then farther said: "I do not *know* I am going, but I *hope* I am." These we must consider her parting words, for although she afterward revived and lasted several hours, yet she was unable to talk with us, or when the silent messenger came, to bid us a last "farewell."

Thus "the sun of her life went down calm and serene." For some hours before the change, she was relieved of her sufferings, and the flame of her life grew feebler, until, even as a lamp whose oil is consumed, it was silently extinguished on the evening of the 5th of Eleventh month, 1878. She was aged 91 years, 8 months and 15 days.

For "The Frien

Refugees in Kansas.

Extract from a letter received by so Friends in Philadelphia, from Elizabeth Comstock, dated Topeka, Kansas, 2d mo 5th, 1880.

"We have had loud calls from Parso Emporia, Fort Scott, Leavenworth, Indepe ence and other parts of the State, and h sent off large quantities without openi We have requested our agents in these ferent places to report to us every name address, that we may receipt the goods, or it themselves. But the *rush* is so great, need so immediate, and the pressure so ov whelming, that we cannot rely upon all be done as we could wish. Of one thing our d friends in Philadelphia may be sure of, that every package entrusted to our k friend, Joshua L. Baily, has reached Top safely, and all have been heartily welco greatly appreciated, and have been wis distributed to the best of our ability. will greatly oblige me, and save me m writing, if you will kindly extend this in mation to all the Philadelphia friends have so kindly and generously helped u our work.

The assistance Joshua L. Baily has gi us in receiving and forwarding and in see ing free transportation, is beyond all mo value—dollars and cents cannot describe represent it.

Refugees coming in fast. 4500 more on way from one point in Mississippi, expec to land here in a few days. Excuse hast I have 95 letters before me to answer.

Your friend truly,

Elizabeth L. Comstock.

May the friends of suffering humanity incited to send liberally of their means, w which a kind Heavenly Father has bles them, remembering it "is more blessed give than to receive."

A Warning.—When I was in Dublin, s after my first landing, I was livingly ope in the life and power of the gospel, at a m ing at Sycamore Alley, in which, among o things, I had a good deal to say about spiritual fire of the Lord which is in Z and his furnace which is in Jerusalem, for refining of all such as ever become his and daughters. A man, in a stable near made a great noise to drown my voice, w he continued for some little time, and as voice raised, he increased his noise; and I told that some heard him saying someth in contempt about the fire I spoke of, or h ever he was heard speaking about the *bur of the fire.* Another person discharged a just by the meeting-house, when I was in midst of my most fervent engagement; report was very loud, and disturbed ma but I was carried through as if nothing happened. Blessed be the name of the L But now, on my return to Dublin, I was informed that the poor wretched man, shouted so loudly in the stable to drown voice, and spoke so ignorantly about the b ing of the fire, was, in less than two w after, consumed to death by fire in the stable where he had thus impiously beha for the stable taking fire by some means he was in it, he was burnt before he cou got out.

This I heard of several weeks befor return, but I chose not to insert it till

fuller information and confirmation in the ; but finding it a fact, and much noticed many people of different religious profes- s in Dublin, as a very remarkable instance the providence or judgment of God; I ught proper to give the relation of it n e here; and I do it without presuming to how far it was in special judgment. But od's dealings are all in wisdom, perhaps an instance of his all-wise government his, may have a striking and profitable ct upon some of the hardened and daring, may read it, or at least may tend to guard caution some of the less abandoned against ng way to the suggestions of infidelity, faneness or audacity. For, most assuredly, re is a God of justice as well as mercy, who and knows all our thoughts, words and ons, and for every evil, will bring us into gment; yea, for every thing contrary to holy will and wisdom.—*J. Scott's Journal.*

For "The Friend."

acts from the Diary and Letters of Ebenezer Worth.

(Continued from page 214.)

874. 11th mo. 28th. Visited J. B., I think as enabled to feel much for him. Oh! that may be favored to have a true sense of his e and condition; be able to make his peace h his Divine Master and be prepared for admittance into rest. Oh! may I take ning from the sickness and deaths that taking place around us, and remember covenants with my Divine Master; how at have been his mercies and long-suffering h me, a poor unworthy, backsliding crea-.

2th mo. 16th. Attended the funeral of . I think before he died he appeared con- ned to make preparation for the change; concern may have been felt while in health, now not. Oh! the danger of putting off t important work for a sick bed. What r thoughtless creatures we are. I feel it in self, I feel concerned on my own account.

875. 1st mo. 2d. Commenced a new year ich we have been permitted to enter upon doubt in wisdom and mercy, while many hin the year just past away have been en from works to rewards; I believe our tinuance has been in mercy for a wise and d purpose. Oh! may we be concerned to w the will of our Divine Master, and live fe of obedience to Him, serve and enjoy n here and be prepared to join the just of generations in praising Him through a er-ending eternity. Oh! may I in time to e love my Divine Master more and servo n better.

d mo. 28th. Before going to meeting I discouraged on account of indisposition of y, and feeling my weakness and unfitness occupy the seat I do and the responsibility losing a meeting for worship. I trust we e favored to feel the presence of our Divine ster, and some ability to perform accept- e worship; to me a favored meeting in ich I felt strengthened and encouraged to st in the Great Head of the Church, not- hstanding my great unworthiness. I think as favored to feel for the welfare of those attendance with us.

th mo. 5th he writes: "Humiliating trials anxiety have been permitted to come upon ; I hope they may work together for my d. I think I have been in unmerited rcy favored to feel the Divine Arm under- th to support me, and I hope my prayers answered,—what encouragement to such a poor unworthy creature.

7th mo. 4th. We were in unmerited mercy favored to have a comfortable meeting; had the company of A. H. I thought she was favored with a sense of the state of the meeting; spoke well to the young people, also to those advanced in life. I have for the last week or two passed through close trials and provings, had not my Divine Master been pleased in his unmerited mercy to help and support me, it seemed as if I could not have borne up under my trials. What an inexpressible favor it is to feel his good presence to be with us, and a sense of his loving-kindness and faith in Him in the time of trial; He can bless all and make them work together for our good.

9th mo. 14. Saw a number of poor men travelling the road who seemed to be without a home or employment. Had a pretty satisfactory opportunity of talking to two of them.

10th mo. 10th. Attended our meeting at Marshalton. I was permitted to feel through a part of the meeting, much weakness; before the close I trust was favored to feel the good presence of our Divine Master to be near, to my great comfort; truly one hour spent in his presence is worth a thousand elsewhere.

14th. Was much tried in the forepart of the meeting with wandering thoughts, was favored before the close to have my mind settled to my comfort,—the praise is due to the Great Head of the Church. I trust I may say I have been much comforted in some evidences of improvement in dear ——. My desire for him is that he may be given up to serve his Divine Master faithfully, and be a burden-bearer in his church militant. I think I may say at times I desire the spiritual welfare of all the human family."

The following appears to be the last record in his diary of a visit to the Indians on the Allegheny reservation, in whose welfare he had been so long interested.

10th mo. 29th. "I think I may say I felt it to be my duty to leave my home to go to the Allegheny reservation to assist Joseph Scattergood, he wishing my advice in relation to the boundaries of the villages on the reservation.

31st. Sat a comfortable meeting with the friends living [at Tunessassa]. It being the time of vacation at the school, the Indian children had gone home.

11th mo. 1st. The day being stormy and a good deal of snow on the ground, I remained at Tunessassa.

2d. Visited a number of Indian families; have cause to be thankful for the favors of the day; feel the necessity of being humble and watchful.

3d. Walked down the river to Abel Pierce's, the river being too high to ford (as they were repairing the bridge) could not cross with a team; called at Jas. Pierce's, King Pierce's and Wm. Bones; I hope the day was profitably spent; got back to Tunessassa safely; the crossing on the bridge rather dangerous; suppose I walked about ten miles.

5th. Made a very satisfactory visit to Owen Blacksnake and wife, Owen expressed his satisfaction with the visit; his wife asked some questions which I answered, and Owen interpreted to her; I hope the visit may be of use to the visited—the praise be to the Great Head of the Church. May the Indians with myself be enabled to love Him more and serve Him better, and be grateful for the many unmerited favors received. Was favored I hope in an interview with Jas. Watt, to make some favorable impressions in relation to the doctrines of the Christian religion. Thought I had a favored opportunity with Geo. Jacobs; had many favors during this visit, the morning before leaving Tunessassa."

Thus closes, so far as we know, the diary of our beloved friend; it was commenced in 1843, at Tunessassa, and the last word traced by his hand therein appears to be "Tunessassa," showing his unabated interest in these poor people for a period of about 32 years. He survived the last entry near two years, dying in the 6th month, 1877, in the possession of his faculties, as his life had been, peacefully, calmly, saying to those about him when near the close, that when the spirit left the body he wished the limbs to be straightened out and every thing in and about the premises to remain perfectly quiet for the space of one hour.

The preparation of the Extracts for the press, can truly be said to have been a labor of love, a desire being felt that they may be instructive and encouraging to both reader and compiler. It seems desirable for us all to notice the reverential spirit manifested throughout the journal; the avoidance of the use of the sacred name, the absence of strong expressions, frequently using the words "I trust, I hope, or I think; *great cause* for gratitude," &c., instead of any positive expression of the existence of the feeling in his own breast; also the desire for humility, close watchfulness over self, and entire surrender of his own will to the Divine will. "Mark the perfect man and behold the upright, for the end of that man is peace."

Among the papers of the deceased are several manuscripts in his own handwriting; some copies of letters written by him; also a few letters written to him by valuable friends, now removed, we humbly trust, from works to rewards—some extracts from which it is thought would be interesting as well as instructive.

(To be continued.)

For "The Friend"

Hat Honor.

Stephen Grellet while prosecuting his religious engagements in Spain, states in his journal, that his attention was called to "an extract from the *Madrid Gazette*, with a copy of the order sent by the King to the Governors of the Provinces, and the public authorities, and people where we may travel, directing that due civilties should be shown to us by all, and that free entrance be allowed us to any place we may wish to visit. It states also, that we are members of the religious Society of Friends, known by the name of Quakers; that it is *part of our religious scruples to enter all places and appear before everybody*, without uncovering the head, considering that *real honor or respect cannot be properly manifested by taking off the hat*; that, accordingly, we had been before the King and Queen, and their young Princess, with our hats on. Orders are therefore given that no molestation be offered us, either on this, or on any other account whatever. It appears that this order was made known in the places we passed through, and excited the curiosity of the people to see us. Here, also, this order is published in their newspaper. We are thereby rendered very public characters."

Where England found her Vegetables.

When Queen Catharine on one occasion expressed a wish for a salad, it is said that there were no materials in England of which to make it. According to Northwick, this was in 1509. If so, it must have been within a few months of the royal marriage, and the young king, to gratify the wish of his bride, forthwith sent over to Holland for gardeners to come and cultivate what was requisite for the purpose. Our native stock, as in the case of fruits, appears to have been remarkably scanty, and, such as they were, have been, for the most part, altogether superseded by foreign importations. We have, for instance, a native species of cabbage still found here and there in England growing wild; but of the 187 distinct samples mentioned in the *Royal Horticultural Society's Journal* for last July as having been under culture and examination at Chiswick, probably no one would own to any relationship with the scrubby little indigenous cabbage or colewort.

There is a specious of carrot, again, indigenous to this country, and it would seem, indeed, to almost every other country where a light soil is found. In its wild state, however, it is scarcely edible, being strong and unpleasant in flavor, and dry and tough in substance. It has been said that the seed of the wild carrot, sown for two or three years in rich as well as light soil, will yield excellent roots. Those who have tried the experiment, however, emphatically deny the truth of this, and it is probable that all our present varieties came from abroad. Some have maintained that the cultivated carrot came originally from Flanders, and that it was first grown at Sandwich, in Kent, in the time of Elizabeth. Gerard calls the plant the Candia carrot, and seems to assume that the best sort came to us from Candia. Very much the same history may be given of the parsnip. This, also, is indigenous, but in its wild state is worthless, and our present edible sorts are from "over the sea."

Nobody knows precisely where the potato came from originally. It has been found apparently indigenous, in many parts of the world. Darwin, for instance, found it wild in the Chonos Archipelago. Sir W. J. Hooker says that it is common at Valparaiso, where it grows abundantly on the sandy hills near the sea. In Peru and other parts of South America it appears to be at home, and it is a noteworthy fact that Darwin should have noted it both in the humid forests of the Chonos Archipelago and among the central Chilian mountains, where sometimes rain does not fall for six months at a stretch. It was to the colonists whom Sir Walter Raleigh sent out, in Elizabeth's reign, that we are indebted for our potatoes. Herriot, who went out with these colonists, and who wrote an account of his travels, makes what may, perhaps, be regarded as the earliest mention of this vegetable. Under the heading of "roots," he mentions what he calls the "openawk." "These roots," he says, "are round, some large as a walnut, others much larger; they grow on damp soils, many hanging together, as if fixed on ropes; they are good food, either boiled or roasted." At the beginning of the seventeenth century, Philips says that this root was planted, as a curious exotic, in the gardens of the nobility; but it was long ere it came into general use. Many held them to be poisonous, and it would seem not altogether unreasonably so, either. The potato is closely related to the deadly nightshade and the mandrake, and from its stems and leaves may be extracted a very powerful narcotic. In Burgundy, the adoption of the potato as food was for a time forbidden by law, being deemed "a poisonous and mischievous root." In England, prejudice against it was for a long time very strong, more especially among the poor. It was believed to occasion dysentery and leprosy.

Rhubarb we obtained indirectly from China. Modern Europe first became acquainted with it in 1535. Our garden peas are said to have come to us from France, and were first known as "Fulham pease, because the grounds about Fulham, neere London, doe bring them forward soonest." The introduction was probably in the reign of Henry VIII., whose honeymoon indulgence of his bride's desire for salad seems to have exerted a wonderful influence on English horticulture. In the reign of Elizabeth, however, they were still not grown to any great extent, though they seem to have been imported from Holland. Fuller says, "they were dainties for ladies, they came so far and cost so dear." Gerard says that there is one kind of pea indigenous to England. Beans we appear to have imported from Morocco, and the authority last quoted says there is no difference between the garden bean and the field bean, except such as is to be attributed to cultivation and good soil. The kidney bean is also not a native of England. This, we are assured, was first introduced into this country from the Netherlands in 1509—another importation, therefore, in all probability due to Henry's horticultural enthusiasm at the time when he was a doting young spouse. It is a curious fact that the early introduction of the scarlet runner seems to have met with no little prejudiced opposition from an idea that the color of the flowers was due to blood.—*London Globe.*

The Great Master.—"I am my own master!" cried a young man, proudly, when a friend tried to persuade him from an enterprise which he had on hand; "I am my own master!"

"Did you ever consider what a responsible post that is?" asked his friend.

"Responsible—is it?"

"A master must lay out the work which he wants done and see that it is done right. He should try to secure the best ends by the best means. He must keep on the look-out against obstacles and accidents, and watch that everything goes straight, else he must fail."

"Well."

"To be master of yourself you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct, and your judgment to instruct. You are master over a hard lot, and if you don't master them they will master you."

"That is so," said the young man.

"Now, I could undertake no such thing," said his friend. "I should fail, sure, if I did. Saul wanted to be his own master, and failed. Herod did. Judas did. No man is fit for it. 'One is my Master, even Christ.' I work under his direction. He is regular, and where he is master, all goes right."—*Dr. Bacon.*

The Light of Christ.—The light of Christ in thy conscience which shows thee thy sin, is that which will save thee from it.—*Francis Howgill.*

"The Beauty of Holiness."

BY W. C. GRIFFITH.

I desired to know of my friend H., a use and greatly beloved member of the Church Kingwood, what it was that brought him Christ. I had known him several years fore as an outspoken enemy of the truth student of Renan, and a warm admirer Hume, and I felt curious to learn the secret so marked a change.

"It was the life of a poor wood-choppe he replied, "that led me to repentance. grew up in the country, and adjoining father's farm there lived an old man w earned a livelihood for himself and family cutting wood. He owned a three-acre lot, lived in a log-house which had been b mainly with his own hands. These were only earthly possessions; but here, 'far fr the maddening crowd's ignoble strife, sober wishes never learned to stray.' Th had no cause to stray, indeed, for by din long-continued care and labor, bestowed the intervals of his customary vocation, old man had converted his little freehold fr a wild marsh into a very paradise. Ev flower and shrub, every tree that was pleas to look upon, had its representative in t little inclosure. It was kept as clean a new-swept floor. No wandering leaf co hide from the eye of the owner, and the gr was always evenly shaved once a week. H lived the most contented man it was ever good fortune to meet. I verily believe would not have exchanged his humble ab for the rank and wealth of an English nol man. His patience earned him an envia reputation; for there was not a boy in whole neighborhood who did not call him J I had seen this trait of his character tried heavy afflictions, by oft-repeated and with ing disappointments, by the grossest insu yet under all no murmur escaped his lips, was there even the shadow of a pertur spirit within. His summer lasted all the y There were many Christians in the sa neighborhood, but this man's goodness conspicuous in the gentleness of his spe the kindness of his manners, the utter ab donment of self, and the consecration of his powers to religious uses. It was said t he had held more class-meetings in his gar than were ever held in the village church, there was good reason to believe that was true; for when the long summer eveni came, it was his delight to invite his ne bors and friends to see his flowers and tr and when they had strolled about the lot a while, he was sure to draw them inside little rustic arbor that stood in the ce walk of the garden, and there he would b all seated, and then, striking up some known hymn, he would begin a meeting sometimes lasted an hour. Sometimes would relate his experience; at other ti he would relate the experience of some fri Often he would take out his pocket Te ment, and reading a few verses would d his hearers into conversation about the ject. The impressions made upon my yo mind on occasions of this kind abided thro all the skeptical readings of my life, and abide forever. On one occasion, during study of an infidel work, I remember to dreamed of this old man. I saw him, as I often seen him in my boyhood, hangin wallet upon the limb of a tree after di and going into the woods to pray. Whe

rned his face seemed to be lit up with a renly glow. The vision aroused me to and most serious reflections about my , and while the reasoning of infidel writers rticularly that of Herbert Spencer—was attractive and forcible to my mind, the of this man's goodness, as the result of a ernatural influence, ever stood before me n an admonitory certainty I could neither say nor lose sight of. It grew upon me, ed, until my doubts fled away, as the dark- disappears before the increasing light of , and finally I was led a humble penitent he feet of the Saviour."

his incident, related in detail, strongly strates the power of godly living. The osophy of holiness has led but few to ist. Its *beauty* has won thousands. On principle Joudet tells us "to make truth tiful, and not seek to arm her." The el never needs an apology. It only needs e abundantly illustrated, and those who all the time undertaking to defend the h, or to make it plausible and effective by ly-balanced arguments, do greatly mistake power it is possible for them to wield. It portant to preach doctrines; it is more ortant to *adorn* them with holy living. A answer has been known to turn away th, when a discourse on anger failed to e any apparent effect. It is the power of ing epistles," rather than written letters, is needed everywhere.

rtinsburgh, W. Va.

—*Christian Advocate.*

SUDDEN DEATH.

"Sudden death is sudden glory,"
Such the utterance that was given,
When I heard the touching story
Of thy quick escape to Heaven.

On the whirlwind's airy pinions
Did the mighty prophet fly;
Thou, like him wast swiftly carried
To thy mansion in the sky.

May the mantle of thy spirit,
Rest on those, thou leav'st below!
May we all as gladly follow,
When the call shall bid us go.

Then, or long, or short the warning,
Waiting, ready for the word,
We shall trim our lamps rejoicing,
Going forth, to meet our Lord.

At an hour, not unprepared for,
Shall the solemn summons come,
While angelic hallelujahs,
Bid us welcome to our home.

Ransomed by a Saviour's purchase,
We shall swell the adoring strain,
Glory, honor, high thanksgiving
To the Lamb, for sinners slain.

Selected.

BANISHMENT OF UNBELIEF.

rt unbelief! my Saviour is near,
for my relief will surely appear:
rayer let me wrestle, and He will perform:
Christ in the vessel, I smile at the storm,
rmined to save, He watched o'er my path
n, Satan's blind slave, I sported with death.

can He have taught me to trust in his name,
thus far have brought me to put me to shame?
should I complain of want or distress,
ptation or pain? He told me no less:
heirs of salvation, I know from his word,
ugh much tribulation must follow their Lord!

igh dark be my way, since He is my guide,
mine to obey, 'tis his to provide;
way was much rougher and darker than mine:
Jesus thus suffer, and shall I repine?
igh painful at present, 'twill cease before long,
then, oh, how pleasant the conqueror's song!

Selected.

MY BIRDS.

I lean from the window at morning,
And hear in the street
The chirp of the tiny brown sparrows,
So cheery and sweet.

Around me the swallows come circling
On lightest of wings,
While high on the bough of the elm-tree
A glad robin sings.

My birds! they flit gaily about me,
They twitter and call;
But the message they bring in the morning
Is sweetest of all.

For the sparrows chirp gaily,—"Be cheerful,
Whatever befall;"
"Be strong," sing the swallows above me,
God careth for all.

"Be trustful." Oh robin, low singing,
Your message is best;
Each day brings its work and its blessing,—
Trust God for the rest.

My bright little songsters, I hear you
With heart glad and free;
For I know that the Father in heaven,
Who sent you to me,

Not only will strengthen and cheer me
Each hour of the day,
But will, in his own loving kindness,
Be with me alway.

—*Millie Colcord.*

Selected.

LET IT PASS.

Be not swift to take offence
Anger is a foe to sense;
Let it pass!
Brood not darkly o'er a wrong
Which may disappear ere long;
Rather sing this cheery song
Let it pass!

Strife corrodes the purest mind;
As the unregarded wind,
Let it pass!
Any vulgar souls that live,
May condemn without reprieve;
Let it pass!

Echo not an angry word;
Think how often you have erred;
Let it pass!
Since our joys must pass away,
Like the dew-drops on the spray,
Wherefore should our sorrows stay?
Let it pass!

If for good you've taken ill,
Oh! be kind and gentle still,
Let it pass!
Time at last makes all things straight,
Let us not resent, but wait,
And our triumph shall be great;
Let it pass!

Bid your anger to depart,
Lay these homely words to heart,
Let it pass!
Follow not the giddy throng;
Better to be wronged than wrong;
Therefore sing the cheery song
Let it pass!

A Life that can Suffer.—I was greatly satisfied in my journey, chiefly that I found *a life amongst Friends that can suffer;* and I am sure it is that, which will reign and conquer in the end; and thence will be the safety of us all,—to follow our Captain in suffering and tribulation, having an eye to the recompense of the reward. For that which can talk and not walk, and can profess and not suffer, is not the heir, nor must be respected as the heir; for all respect shown to that birth, puffeth it up; but the true birth is low in heart.—*Stephen Crisp.*

The North-East Passage.

The following is condensed from an article in *The Christian Advocate.*

Since the opening of Japan, and the general revival of interest in the eastern ocean and China, the Swedes and Norwegians have been exceedingly desirous of finding a passage there, by way of the Arctic Ocean, which, if attained, would be short and direct in comparison with the long and circuitous one by way of the Southern and Indian Oceans.

After a great deal of persuasion, Professor Nordenskjold succeeded in obtaining from the Government and other sources the means for fitting out an expedition of two vessels, with a view to test the practicability of a north-east passage to Japan. They started about the middle of 7th mo. 1878, from the most northern Norwegian port, and were lost to the world till the early part of 9th mo. 1879, when they arrived safely, with their object accomplished, in Japan. They were received with rejoicings and signal honor by the Japs, and the cable sent a winged message over the world announcing their success and their safety.

Since then we have awaited with anxiety a fuller account of their perilous journey, which now reaches us through French sources, by way of correspondence, from Japan. The two vessels—the *Vega* and the *Lena*—were both steamers well provided with all necessities for an Arctic voyage of discovery; and they left the lines of northern civilization in the early part of 8th mo., hoping to get through before the close of the short summer. Success attended them through the Strait of Yugor, south of Nova Zembla, and they found even the Sea of Kara, so much dreaded by navigators, quite free from ice. Having passed safely through this, they steered north-east toward the dangerous land of Taimur and the North Cape. Here they were arrested for some four days by the ice, when they resumed their journey, and reached the northernmost point of Asia on the 19th of 8th mo.

The *Vega* ran along the coast and found but little ice, and cast anchor at the mouth of Lena River on the 26th of the same month. To the north they discovered the islands of New Siberia, but could not explore them because of the mass of ice surrounding their shores. The broad mouth of the River Kolwya was found open and free, and they hastened across it in their anxiety to make their way to the East. But their difficulties soon commenced; the ice began to grow rapidly, and on the 28th of 9th mo. they were imprisoned, near a settlement, in 67 deg. north latitude, and 177 west longitude. They wintered on the ice about a mile from the shore, and soon made friends with the natives, of whom they found scattered in numerous villages about four thousand. The health and spirits of the entire crew were good, not having a single case of scurvy. During the shortest day the sun was only three hours above the horizon, and only its upper limb was visible.

The scientists of the expedition employed their time in making very interesting observations, but we prefer to follow those who investigated the queer people found there. Their main occupation is to fish, and hunt the seal, the polar bear, and the reindeer. They were extremely kind toward the explorers, and supplied them with the flesh of the latter. They are called the Tchuckthis; and Nor-

denskjold finds a great resemblance between them and the Greenlanders in their customs. They have no longing for coined money, unless it be perforated so that they can use it as an ornament. A cake of soap is more valuable in their eyes than many rubles, which is something to their credit. They prefer a metal button to a coin, but they are eager for needles, knives, and all sorts of tools, as well as cotton and woolen skirts of bright colors.

They are born traders, and are always on the watch with their furs to obtain their luxuries by means of them—a handsome leaf of tobacco will secure from them a first-class beaver skin. Even the women like tobacco, and in default of the genuine weed will smoke all sorts of substitutes, and they chew in the bargain. Salt they discard, sugar they like, and coffee with plenty of sugar in it, but their peculiar passion is tea. Both sexes dress in skins and much alike, and on grand ceremonies they wear caps adorned with glass ornaments. In their tents or cabins they cast off most of their clothing, and keep warm by means of fire. This is partly to display their ear ornaments and the painting of face and body. The women are nearly all tattooed. The navigator affected to find among them many of the customs of primitive North American Indians.

At Cape North were found the ruins of a former people whom the present natives say they drove away. Various excavations produced foreign stones, bones of whales, and beams of wood that evidently came from trees of North America. These subterraneous abodes were connected by long passages like the cabins of the Indians of Norton Bay, showing that even in these extreme northern regions there has been much emigration.

From the summit of a hill four hundred feet high he enjoyed a grand view of the polar sea, interrupted by immense bergs of towering and dangerous ice lying along the coast. When the spring at last came game was quite abundant, and large quantities of birds were caught. But they were obliged to remain till midsummer locked in the ice—counting 294 days—before they were liberated, on the 20th of 7th mo. Soon after this they passed Cape East and came around into Behring's Strait, thus actually effecting their object, namely, the north-east passage to the Pacific Ocean. The *Vega* stopped several times at the islands along the coast, making interesting and valuable observations, and finally arrived at Yokohama in Japan on the 2d of 9th. mo., after a prosperous voyage, in which they did not lose one of the crew. The *Vega* is the first vessel that has performed this feat, and Nordenskjold thinks that with a little more experience the navigation of the northern seas through this passage can be made in a single season.

A Living Faith.—This I have observed, that all notional faith, wherein is not the living virtue, the enemy will let the soul alone with; but his war is desperately against faith in the true power, against faith in the light of life. Oh, how many sore and sharp assaults doth he make against *the faith which receives its virtue from God, and causeth the soul to live to God.*—*I. Penington.*

God hath marked each sorrowing day,
And numbered every secret tear,
And heaven's long age of bliss shall pay
For all his children suffer here.

—*Bryant.*

For "The Friend."

The Doctrine of the Atonement.

The *Friends' Intelligencer*, of 10th mo. 25th, 1879, (a weekly paper published in Philadelphia), contains an essay under the above caption, giving the views of one who is therein spoken of as "a prominent Friend," in which sentiments are put forth that are so obviously incompatible with the docrines of the Holy Scriptures on this important subject, that it seems but proper to call attention to them. The writer, after giving the definition of the word "Atonement" as stated by Webster to be "reconciliation after enmity or controversy," and also one taken from the Cyclopedia of Religious Knowledge, says: "I believe the term or word Atonement occurs but once in the New Testament, Rom. v. 11, and nowhere in the sayings of Jesus do we find anything that can be either literally or reasonably taken to mean atonement in the sense implied by the Mosaic law."

Alexander Cruden, in his Concordance of the Scriptures, thus defines atonement. First, as reconciliation or appeasing anger, and cites Romans v. 11 in support of it. Second, as "Ransom," and gives Job xxxiii. 24, as an example of the latter sense. Adopting, then, the two expressions of reconciliation and ransom as synonymes of the ideas this word atonement is intended to convey by the writers of the Holy Scriptures, we shall find in the recorded sayings of the Lord Jesus the same or equivalent terms, viz: "The Son of man came not to be ministered unto, but to minister, and *to give his life a ransom for many.*" Matt. xx. 28. "This is my blood of the new testament, which is shed for many for the remission of sins." Matt. xxvi. 28.

The sense in which the word Atonement is used in the Mosaic law is evidently parallel with that implied by the above quoted language of Christ, viz., ransom or reconciliation by the offering of the blood or life of one for the remission of the sins of another; as will be proved by reference to Leviticus 16th and 17th chapters. The former describes the ceremonies by which the High Priest made the annual atonement or expiation for the sins of the whole nation of Israel. It was directed to take a bullock as a "sin-offering" for himself, and a goat as a "sin-offering" for the people. "And Aaron shall offer his bullock of the sin-offering, which is for himself, and make an *atonement* for himself, and his house." * * * "And he shall take of the blood of the bullock and sprinkle it with his finger upon the mercy seat," &c. Likewise the goat was to be sacrificed and its blood sprinkled upon the mercy seat, as "an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins." Then follows the ritual for the "scape-goat." "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: And the goat shall bear upon him all their iniquities," &c. The 17th chapter of Levitieus, 11th verse, thus speaks of the blood: "For the life of the flesh is in the blood, and I have given it to you upon the altar, to make an atonement for your souls; for it is the blood that maketh an atonement for the soul."

The article in question further avers: "That the vicarious atonement of His (God's) S was arranged * * * to satisfy His anger His justice, I do not believe for the follow reasons: I find no warrant for it in any s ings of Jesus," &c. "I also think that required suffering of the innocent to reli the guilty of their iniquity, or to save th from the penalty of their sin, would in n be the essence of injustice, and cannot be in God, if it were possible for Him to requ it."

The expression "vicarious atonement," used above, is understood to mean, the s stitution of Christ for man in suffering punishment due to the latter for his si Recurring to the language of our Saviour t He came "to give his life a ransom for man and that his "blood is shed for many for remission of sins," there seems no escape fr the conclusion that He did substitute him for the human race by assuming the pena justly incurred by them, and paid the pric their *ransom*, by laying down his life and sh ding his blood for the *remission* of their si That this mode of delivering a fallen r from the fruits of their own transgression "*arranged*" by the merciful Father and beloved Son, is clearly shown by the wo of Jesus which are subjoined, "I am the g Shepherd: the good Shepherd giveth his for the sheep. I lay down my life for sheep. Therefore doth my Father love because I lay down my life, that I might t it again. No man taketh it from me; bu lay it down of myself. I have power to it down, and I have power to take it aga This commandment have I received of Father." John 10th chap.

That the end and intent of thus laying do his life for men, was to save or redeem th and give them a new life, is proved by expressions in the same chapter, "My sh hear my voice, &c., and I give unto th eternal life." "By me, if any man enter he shall be saved," &c. Also, "if ye beli not that I am He ye shall die in your s John viii. 24.

That the sufferings and death of Ch were considered *necessary* by him for the demption of man, is proved by the follow sayings of his, viz: "As Moses lifted up serpent in the wilderness, even so *must* Son of man be lifted up, that whosoever lieveth in Him should not perish but h eternal life." John iii. 14. "And I, if lifted up from the earth, will draw all unto me." (This He said signifying w death He should die.) John xii. 32. "He began to teach them that the Son of *must* suffer many things, and be rejecte the elders and the chief priests and scri and be killed, and after three days rise aga Mark viii. 31. "He prayed that *if it possible* the hour might pass from H Mark xiv. 35. "Father, save me from hour; but *for this cause* came I unto hour." John xii. 27. "But how shall Scripture be fulfilled that thus it must Matt. xxvi. 54. "The cup which *my Fa hath given me* shall I not drink it." John x 11. "Then said He unto them, Oh fools, slow of heart to believe all that the prop have spoken! Ought not Christ to suffered these things and to enter into glory." Luke xxiv. 25. * * "And he unto them, These are the words that I s unto you while I was yet with you; tha things must be fulfilled which were wri

he law of Moses, and in the prophets, and he Psalms, concerning me." "Thus it is ten, and thus it behoved Christ to suffer, to rise from the dead the third day; and repentance and remission of sins should preached in his name among all nations." e xxiv. 44, 46, 47.

(To be concluded.)

For "The Friend."

Kindness.

We have received a letter from a correndent, too timid we suppose to sign his or name, which says: "Kindness is a subject has been deeply impressed on my mind some time," and expresses the desire that ething in reference to it might appear in columns of "The Friend." The letter oses some thoughts on this subject, which appended.

ne of the first effects which ought to be l we hope has been) produced by such a ern as has rested on our correspondent, stimulate to the observance of the Golden of doing unto others as we would that should do unto us. The practice of this ls to develop the same disposition in rs.

the name and residence of our correndent had been published, it might have kened the inquiry of those of our readers ling in that locality, as to what occasion had given for this concern, by any want kindness and sympathy towards others. t is, we can only trust, that in *every* neighood where these lines may come, a desire be awakened to profit by the instruction ained in such passages of Scripture as e—"Bear ye one another's burthens, and lfil the law of Christ," "Love one another a pure heart, fervently," "Be kindly ctioned one to another, with brotherly ," "Add to godliness, brotherly kind-," &c.—Ed.]

Ought we not to watch daily and hourly every act and word is tinctured with lness. Oh yes, be kind and affectionate to another, it soothes and quiets the spirit. d words and acts should be used freely: freely to the needy. There are many eed of this sweet fruit. Yes, I have known e almost starved for the sweet taste of a l act or word from their fellow beings, ost ready to sink beneath the load of grief discouragement, when a few kind acts or pathizing words would have lifted up r down-cast souls, and given strength to d and body; and instead of weeping there ld have been joy.

e all ought to be kind and affectionate to another, especially to the poor and needy, the sick and feeble, who all have strong ns on those that have health or wealth. sick have many a pain and ill to bear, others know not of, and if those about n show any unkindness in word or act, it to the heart like a two-edged sword, and ead of giving nourishment and strength, bitter grief for them to feed upon, which n causes increased weakness and suffer-

How careful we ought to be that all our ds and actions should be seasoned with loving Spirit of our Saviour; for if we lack his great duty, we may find in the day of gment, that the same measure which we e meted out to others, will be measured o us."

Business Reputation.—People often make a great mistake at the very outset of business life. Ambitious to secure a speedy fortune, they offer a poor article to secure a large profit. They dilute and sham—they depend upon show and false appearance for speedy success; they peril reputation instead of trying to place it upon a firm foundation. The successful men are not to be found among this class. It is the solid, straight-forward man that gains the leadership. Reputation should be the first object. This gained, and the road to fortune is easy.

Look around for the best houses—the men who have achieved the greatest success in business—and you will find them to be those whose reputation for making or selling a good article, has been impressed upon buyers. The best make of gloves, the silk less likely to cut, the print known to stand in color, the spool cotton whose reputation for strength, smoothness of finish, and length, is fixed in the world's confidence. These are the goods that lead in every market. Ribbons known to be a yard or two short in the piece, or spools warranted 200 yards, which run but 50, are the goods which buyers shun, and the makers of such have a short run, like the counterfeits they seek to impose upon the people.

"A gentleman died some time since, at his residence in one of the up-town fashionable streets, in New York, leaving $11,000,000. He was a member of the Presbyterian Church, in excellent standing; a good husband and father, and a thriving citizen. On his death-bed, lingering long, he suffered great agony of mind, and gave continual expression to his remorse at what his conscience told him had been an ill-spent life! 'Oh!' he exclaimed, as his weeping friends and relations gathered about his bed, 'Oh! if I could only live my years over again. Oh! if I could only be spared for a few years, I would give all the wealth I have amassed in a life-time. It is a life devoted to money-getting that I regret. It is this which weighs me down, and makes me despair of the life hereafter.' 'You have never reproved my avaricious spirit,' he said to the minister. 'You call it a wise economy and forethought, but my riches have been only a snare for my soul! I would give all I possess to have a hope for my poor soul!' In this state of mind, refusing to be consoled, this poor rich man bewailed a life devoted to the mere acquisition of riches. Many came away from his bedside impressed with the uselessness of such an existence as the wealthy man had spent, adding house to house, dollar to dollar, until he became a millionaire. All knew him to be a professing Christian and a good man, as the world goes, but the terror and remorse of his death-bed administered a lesson not to be dismissed from memory. He would have given all his wealth for a single hope of Heaven."—*Gospel Reaper.*

I never expect to get to heaven till all that is in me dies, that cannot bear the Lord's chastising hand, without a murmur, or even an unsubjected rising motion of heart contrary to a full renunciation of my own will and entire submission to his. Therefore may his hand not spare, nor his eye pity, till all that is in me bows, and remains wholly bowed, to endure with perfect patience, his whole good pleasure concerning me.—*J. Scott.*

Deception most Pernicious.—"The false notion, that they may be the children of God, while in a state of disobedience to his holy commandments; and disciples of Jesus, though they revolt from his cross; and members of his true church, which is without spot or wrinkle, notwithstanding their lives are full of spots and wrinkles; is, of all other deceptions upon themselves, the most pernicious to their eternal condition. For they are at *peace in sin*, and under a security in their transgression. Their vain hope silences their convictions, and overlays all tender motions to repentance; so that their mistake about their duty to God, is as mischievous as their rebellion against Him.

Thus they walk on precipices, and flatter themselves, till the grave swallows them up, and the judgment of the great God breaks the lethargy, and undeceives their poor wretched souls with the anguish of the wicked, as the reward of their work."—*No Cross, No Crown.*

Sidney Smith says: "I went, for the first time in my life, some years ago, to stay at a very grand and beautiful palace in the country, where the grounds are said to be laid out with consummate taste. For the first two or three days I was perfectly enchanted; it seemed something so much better than nature that I really began to wish the earth had been laid out according to the latest principles of improvement. In three days' time I was tired. A thistle, a nettle, a heap of dead bushes, anything that wore the appearance of accident and want of attention, was quite a relief. I used to escape from the made grounds, and walk upon an adjacent goose common, where the cart ruts, gravel pits, humps, irregularities, coarse, ungentlemanlike grass, and all the varieties produced by neglect, were more gratifying than the monotony of beauties the result of design, and crowded into unnatural confines."

Wholesome Advice.—At an entertainment recently given by the Mikado to the Imperial Court of Japan, His Majesty addressed his guests in the following language: "I have heard from several sources that for some time past the ministers of the State have adopted a luxurious style of living, and that some of them have built themselves splendid mansions. Such conduct tends to make the government unpopular. The empire is now at peace, and we are exerting ourselves both at home and abroad; but expenses are very great, and the people are grieved at our revenue not being equal to our expenditure. If the ministers live in a state of luxury, the hearts of the people will be estranged; therefore you will do well to pause and consider, and be more frugal in the future."

When sabres are rusty, and spades bright;
When prisons are empty, and granaries full;
When the steps of the temples are worn by the feet of worshippers,
And the court-yards of the tribunals are covered with grass;
When physicians go on foot, and bakers on horseback,
The empire is well governed.

Chinese Proverb.

Excellent and indispensable as morality of life is, it is only as we come to pass from a state of nature to a state of grace, and our souls experience the renewings of the Holy Ghost, that our conduct amongst men will redound to the glory of God, and be viewed with acceptance in his pure and holy sight.

THE FRIEND.

SECOND MONTH 21, 1880.

The past few weeks have been a memorable time to many of our readers who reside in or near this city, from the number of valuable Friends who have been recently removed from works to rewards; some after a brief period of illness, and some almost in a moment.

Such occurrences are calculated to awaken serious thoughtfulness in survivors, and we believe it is designed that they should have that effect, and should preach to us the same warning language that our blessed Saviour proclaimed to his disciples when personally on earth—"Be ye also ready, for in such an hour as ye think not, the Son of man cometh."

But in addition to this first and most important lesson, as to our spiritual interests and the preparation for admittance into that Holy City where nothing that is impure can ever enter, we have felt that there was instruction to be drawn in reference to our outward affairs. It would be time well spent for many of us, to reflect calmly and seriously on what we should feel it was wise to do, if we were assured that a very few days would terminate our earthly existence. There might occur to us services of love for others, to whom our minds had been drawn by the Spirit of our Saviour, which we would much regret should be unpreformed, but which we had postponed to a future day. We might remember letters of sympathy, of friendship, or of advice, which we had resolved to send to distant friends, but which had not yet been written. We might recall unsettled business transactions, of the details of which no one else knew, which would involve others in much perplexity or even loss, if our knowledge or skill could not be used in their completion. We might bring to mind trust accounts unbalanced, or not having those regular and accurate entries of moneys received and expended, which would enable an intelligent stranger to determine their exact situation, and thus protect from loss our own families on the one hand, or those for whom we were acting as trustees on the other. We might feel that we had expanded our business so far beyond the limits of our capital, and that it was so widely diffused, or of such a delicate or uncertain nature, that financial ruin would almost inevitably follow the withdrawal from it of our personal energy and effort. We might remember that we had delayed from time to time the preparation of such documents as would clearly define the disposition we desired to make of the property we had been entrusted with.

If, on a sober review of our situation, we find anything that has real claims upon our attention, which has been neglected, or received an insufficient share of time and effort, let us heed the lesson we have received, and diligently strive to do our work in due season, never postponing till another day that which ought to be done in the present.

A letter from a valued Friend in Ohio, accompanying the account of Anne Sears, which is published in this issue of our paper, contains the following instructive remarks:

"She was indeed a bright example of Christian patience and resignation, giving evidence that she had attained an establishment on the sure foundation, which proved sufficient to animate and sustain her through long years of varied trial and affliction; and we have no doubt was prepared at the appointed time to enter a mansion of endless rest and peace.

"How cheering and animating are such examples to the weary traveller Zionward!"

We have received the Sixth Annual Report of the Seamen's and Landsmen's Aid Society. The Library for Mariners at Front and Union streets, which it keeps open, is much resorted to by sailors as a place to read, write and receive letters. They are supplied with stationery free of charge. The society has established two Homes for Sailors, where they can be boarded without incurring the temptations to intemperance and vice to which they are often exposed in the usual boarding-houses.

Donations of money, tracts and papers, are solicited.

SUMMARY OF EVENTS.

UNITED STATES.—Five of the regular annual appropriation bills have been reported to the House of Representatives, of which only one, the Pensions bill, has become a law. The House Committee on Appropriations decided to frame a general deficiency bill. The amounts asked by the different departments for deficiencies, aggregate $5,779,536. The House Committee on Education and Labor agreed to report in favor of the resolution for the enforcement of the eight hour law.

Governor Cornell, of New York, has signed a bill allowing women to vote for school officers.

The Iowa House of Representatives, by a vote of 78 to 21, adopted a resolution submitting to the people a constitutional amendment prohibiting the manufacture and sale of alcoholic liquors in the State.

During last month 5839 immigrants arrived at New York. For the twelve months ending on the 31st ult., 142,453, against 82,125 the preceding year.

The ice-gatherers on the Penobscot river, in and around Bangor, expect to harvest about 85,000 tons of ice; which is said to be in good condition and of fine quality.

Nashville, Tenn., was visited by a tornado last week, causing damage to buildings to the amount of $100,000. Several persons are reported to have been killed.

More than half a million dollars have been collected in the United States and Canada, for the relief of the suffering in Ireland.

A fire occurred in Chicaco on the night of the 14th, causing a loss of $475,000. The City Hall building, in Albany, N. Y., a marble structure, was destroyed by fire the last week. Estimated loss $100,000.

The intensely cold weather in British Columbia has been so fatal to stock, that unless there is a speedy change to milder weather, it is expected the colony will be dependent on Oregon and California for meat, for three years to come.

The unemployed working men of San Francisco, numbering thousands, have been meeting on the Sand Lots, and have sent delegations to the railroad and other corporations, demanding that they discharge the Chinese workmen, and employ poor whites.

The engineers employed by Lesseps in surveying the route of the proposed canal across the Isthmus of Darien, have unanimously reported in favor of a level canal, and estimate the cost at $168,600,000. He will issue a circular inviting American subscriptions for half the amount needed. The work is to occupy eight years.

The number of deaths in Philadelphia for the week ending at noon on the 14th, was 321. Of this number 182 were adults and 139 children. The principal causes of death were: apoplexy, 6; congestion of the lungs, 8; consumption, 50; convulsions, 14; diseases of the heart, 13; scarlet fever, 6; typhoid fever, 9; inflammation of the lungs, 29; old age, 14.

Markets, &c.—U. S. sixes, 1881, 105⅝; do. 5's, 103½; 4½'s, registered, 107¾; do. coupon, 109; 4's, 1907, 106⅝.

Cotton, firm. Sales of middlings at 13½ a 13¾ cts. per. lb. for uplands and New Orleans.

Petroleum.—Crude, 7¼ cts. in barrels, and refined, 7¾ cts. for export, and 8 a 8½ cts. per gallon for home use.

Flour is less active, but prices unchanged. Minnesota extra, $6.50 a $7; western, $7 a $7.50; patent and other high grades, $7.50 a $8.50. Rye flour, $4.87½ a $5. Corn meal, $3.12½ per barrel.

Grain.—Wheat is a fraction higher: Penna. red, $1.47; southern amber, $1.48 a $1.49. Rye, 99 Corn, mixed, 56 cts., and yellow, 57 a 57½ cts., white, 60 cts. Oats, mixed, 45 a 46 cts., white, 47 cts. per bushel.

Seeds.—Clover, 7 a 8¾ cts. per pound; timothy, $ a $3.37½, and flaxseed, $1.65 per bushel.

Hay and straw. Average price during the we Prime timothy, 95 cts. a $1.10 per 100 pounds; mi 85 a 95 cts.; straw, $1.05 a $1.25 per 100 pounds.

Beef cattle were dull this week, and prices slig lower, 2790 head arrived and sold at 5¾ a 6¼ cts. lb. as to quality.

Sheep, 9000 head sold at the different yards at 6¾ cts. per lb., and lambs at 5 a 7 cts.

Hogs were dull and easier—5000 head sold at 7¼ cts. per pound.

Cows, $20 to $40 per head.

FOREIGN.—It is stated that the trustees of sav banks in Great Britain hold one-tenth of the nati debt. An analysis of this debt gives its net amour £735,848,495. Of this debt over £20,000,000 are d post-office depositors.

The revenue derived from the liquor traffic, in 1 was over thirty-two millions of pounds. This is a a million less than 1878, and there has been a st annual decrease since 1876.

The Liverpool *Courier* says: "The importatio American live cattle this winter has been on a red scale, partly owing to the lower prices here, and pa because of the great mortality attending the transit

The distress in Ireland continues severe in m places, yet there is reason to believe the whole as of the country is improved. In order to guard aga a famine next year, there have been purchased £10 worth of potatoes for distribution there.

The food imported into France in 1879, was of value of $360,722,000, and food and raw materials ported $250,840,000.

Japan.—A portion of the American attachés of Japan Post-office are about to return home, their t of service having expired. The post-office stands eminent in its working, but this it is thought is ov to the devoted and extraordinary endeavors of American employés. The cholera is said to have completely subdued. The final report of the Nati Sanitary Board shows that there were 168,000 c and 101,000 deaths.

Brazil.—The total length of the Dom Pedro II. R road, which is now the second in importance in country, is 365 miles. The road was commenced b incorporated company, but in 1865 the Governm bought it of the stockholders, and it is now run branch of the imperial service. On the invested ca of rather more than $40,000,000, the Government izes an average income of 5½ per cent. yearly.

CORRECTION.—On page 174, third column, 21, for "notions," read "motions."

WESTTOWN BOARDING SCHOOL.

Friends who may feel drawn to apply for the tions of Superintendent and Matron of this Institu are requested to communicate with either of the un signed—

William P. Townsend, West Chester, Pa.
John S. Comfort, Falsington, Bucks Co., Pa
Charles J. Allen, 304 Arch St., Philadelphi
Elizabeth R. Evans, 322 Union St. "
Anna V. Edge, Downingtown, Pa.
Deborah Rhoads, Haddonfield, N. J.

FRIENDS' ASYLUM FOR THE INSANE
Near Frankford, (Twenty-third Ward,) Philadelp
Physician and Superintendent—JOHN C. HALL,
Applications for the Admission of Patients m made to the Superintendent, or to any of the Boa Managers.

DIED, on the 10th of 1st mo. 1880, at his resi in Woodbury, N. J., GEORGE M. GLOVER, i eightieth year of his age, a much esteemed memb Woodbury Monthly Meeting. This dear Friend for more than forty years afflicted with a spinal tion, causing great sufferings, which he bore patience and Christian resignation. Although se able to attend meeting, yet being firm in the faith delivered to the saints, he manifested a lively in in the welfare of our beloved Society, and often mo over the many departures from its principles an timonies. Though the call was sudden, there is ground to believe that he stood with his loins g and his lamp burning, waiting for the Bridegro souls, and has now entered into that rest prepare the people of God.

THE FRIEND.

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JOHN S. STOKES,

NO. 116 NORTH FOURTH STREET, UP STAIRS, PHILADELPHIA.

For "The Friend"

Camden County, New Jersey.

The county of Camden is one of the dis-:ts of West New Jersey from which the y of Philadelphia receives those supplies of :etables, small fruits, and dairy products t have rendered her markets unsurpassed cheapness, abundance and excellence.

To contribute to these results the county of nden enjoys very favorable conditions of table soil, climate, ease of transit, and the portant advantage of close proximity to :of the great consumers of its products. nden county lies on the east bank of the aware river, immediately opposite to the ire Delaware front of Philadelphia, from ich it is separated by about one mile of ter. Extending in breadth along this river about ten miles, its greatest length is :ards the south-east, and is about 25 miles, ming an irregular parallelogram of 274 are miles, or upwards of 175,000 acres.

From the chief city of Camden, opposite iladelphia, and numbering in 1865 about 000 inhabitants, turnpike roads radiate the heart of the country, and through it those adjoining. Upon these superior ds of hard gravel, a heavy transit of pro-:e and returning fertilizers is constantly ving over easy grades. The immense wag-burdened with the piles of baskets of :en vegetables which often throng these ds and the streets of Camden during the son of activity, give ample evidence of the ductiveness of the soil over which they ss.

The climate is mild and salubrious, and in :se respects is not surpassed if equalled by t of any other district in the Middle or :stern States. In these characteristics the :ater part of the lower lying portion of New :sey largely participates; those which lie acent to the ocean enjoying a more equable nmer temperature, and the extreme south-districts an earlier opening spring. The nty of Camden is, however, as favorably ated for the growth of early garden vege-les as any other county upon the Delaware er, and its proximity to Philadelphia gives advantages which some others do not so ly possess.

The Viceroy, the Palatine and the Democrat.

As the first settlements attempted in this gion, north of those of Virginia, were made thin the present limits of Camden county, a hasty recital of some strange events of early days may not be inappropriate. It may interest some readers to learn, that this district was not always and entirely given over to the domain of the prosaic; that sweet potatoes, water-melons and large cabbages were not in olden times objects of leading interest; but that here have resounded the clang of arms, that romance, tragedy and comedy have been enacted, and that here nobility essayed to "strut its little day; but fell before its honors were full blown." It may not be known to many of the inhabitants of the county, that within its borders the first attempt to settle and civilize West Jersey was made by the Dutch or Hollanders, and that the site of the original capital of the new Dutch Dynasty was near the city of Gloucester, at the mouth of Timber Creek, and bore the name of Fort Nassau, so called in honor of the renowned military genius, Maurice, Count of Nassau and Prince of Orange, Stadtholder of the United Dutch Provinces. They may not know that our Cooper's Creek can boast its legends of an Indian maiden with true womanly heroism, periling her life to save the noble De Vries, the commander of the first vessel that entered our waters, from the stratagems of her wild people; a Yacouta, though less known, as worthy of remembrance as Pocahontas of Virginian fame.

Hereabout once flourished the renowned John Printz, of Tinicum, extending his ungentle sway over these quiet lands, more despotic at Tinicum than his liege lord Gustavus at Stockholm. John's first early settlement was at Fort Elsinborg, at the mouth of Salem Creek, but the place was much infested by mosquitoes, prodigious swarms of which attacked the garrison and forced it to retreat. So he removed his capitol, New Gottenburg, to Tinicum, an island just below the mouth of the Schuylkill, and governed the destinies of the Swedeland Stream, as the Delaware was termed, with a pretty high hand, for ten years. Here he affected entire independence of Gustavus, King of Sweden, turning back emigrants, keeping others in slavery or devoting them to the service of the State in the right royal manner of the villeinage of feudal times. This first king of Tinicum copied too closely the ways he had learned in Europe to please a people who had left their homes for freedom, and he became excessively unpopular and abdicated the throne in 1652, an act that was hailed with great joy throughout new Sweden. Many of us have never heard that perhaps some of our neighbors have descended from fathers who were Fins from Finland, or Laps from Lapland, as well as from Swedes and Dutch. Some readers may not know that the glory of New Sweden and the splendor of Tinicum departed when the renowned Peter Stuyvesant came upon the Swedes unawares, took Swen Schute in the fort at Passyunk, a suburb of Philadelphia, and invested the capital, New Gottenburg. Every effort, says history, was made to reduce the stubborn place, except the use of arms, for on comparing their forces it was found that the Dutch under Stuyvesant far outnumbered the Swedes, they philosophically agreed that the most numerous must gain the day, and took the fighting for granted, and the standard of their high-mightinesses the lords States-general, the magniloquent title of the heads of the Dutch Republic waved in bloodless triumph over the ramparts of Tinicum.

The lords of Tinicum were not the only vice-regal personages that attempted to sway these virgin realms. A grant was made by the English king Charles, to a certain Sir Edmund Phyden, whom he constituted County Palatine, with the title of Earl Palatine of Albion, or of the Province of New Albion in America. The earl Palatine, as his name implies, possessed regal power in all things save allegiance to the king, and was authorized "to make such fit and wholesome ordinations for keeping the peace and the better government of the people, as should not be repugnant to the laws, statutes and rights of the Kingdom of England and Ireland." Among the earliest adventurers under this grant was a certain sprig of royalty bearing the euphonious name of Beauchamp Plantaganet, a vagabond cavalier who essayed to escape the righteous retribution which the growing power of a "fierce democracy" was about to hurl upon its hereditary oppressors. Here, in New Jersey, he and his worthless comrades hoped to become lords and live as they listed, whereas, if they stayed in England, it was fast becoming doubtful whether even the humble title of Knight would much longer tickle their ears. So over came Beauchamp, the oldest and boldest, to select the best place for the eight knights, gentlemen, and a hundred servants and twenty of their old tenants and their families, and make a settlement. As he was instructed to follow Cato's rules of colonization, that is, secure a pure air, a fresh navigable river and a rich country, he fixed upon the Delaware river "just midway," as he describes it, "between Virginia, too hot and aguish on the one side, and the cold New England on the other." This adventure was made, it is said, in 1636. Our voyager, however, ascended the Delaware but sixty miles, and did not meet his countrymen who had already come from Virginia and had built a fort at the mouth of the Pensaukin, where they were waiting in patient expectation of the golden reign of the Earl Palatine. These few settlers had arrived in 1633, and had seated themselves among the Amarongs, as the Indians were called, and had named their fort after the Sachem Eriwoneck.

(To be continued.)

"True piety is not a morose, but a cheerful thing, whilst it makes us joyful it delivers us from frivolity, yet it causes us to be cheerful and glad."

For "The Friend."

Extracts from Letters, &c., of Ebenezer Worth.

(Continued from page 219.)

11th mo. ——.

To L. B.

Dear Friend,—Thy acceptable letter of the 7th has been received. It is pleasant and encouraging to hear thou feels desirous of being useful among thy own people, and willing to assist in educating their children; we would be glad to have the help of the Indians in this good work; we sincerely desire your welfare, both spiritual and temporal, and rejoice when we see evidences of your being interested in the welfare one of another. We have a female teacher engaged for the school on the reservation near Owen Blacksnake's, who I expect commenced the school on the 14th. I hope thou wilt not be discouraged, there may a situation offer after a while which may afford thee an opportunity of being very useful amongst thy own people. A good example exerts a powerful influence for good. May thine be of that character and it may prove to be a blessing to others as well as to thyself. I think we read that Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. Mayest thou, my young friend, try to give thyself up unreservedly to serve thy Divine Master, and be just what He would have thee to be, that it may be well with thee in this world and in the world to come. E. W.

To two women Friends who were about leaving Tunessassa.

Marshalton, 3d mo. 4th, 1871.

Dear Friends,—As you are looking towards leaving Tunessassa when the Committee can get suitable persons to take your places, I have in thinking of you felt much for you. Notwithstanding you may feel pleased with the prospect of being released and getting home to your relatives and friends, who feel most dear to you, I should not think strange if there was a very solemn feeling accompanying the thought of leaving those poor people amongst whom you have so long labored, and for whose spiritual and temporal welfare you have at times felt deeply interested. Your feelings have been perhaps more for the dear little children, as your labors have been with and for their good. I have no doubt they will long remember you, and the recollection of your example continue to exert its influence perhaps through life. I believe the example of those in whom the spirit of our Divine Master rules and reigns, has a sweet savor and a powerful influence and will be blessed. I have a clear recollection of the solemn feeling that covered my mind when I was about to leave the Indians after having spent about six years with them. Oh! the anxiety I felt to be favored to feel my work was done and that I was clear of them, that the Indians should not suffer loss from the neglect of any duty required of me or not performed in the proper time. My dear friends, allow me just to say I desire you may be given up to your Divine Master as the clay in the hands of the potter, seeking earnestly to know his blessed and holy will, and wait on Him for the qualification to perform it acceptably, and that you may be favored to feel the sweet reward of peace, and you and the dear children whom you have had care of may meet in a better world. E. W.

Marshalton, 3d mo. 22d, 1876.

Dear Friend G. J., Jr. * * * Our Society has long felt a strong love for the Indians, and a desire to do all that the great and good Spirit would be pleased to require of us to help you. We have been laboring about 73 years to assist and encourage your people to become good, honest and industrious, to clear up your land, have good farms and raise all the provisions your families need, and have good homes for yourselves and your children. The land that you have is one of the gifts of the Great Spirit to you. I want you to try to love and thank Him for all the good things He has given you, and try to make use of them in that way that would be most pleasing to Him, that will very much increase your comfort and enjoyment in them. E. W.

[Without date.]

To W. C. H.

Dear young friend,—Some time ago I copied from the Moral Almanac for 1854, an account of an Indian which I thought thou would be interested in reading and thought I would have sent thee before this. I read with interest and satisfaction the piece thou wrote on the effect of intemperance; it is certainly a great evil and one I wish to guard against myself, having objected to taking any intoxicating liquors as medicine, fearing it might become a temptation to me as it has to many others, and have long felt it right for me in a proper way to use my influence to discourage others using the article. While living amongst the Indians, between the years 1843 and 1849, I was much troubled in seeing and hearing of the sorrowful effects of intemperance. I used to visit and talk to such as were in the habit of drinking, also talked to white people who sold intoxicating drink to Indians, and have at times been comforted in believing that our Divine Master blessed the labor. It is his blessing that makes our labors of use to others. I think our Heavenly Father sometimes calls us to labor for the good of others, and it is He that gives the qualification to labor, and can preserve us from evil; we are very poor dependent creatures, of ourselves we can do no good thing. Oh! how necessary it is that we should be continually on the watch that we fall not into temptation. I this evening received a letter from L., in which she mentioned that she had requested L. J. to write and give me some account of the sickness and death of his sister Phebe. I have not received any account from L. Susan and Phebe's deaths may be a warning to many of your young people, showing you the great uncertainty of time and the necessity of trying to live a good religious life, and be prepared to meet death at any time * * have had a heavy cold for almost a week, am getting better—able to get out to meeting to-day. I like to go to religious meetings; if I lived within ten or twelve miles of Tunessassa it would be very pleasant to go once in a while and sit with you, for whom I feel deeply interested both for the children and those who have the care of them. I have been comforted and encouraged in reading the account given by L. of the number attending school, the good behaviour of the children in and out of school, and that you are all blessed with good health. E. W.

(To be continued.)

Kindness is an invisible force of unmeasured power.

For "The Frien

The Doctrine of the Atonement.

(Concluded from page 223.)

With regard to the idea of "injustice" be necessarily involved in the gospel plan of vation, in requiring the innocent to suffer the guilty in order to relieve them of penalty incurred by their transgression depends entirely on the will and disposit of the innocent Mediator towards both. Lord has told us that "God so *loved the w* that He gave his only begotten Son" for m salvation. Love to man, then, was the m ing cause to this sacrifice on the Father's p and we have the testimony of Jesus that " Father loveth the Son, and showeth Him things that himself doeth." John v. Furthermore, He assures us that his lay down his life for the sheep was voluntary his part, and not forced arbitrarily upon by his Father. "No man taketh it from but I lay it down of myself. Therefore d my Father love me because I lay down life, that I might take it again." Thus find that Father and Son were in perfect cord in arranging the plan for man's rede tion, and the motive for the whole was effable love on the part of both. "I and Father are *one*." John x. 30.

The portions of Scripture above referre have been confined entirely to the recor words and sayings of our Lord himself, v the view of complying literally with the te of objection made by the writer of the art in question; but surely if we pay any reg to the doctrines and views of his immed followers and apostles, we need not search into their writings to find a complete co tation of the assumptions put forth in letter. The apostle John declares, that " blood of Jesus Christ, his Son, cleanseth from all sin." 1 John i. 7. "If any man we have an advocate with the Father, J Christ, the righteous; and He is the *prop tion* for our sins; and not for ours only, also for the sins of the whole world." 1 J ii. 12. "Whosoever denieth the Son, the s hath not the Father." "Who is a liar bu that denieth that Jesus is the Christ?" 1 J ii. 22, 23. Peter writes to some, "Ye were redeemed with corruptible things, &c., with the precious blood of Christ, as of a L without blemish and without spot." 1 P i. 18, 19. "Who his own self bare our si his own body on the tree, that we being to sins, should live unto righteousness; whose stripes ye were healed." 1 Peter ii 25. "For Christ also hath once suffere sins, the just for the unjust, that He m bring us unto God." 1 Peter iii. 18. writes to the Colossians to give thanks t Father, "who hath delivered us from power of darkness, and hath translated us the kingdom of his dear Son: in whon have redemption through his blood, even forgiveness of sins." * * * "And you were sometimes alienated and enemies in minds, by wicked works, yet now hath reconciled in the body of his flesh thr death," &c. 1 Col. xiii. 14, 21. Much might be quoted to the same purport, as one conversant with the New Testament knows.

The views put forth in the article all to are inconsistent with the ancient doct of the Society of Friends, as held by G Fox, William Penn, George Whitehead, R Barclay and other eminent writers and

ers at the rise of the Society, and represent t the sentiments of Friends of the present y. This will be made evident by reference Evans' Exposition of the Faith of the So- ty of Friends, in which the doctrines held its early founders on the Divinity and ices of our Lord and Saviour Jesus Christ e fully exhibited, and proved to agree with ose of his apostles and disciples as recorded the New Testament. A few extracts from is work are subjoined.

George Fox declares, "Christ gave himself, s body, for the life of the whole world; He s the offering for the sins of the whole rld, and *paid the debt; and made satisfaction.* e that doth not believe in the offering is con- mned already." William Penn thus writes answer to some who had charged him with nying the atonement: "I say that Jesus rist was a sacrifice for sin; that He was set th to be a propitiation for the sins of the ole world; to declare God's righteousness the remission of sins that are past, &c., to that repented and had faith in his Son. erein the love of God appeared, that He clared his good will thereby to be recon- ed; *Christ bearing away the sins that are past the scape-goat did of old*, not excluding the ward work." "We do believe," says Wm. nn, "that Jesus Christ was our holy sacri- e, atonement and propitiation; that He bore r iniquities, and that by his stripes we were aled of the wounds Adam gave us on his ll; and that God is just in forgiving true nitents, *upon the credit of that holy offering rist made of Himself to God for us.*"

Isaac Penington, in reply to an opponent, ys: "And as for denying redemption by the ood of Christ, oh how will he answer this arge to God, when none upon the earth as e Lord knoweth, are so taught, and do so ghtly and fully own redemption by the blood Christ as the Lord hath taught us to do! r we own the blood of the Lord Jesus rist *both outwardly and inwardly;* both as was shed on the cross, and as it is sprinkled our consciences."

Bidding Defiance to "Pele."

Before the inhabitants of the Sandwich Is- nds had cast aside their belief in heathen ctrines, the goddess *Pele* was one of their jects of worship. The volcano of Kilauea s sacred to her. The queen Kapiolani had en converted to Christianity, and in order deliver her people from the terrors of their athen worship, she "determined to destroy, possible, the superstitious belief in Pele, hich had weighed upon her land for genera- ns, and been the source of so much cruelty d wrong. Kapiolani left her home in Kona d walked to Kilauea. In vain her terrified d affectionate dependents clung to her by e way, and tried to change her purpose. ver the hard and shining blocks of lava, rough cinders and ashes, under great ohia ees that shot out their tongues of fire at r, as if to warn her of her approaching de- ruction,—on and up she walked, until she me to the rim of the great black pit, and w beyond the flocs of fresh lava, still glow- g in their seams and crevices with consum- g heat, the raging, swelling, liquid fire. hen picking the ohelo berries which grew side her, and which it was not lawful to eat til the first-fruits had been thrown into the lcano, in honor of its divinity, she went wn into the pit, eating the forbidden ber- ries, and walking fearlessly over the uncer- tain sea, until she came to the shore of the blood-red lake, burning and spouting with un- quenchable fire; and there, in the very strong- hold of Pele's power, she denied the heathen divinity's existence, and prayed to the one true God. In Judge Fornander's studious book on the Polynesian Races, I find it stated that the Pel or Pele of the Hawaiians is prob- ably the same as the Bel or Baal of the Phœni- cians. Starting from one cradle, in Western Asia, this devastating superstition made its way to the shores of the Mediterranean and to the islands of the mid-Pacific. But in the fulness of time another and diviner faith went sailing westward, encircling the world with its light and life, and dulling the glow of Pele's lake and Bel's shining idol, with its superior illumination."—*G. L. Chaney.*

Advice to a Young Woman on her Marriage, by her Grandmother.

[The subjoined letter was published several years ago in "The Friend," but a request is made for its republication by a reader.]

My beloved Child:—In looking toward the time when I shall probably be separated from thee and the change of scene that will ensue on thy entering into the married life, I have felt my mind tenderly concerned for thy best welfare, and when favored with access to the place of prayer, have besought the Father of mercies to look kindly down upon and bless and preserve thee in the new station of life to which thou wilt be introduced, when removed from my fostering bosom. Let it by thy care, my love, to second by thy own endeavors the wishes and hopes of thy fond anxious parent, and by daily and humbling application to the Fountain of all good, ask of Him wisdom to direct thee in all thy ways.

As the man who has chosen thee for the companion of his life, has given the best proof of his regard that a man can give, and as thou hast accepted his offers, I find no objection to a connection with him; but keep in mind that it will depend much on thyself to secure his esteem and confidence, by prudent and circumspect behavior, both to him and his friends and relations, who are worthy of thy regard; study his temper, and do not suffer thyself to dispute with him on trivial matters, rather give up thine own will than provoke him to make harsh replies; scrupulously avoid every occasion that may arise or tend toward wrangling. In expressing thy love to him let it be chastened by the delicate manner which so remarkably distinguished our admired friend and cousin, S. E., who is a pattern for her sex in *all* that is worthy of imitation. I think my daughters in the wedded life were much like her.

In regard to the article of expense, I trust prudence will direct thee not to go beyond thy husband's means of supplying thee. Practise frugality, which is a virtue, and avoid parsimony which is as far from a virtue as extravagance is from economy. As neither thyself nor —— are what the world calls rich, though you have enough to begin with, and if carefully managed, I hope under the blessing of heaven, it will enable you to live comfortably, and that you will have something for the poor, who, I hope, will not be forgotten by you, remembering it is more blessed to give than to receive. I entreat thee, my dear, not to aim at living in a high style. Be content to live in a plain, frugal manner, agreeably to the way in which thou hast been brought up. In regard to thy conduct to servants, treat them kindly, rather as humble friends, dependant on thee, than as menials, who have no ties of love or gratitude to bind them. Maintain thy own dignity as head of a family, without becoming too familiar with thy servants; this may be done without haughtiness, pride or indecorous language; take thy aunt M. M. M. for a pattern in this respect: and, indeed, in almost all others she excels. I do entreat thee not to launch out into extravagance in dress; it shows a weak and vain mind to be continually changing one's dress as the fashions change. Keep steadily to meetings, in which, though they may be sometimes silent, the attentive mind often receives strength to perform acceptable worship. I wish thee to confine thy acquaintance chiefly among friends of our own Society; this is not an uncharitable wish, but springs from a fear lest thy young and tender mind should be drawn into a snare, and tempted to imitate the vain and foolish fashions of the world; "such as our company is so shall we be." I have good reason to hope that —— is an improving young man, and that he will become a useful member of religious society. Endeavor, my love, to cherish in *him* and thyself a serious turn of mind, and avoid all light conversation: guard against repeating evil reports, and carefully avoid detraction, never speak against the absent; if thou art in the company of those who take the liberty of so doing, show thy disapprobation by keeping silent: this will afford satisfaction to thy own mind on reflection: this will be doing to others as we would have them do unto us. A chaste and virtuous wife should be very delicate and reserved in the expression of her conjugal love before witnesses. I have sometimes been disgusted in observing the fulsome behavior of young married people in company.

I am writing just as I should talk to thee on these subjects, but as I do not expect to be much with thee after thy marriage takes place, I commit my thoughts to paper, that when we are separated, and this scrawl falls in thy way, the hints contained in it may dwell on thy mind, and serve to convince thee how desirous I am that thy future conduct in every station of life may be marked by a blameless deportment. I have noticed with pleasure thy readiness to contribute to the comfort of the sick and the poor, and though thy means of continuing the practice may not be large, yet be not discouraged; remember who it was that pronounced a blessing on the widow's mite formerly; if we can't do all we wish to do, let us at least do what we can.

Written by thy tenderly affectionate and anxious grandmother, M. M.

"The night has a thousand eyes
The day but one,
Yet the light of a whole world dies
With the dying sun.

"The mind has a thousand eyes
The heart but one,
Yet the light of a whole life dies
When love is done."

Peace and War.—War in itself is a mighty evil—an incongruity on a scheme of social harmony—a canker in the heart of improvement—a living lie in a Christian land—a curse at all times.—*Times*, 1846.

Out in the Rain.—There is a touching story of the famous Dr. Samuel Johnson, which has had an influence on many a boy who has heard it. Samuel's father, Michael Johnson, was a poor bookseller in Lichfield, England. On market day he used to carry a package of books to the village of Uttoxeter, and sell them from a stall in the market-place. One day the bookseller was sick, and asked his son to go and sell the books in his place. Samuel, from a silly pride, refused to obey.

Fifty years afterwards, Johnson became the celebrated author, the compiler of the "English Dictionary," and one of the most distinguished scholars in England, but he never forgot his act of unkindness to his poor, hard-toiling father; so, when he visited Uttoxeter, he determined to show his sorrow and repentance.

He went into the market-place at the time of business, uncovered his head, and stood there for an hour in a pouring rain, on the very spot where the book-stall used to stand. "This," he says, "was an act of contrition for my disobedience to my kind father."

The spectacle of the great Dr. Johnson standing bare-headed in the storm, to atone for the wrong done by him fifty years before, is a grand and touching one. There is a representation of it (in marble) on the doctor's monument.

Many a man in after-life has felt something harder and heavier than a storm of rain beating upon his heart, when he remembered his acts of unkindness to a good father or mother now in their graves.

Dr. John Todd, of Pittsfield, the eminent writer, never could forget how, when his old father was sick and sent him away for medicine, he (a little lad) had been unwilling to go, and made up a lie "that the druggist had not got any such medicine."

The old man was just dying when little Johnny came in, and said to him, "My boy, your father suffers great pain for want of that medicine."

Johnny started in great distress for the medicine, but it was too late. The father on his return was almost gone. He could only say to the weeping boy, "Love God, and always speak the truth, for the eye of God is always upon you. Now kiss me once more, and farewell."

Through all his after life Dr. Todd often had a heartache over that act of falsehood and disobedience to his dying father. It takes more than a shower of rain to wash away the memory of such sins. Dr. Todd repented of that sin a thousand times.

The words "Honor thy father and thy mother," mean four things—always do what they bid you, always tell them the truth, always treat them lovingly, and take care of them when they are sick or grown old. I never yet knew a boy, who trampled on the wishes of his parents, who turned out well. God never blesses a wilfully-disobedient son. —*Youth's Companion.*

The nature of man is very apt to use spectacles to behold other men's faults, rather than looking-glasses in which to survey their own.—*Seneca.*

"Be kind to *others* faults; severe upon *thine own.*"

Believer, be much in *self-judging.* There are none in the world who so much tremble to think evil of others, to speak evil of others, or to do evil to others, as those who make it their business to judge themselves. There are none who make such sweet constructions and charitable interpretations of men and things as those who are most careful to judge themselves. Ah, were Christians' hearts more taken up in examining and condemning themselves, they would not be so apt to judge and censure others, and to carry it sourly and bitter toward those who differ from them.—*Thomas Brooks.*

Selected.

GOD OUR STRENGTH.

Man, in his weakness, needs a stronger stay
Than fellow-men, the holiest and the best;
And yet we turn to them from day to day,
As if in them our spirits could find rest.

Gently untwine our childish hands, that cling
To such inadequate supports as these,
And shelter us beneath Thy heavenly wing,
Till we have learned to walk alone with ease.

Help us, O Lord! with patient love to bear
Each other's faults, to suffer with true meekness,
Help us each other's joys and griefs to share,
But let us turn to Thee alone in weakness.

RETROSPECT.

O Loving One! O Bounteous One!
What have I not received from Thee,
Throughout the seasons that have gone,
Into the past eternity!

Lowly my name and mine estate;
Yet, Father, many a child of Thine,
Of purer heart and cleaner hands,
Walks in an humbler path than mine.

And, looking backward through the year
Along the way my feet have pressed,
I see sweet places everywhere—
Sweet places where my soul had rest.

For, though some human hopes of mine
Are dead, and buried from my sight,
Yet from their graves immortal flowers
Have sprung, and blossomed into light.

Body, and heart, and soul have been
Fed by the most convenient food;
My nights are peaceful all the while,
And all my mortal days are good.

My sorrows have not been so light,
Thy chastening hand I could not trace;
Nor have my blessings been so great
That they have hid my Father's face.

Selected.

THE FREE-WILL OFFERING.

Give to the Lord thy heart!
Bring joyfully the silver and the gold;
The rich, are they who keep not back a part;
The glad, the full, are those who ne'er withhold.

Give to the Lord thy heart!
Its morning fragrance, and its noontide might,
And evening dews. All that thou hast and art,
Are but the Lord's, by purchase and by right.

Give to the Lord thy heart!
Bring a whole offering—worthless though it be;
The love which took thy cross, and bore its smart,
Paid the full price, O ransomed one, for thee.

Selected.

HAVE FAITH IN GOD.

Have faith in God! for He who reigns on high,
Hath borne thy grief and hears the suppliant's sigh;
Still to his arms, thine only refuge, fly.
Have faith in God!

Fear not to call on Him, O soul distressed!
Thy sorrow's whisper woos thee to his breast;
He who is oftenest there is oftenest blest.
Have faith in God!

Lean not on Egypt's reeds; slake not thy thirst
At earthly cisterns. Seek the kingdom first,
Though man and Satan fright thee with their worst,
Have faith in God!

Go! tell Him all! The sigh thy bosom heaves
Is heard in heaven. Strength and grace He gives,
Who gave Himself for thee. Our Jesus lives.
Have faith in God!

For "The Friend

The following interesting reminiscence a dearly beloved Friend, was found amo the papers of the late Mary Passmore.

Some Expressions of Sarah Emlen, in the l Yearly Meeting before her death.

4th mo. 17th, 1849.—Third-day.—In a v solemn manner she said: "I believe I m deliver what appears a little message giv me for the prisoners of hope: some of t little humble ones now present. It seems me the door has been opened and I have b permitted to sit with them a little in th prison houses. Have long patience, my s ters, the Lord of hosts is purifying his peo Earnestly do I crave that I may be one w you in patiently waiting all the Lord's appoi ed time, that the Church may be thoroug purified, for the King's daughter is all gl ous within, her clothing is of wrought go and pure gold, my friends, we know, can sustain any loss by the fire; and some of t obscure ones, I believe, as they abide in t patience, will be brought to show themsel to the people, will become as the golden pi which were to convey the golden oil in t sanctuary; that the harmony and unity the spirit in the bond of peace, would o more prevail. It is my firm conviction t nothing would be permitted to hurt or dest in all the Lord's holy mountain. Accept t exhortation of love from one who feels h self standing upon the very brink of an aw eternity. I leave it as a little legacy to yo

Sixth-day afternoon near the close she sa "And now that we are about to separate e to our own, I have earnestly coveted for all, that the good seed that has been sown every heart may be quickened, and this pra raised in each of our hearts, 'Have me upon us, O Lord! have mercy upon us lest should have sorrow upon sorrow.'"

A Brahmin on Hinduism.—One day, wr Leupolt, I was preaching in the city of nares. The large crowd was civil and att tive. At length a sepoy (a Brahmin) s "Look at those men, and see what they doing!"

"They are preaching to us," the people plied.

"True. What has the sahib in his han

"A New Testament."

"Yes, the New Testament. But wha that? I will tell you. This is the gospel into which a European handle has been If you come to-day, you will find them ting; if you come to-morrow, you will them doing the same. And at what are t cutting? At our noble tree of Hinduism— our religion. It has taken thousands of y for the tree to take root in the soil of I dostan; its branches spread all over In it is a noble, glorious tree. But these come daily with the gospel-axe in their ha they look at the tree, and the tree at th but it is helpless. The gospel-axe is app daily, and although the tree is large strong, it must give way at last."

"True, I replied; "but many a poor ha gets worn-out, and many a one breaks; it takes a long time till the new hand obtained from Europe, and till that hand prepared and shaped."

"Ah!" he answered, "if that were al would be well enough, and the tree w have respite; but what is the real case?

ier does a handle find it can no longer ng the axe than it says, 'What am I to do ? I am getting worn out; I can no longer ng the axe; am I to give up cutting?' No. walks up to the tree, looks at it, and says, t here is a fine branch out of which a dle might be made.' Up goes the axe, n comes the branch; the branch is soon ped into a new handle; the European han- is taken out and the native handle put in, the swinging commences afresh. At last tree will be cut down by handles made of own branches."

suppose you have all guessed that the aches out of which the Brahmin said new dles are made are the natives of India who e given up their trust in vain idols, and e become servants of the living God.—*rch Missionary Juvenile Instructor.*

For "The Friend."

ie Meeting at Firbank Chapel and its Results.

When George Fox was led by the Spirit to claim "God's everlasting truth and word of " to the people of England, he came in the rse of his travels into Westmoreland. Here found an open door. The Spirit of the rd had been at work in the hearts of many, ning them from their sins, and leading m to seek for a more spiritual way of wor- than parish teachers had taught them. ny of these gladly received the message ch he proclaimed, and the invitation he nded to turn to the Light of Christ which ne in their hearts to show them their sins, which, if heeded, would give them power orsake all that was wrong. It was a time Divine visitation to many, and great num- s were convinced.

ne of the most memorable of the meetings ch he there held, both as regards the im- liate effect, and the wide-spreading con- iences which flowed from it, was that at bank Chapel, which is thus described in journal.

The next First-day I came to Firbank apel in Westmoreland, where Francis How- and John Audland had been preaching in morning. The chapel was full of people, hat many could not get in. Francis said, thought I looked into the chapel, and his it was ready to fail, the Lord's power did urprise him: but I did not look in. They le haste, and had quickly done, and they some of the people went to dinner; but ndance staid till they came again. John kelin and others came to me, and desired not to reprove them publicly; for they e not parish-teachers, but pretty tender . I could not tell them whether I should no, though I had not at that time any wings to declare publicly against them; I said, They must leave me to the Lord's vings. While others were gone to dinner, ent to a brook, got a little water, and then ie and sat down on the top of a rock hard the chapel. In the afternoon the people hered about me, with several of their achers. It was judged there were above iousand people; to whom I declared God's rlasting truth and word of life freely and gely for about the space of three hours; ecting all to the Spirit of God in themselves; t they might be turned from darkness to it, and believe in it, that they might be- ie the children of it, and might be turned n the power of Satan unto God; and by Spirit of truth might be led into all truth, and sensibly understand the words of the prophets, of Christ, and of the apostles; and might all come to know Christ to be their teacher to instruct them, their counsellor to direct them, their shepherd to feed them, their bishop to oversee them, and their prophet to open divine mysteries to them; and might know their bodies to be prepared, sanctified, and made fit temples for God and Christ to dwell in. In the openings of heavenly life, I explained unto them the prophets, and the figures and shadows, and directed them to Christ, the substance. Then I opened the parables and sayings of Christ, and things that had been long hid; showing the intent and scope of the apostles' writings, and that their epistles were written to the elect. When I had opened that state, I showed also the state of the apostacy since the apostles' days; that the priests have got the scriptures, but are not in the Spirit which gave them forth; and have put them into chapter and verse, to make a trade of the holy men's words; that the teachers and priests now are found in the steps of the false prophets, chief priests, scribes and pharisees of old, and are such as the true prophets, Christ and his apostles, cried against, and so are judged and condemned by the Spirit of the true prophets, of Christ, and of his apostles; and that none in that Spirit could own them. Many old people went into the chapel, and looked out at the windows; thinking it a strange thing to see a man preach on an hill or mountain, and not in their church, as they called it; whereupon I was moved to inform the people, 'That the steeple-house, and the ground whereon it stood, were no more holy than that mountain; and that those temples, which they called the dreadful houses of God, were not set up by the command of God and of Christ; nor their priests called, as Aaron's priesthood was; nor their tithes appointed by God, as those amongst the Jews were; but that Christ was come, who ended both the temple and its worship, and the priests and their tithes; and all now should hearken to Him: for He said, "Learn of me;" and God said of him, "This is my beloved Son, in whom I am well pleased; hear ye him." I declared that the Lord God had sent me to preach the everlasting gospel and word of life amongst them; and to bring them off from all these temples, tithes, priests, and rudiments of the world, which had got up since the apostles' days, and had been set up by such as had erred from the Spirit and power that the apostles were in.' Very largely was I opened at this meeting; the Lord's convincing power accompanied my ministry, and reached home to the hearts of the people; whereby many were convinced, and all the teachers of that congregation (who were many) were convinced of God's everlasting truth."

Of the condition of the people who were thus visited, and of the effect upon them of that baptizing power which accompanied the ministry of George Fox, we have a further testimony in a Memorial of John Camm (who was one of that company) written by his son Thomas Camm, himself an able and laborious minister of the Gospel. Thomas Camm had long felt a desire to collect the books and writings of his father and John Audland, so as to preserve a record of their labors for the good of mankind, but had been hindered by various causes, partly, he says, by "the service and travels the Lord hath measurably concerned me in, on behalf of his truth and people in late years. But now, being it hath fallen to my lot in truth's testimony to be called to suffer imprisonment, and thereby at present freed from some of the aforesaid service and travels; and the said concern hitherto resting upon my spirit, I was made willing to set to the work." This interesting statement is in accordance with the experience of many of our early Friends, who, when shut up in prison for their religion, were often led to labor with the pen for the promotion of that blessed cause to whose service their lives were devoted.

Thomas Camm says of his father: "He having seen beyond the national priests, and their empty lifeless forms, and so separated from them, still pressing forward, towards a further manifestation and revelation of the way of salvation, which his soul hungered and thirsted after; and therefore he with many others, who were under the same sense of hunger, often met together amongst themselves; and some openings from the Lord several of them had, from which they could have declared excellent things, having some sight or comprehension thereof, yet wanted the inward possession of the virtue, life and power of what they declared of, and in this state continued many days.

"But the fulness of time being come, wherein the Lord in his everlasting loving-kindness did cause his day to spring from on high, and his light to break out of obscurity, and his glorious eternal Gospel to be preached again upon the earth, and particularly in this our nation, having heard the cries of the poor, and the sighings of the prisoners in the pit; even then the Lord called and anointed several for his work and service, to publish this blessed day; to bring glad-tidings, and proclaim the year of jubilee."

(To be continued.)

Friendship in the Family.

It is undoubtedly true that, although many things that render life precious to us are found in the family, friendship, as we commonly understand it, is not often among them. There are strong ties of mutual interest and affection, based partly upon natural and instinctive feelings, partly on the habit of close and constant intercourse, and partly on the duties, responsibilities, and dependencies which these relations involve. But when we look for friendship, either in its poetry and romance, its thrilling intercourse, or its sympathy of purpose and endeavor, it is usually outside, not within, the circle of near kindred.

Many reasons may be alleged for this, the most cogent of which is probably the blunting influence of continual familiarity. Living always together, the members of one family are apt to become monotonous and uninteresting to one another. Having had such abundant opportunity, they fancy they have entirely fathomed each other, and that there is nothing more to find out. There is no longer the attraction of curiosity or the stimulus of variety. They are not vividly impressed, nor do they feel able to impress in their turn. So there comes to be a tameness and insipidity about home-life which is supposed to be inherent in it. The feeling of the uselessness of effort deadens effort, and a lukewarm spirit of calm good-will is all that is even aimed at. That this is the case in numerous families may be proved by the change which they experi-

ence on the arrival of any valued guest. New life and energy seem to enter with him and pervade the hitherto listless household; each one feels a new pleasure and an unwonted desire to please, which are equally exhilarating; but, after his departure, they gradually sink back into the old apathetic routine. Of course the eager heart of youth especially cannot be satisfied with this; it must put out its tendrils and cling to something; it craves animated intercourse, warm sympathy, earnest purposes, strong emotions, and finds them in *outside* friendships.

Now, while such attachments are not to be indiscriminately discouraged, bringing their own special advantages and pleasures, it is to be sincerely deplored that friendships *inside* the home are so exceedingly rare, and that the young are so generally growing up in the idea that they are impossible. There are, of course, many honorable exceptions to this, where not only husband and wife have been life-long and devoted friends, but also parents and children, brothers and sisters. Yet the careful preservation of these instances, and the extreme respect accorded to them, proves their comparative rarity. Probably each of us can recall a few such cases, which stand out in bold relief against the multitudes of households who consider themselves highly blessed if they only succeed in avoiding contention, and preserving a tolerable civility among one another.

Yet it would seem as if nearly all the materials for earnest and steadfast friendship might be found within a circle already joined by bonds of instinctive affection and mutual interest. There is sufficient similarity of taste, purpose, and position, to win sympathy; and there is sufficient variety of age, sex, and circumstance, to prevent monotony. There is every opportunity for elevating a natural fondness into loftier affection, for developing the germs of respect and love into the rich and full growth of noble friendship. All the more delicate relations of sex are fulfilled in their utmost purity by the friendship of mother and son, father and daughter, brother and sister. Why then should years spent under the same roof so often separate and scatter the affections of childhood, instead of cementing and strengthening them into the rich and steadfast friendships of maturer life?

Probably the chief cause of this is that people rely on the instinctiveness of natural affection as being all-sufficient, without effort. They imagine that family love is strong enough to take care of itself, so they take but little pains to preserve it from the shocks and jars of daily life. And they also suppose that they are so well known to each other that it is not worth while to present their fairer side. In all this they are mistaken. Natural affection offers a fine foundation on which to erect the edifice of a firm and enduring friendship, but it will not rise up of itself. We must build it, stone by stone, if we would possess it. If we have a valued and respected friend, what pains we take to cherish his friendship; how carefully we endeavor to prune away from ourselves that which would displease him, and cultivate those qualities which he admires; how we strive to gratify him by pleasant surprises, and to avoid all that could wound or trouble him! Yet, let the familiar house door shut us in, and how many of us take the same pains? Here we throw off restraint, we air our worst side, that has been sedulously hidden, and allow our better qualities, that have been in full exercise, to fall asleep. How many of us anxiously make the most and the best of ourselves to our own family? How many of us regard the home as the arena for *giving*, not getting, pleasure, for spreading, not absorbing, comfort? It is the simple working of a natural and inevitable law; that which we sow we shall surely reap. If we cultivate home friendships with the same assiduity that we give to those outside, they will yield us even richer and fairer returns. There is no friendship so pure and beautiful in its nature, so rich and full in its power of blessing, or so singularly rare in its occurrence, as that between parents and their grown-up sons and daughters. Where the parental and filial instincts are supplemented by that higher and more spiritual affection that binds together minds in intellectual communion, and souls in heartfelt sympathy, few deeper or more delightful friendships can be imagined. The guardian and dependent gradually lose themselves in the dear companion and true friend of later life; and youth becomes wiser and age brighter, and both nobler and happier, in this loving and abiding union. If, however, we would enjoy any of the precious friendships of home, we must preserve the delicacy and freshness of each family relation; we must cultivate those qualities which endear us to one another; we must have faith in the power of love, and regard its obligations as our highest privileges.—*Public Ledger.*

Extract from a Letter of Mary M. Sheppard to her Sister.

Greenwich, Ninth mo. 19th, 1838.

How poorly are we qualified to judge of the necessary measures for our advancement in the path human wisdom never penetrated. We shrink from submitting ourselves, as if afraid to trust to a power our lips would acknowledge Almighty. Why is it we so long weary ourselves for nought, and weaken ourselves by our foolish fears, childish surmises, and rebellious reasonings? We are ready to acknowledge the work is not our own; that we have neither power nor ability, and yet we stumble so long at submitting ourselves wholly unto Him, who would do all things for us; prepare a way where our clouded vision could see none; and not only put forth, but go before, now, always. *The heart given up in simple, child-like obedience*, is the sacrifice called for; and oh! how many weary steps we cause ourselves, by withholding past the time. But while the weakness and reluctance of our nature cause us so many fearful struggles, the operations of the Spirit of Truth, freely and fully submitted to, must undoubtedly produce deep and sore conflicts. Our natural tendencies are toward evil, and to have them wrought upon and subjected to the law of the spirit of life, involves the crucifixion of the will, and a dying unto self daily. Old things must be done away; and how thankfully should we submit to every overturning of the holy Hand that promises in any degree to wean us from ourselves, from all outward objects, and fasten our hopes and affections more fully on Himself. Ah, He knows how to keep his children dependent, and I cannot but believe the feeble struggle to stay the mind in patience, when tempests pour upon it, is a sacrifice most acceptable in the Divine sight. It is though, bitterly proving to the creature; and I think Isaac Penington describes it as a sore travailing mournful state: but I believe too, nevertheless, it is one productive of the richest vest, when patiently abode in; it weans from a confidence in any mutable comf stains every passing enjoyment, and sh us the insufficiency of all this world ean c us to bring peace. We find, too, our c anxieties of themselves cannot avail us, finally, tired of ourselves, and of everyth belonging to us, worn out by resistance, are more and more willing and ready to mit to the terms, whereby we reap the b fit intended, even our separation from e and close union with Him who offers to with his people alway, even unto the en the world.

But oh! these doubts, fears, jealousies, heavily do they dwell upon us, and we down the spirit. I often remember the c plaint against a rebellious people forme "Moab hath been at ease from his youth, he hath settled on his lees, and hath not b emptied from vessel to vessel, neither hat gone into captivity: therefore his taste rem ed in him, and his scent is not changed." (xlviii. 11.) A state of ease and indifferc has been in all ages of the world productiv spiritual lethargy, and if its opposite can c keep alive the fire of devotion, and pres in the hearts of mankind the recollection their weakness and dependence, we have ca to embrace messengers of suffering as surest friends. Who in heart could say t were indifferent to the requisitions of relig and to the name of its Author, and yet constantly do we see those surrounded v innumerable blessings, "settled on their le alike regardless of eternal interests, as of who died for them, and in matchless me willeth not that any should perish.

Oh! it is an awful thing to be neglec the soul's welfare! Truly what is a profited if he gain the whole world and come spiritually bankrupt there? Wha too much to part with to secure a well-groun hope of rest, when done with life's turm and yet I am often jealous of myself lest reward be too much in view. Should it be our first wish and care to serve Him wl love can never be sufficiently magnified, his own sake. The reward is only of me We can do nothing for ourselves, and i last admitted to one of the mansions pared for those who are made conquerors, path through which 'tis reached, how marked by suffering, must still bear th delible character of mercy, mercy.

The Emperor of Constantinople having greatly offended with St. Chrysostom, a his courtiers what would be the most effec mode of punishment. One suggested ba ment; another, confiscation of his prope another, throwing him into prison; a fourth, putting him to death.

A fifth shrewdly said that they wer under a mistake. If he was in exile, he w have God with him; if stripped of al goods, the poor would suffer; if impris he could still enjoy communion with Condemning him to death was only to heaven to him. If the emperor wished t avenged on Chrysostom, he must force hi commit some sin; "for," said he, "he man who fears neither exile, poverty, ch nor death, being afraid of nothing but si *The Day of Days.*

Religious Items, &c.

Mennonites.—There are about 60,000 Men-ites in America. They have 500 meeting-houses, one eighth of that number being Canada. They abstain from taking the , do not inflict punishment, do not accept ic office, and never go to law. They are ly all farmers.

Telephoning Sermons.—An experiment with telephone in half-a-dozen different houses Hanover, N. H., recently, enabled various lids who were sitting in their own rooms ome, to listen to the same sermon, de-ed at a distance from any of them.

Suppression of Vice.—The annual report of New York Society for the Suppression of , shows that through the efforts of the ety, laws for the suppression of vice have passed in Massachusetts and Connecti-and ordinances adopted in several cities he West against the sale of *The Police ette* and kindred publications. Similiar ties were organized in Detroit, Toledo, ester, and Providence, and public meet-were held in a large number of other es, the result of which has been to greatly rge its scope, and correspondingly increase power. The head-quarters of the New land organization is Boston, and that of Western, Cincinnati. Operations have nded to Canada, and our Government received thence a most earnest protest nst allowing vile illustrated papers to through the mails across the boundary .

he suppression of fifty lottery and gam-g firms, and the exposure and breaking of eight Wall street bogus firms, which ined money from persons at a distance, circular and personal letters, for invest-t in stocks, but *never* made any return tever to their deluded patrons, are among ood results.

Baptist Statistics, as published by the Ameri-Baptist Publication Society, show the ber of places of public worship belonging hem to be 24,794—of members 2,133,044, ving a gain of 31,010 in the past year. Of members, about three fourths reside in Southern States, where there are 890,739 e, and 646,974 colored.

Cold-water Baptism.—The Primitive Chris- says: "A Baptism by immersion was ormed recently in Canada, one morning n the wind was blowing sharply, and the cury stood 26° below zero. The subject a lady.

th mo. 16th, 1879, in a small city in ern Bohemia, thirty-one persons were l $2.50 each for attending a Bible service connected with the State Church. The er of the meeting was fined $12.50.

th mo. 14th, 1879, the attempt of a few vers in Stupitz, near Prague, to hold a e service in one of their homes was frus-d by the police. All this in Austria, se Constitution grants religious liberty to itizens.

Natural History, Science, &c.

Type Setting Machine.—Machines for set-and distributing the type employed in ting are coming into use with a fair pros-of success. It is estimated that one ma-e with three attendants will do the work or 12 compositors.

Electric Light.—The pure whiteness of the ndescence produced by the electric light is as far superior to the yellow light of any flame as the light of an argand burner is superior to that of the pine stick of the savage. Another advantage is its safety—no danger of escape of gas and explosion, nor the taking fire of oil by accident or imprudence in handling. But a most important advantage is that the electric light, not being produced by combustion, does not rob the air of its oxygen, nor vitiate it by the emission of carbonic acid or oxide or other products of combustion, so that it can be used in small, close rooms without the objectionable features of a light produced under the same circumstances by a flame.

The British Museum has acquired about 1,000 more tablets and fragments of inscribed terra-cotta documents from Babylon. Among them is a tablet of Samsu-Irba, a Babylonian monarch hitherto unknown, who probably lived about the time of Bardes, and was one of the intermediate rulers between Cambyses and Darius, B. C. 518. Another fragment has a representation of one of the gates of Babylon.

Shoemaker's wax has been used with success in Glasgow to illustrate to the students of natural philosophy, in a model, the flow of glaciers. It is wonderful how closely the flow of this wax resembles that of ice. Sir W. Thompson has also employed this sort of wax to show the motion of lighter bodies, like cork, and heavier bodies, like bullets, through a viscous substance.

Snow Two Hundred Feet Deep.—The following account of enormous snow-falls in north-western India shows what a world of vapor is carried inland on the monsoons from the Indian ocean, to strike against the loftiest mountain chain in the world and be precipitated in such snows and rains as occur on the middle slopes and foothills of the Himalayas. About the sources of some of the great rivers of India occur the heaviest rains ever known; and farther east, in Cashmere, it seems the snows are sometimes terrific. Some interesting details of the extraordinary snowfall in Cashmere in 1877-78 are given in a paper in the *Journal of the Asiatic Society of Bengal*, by — Lydekker. Early in the 10th month, snow commenced to fall in the valley and mountains of Cashmere, and from that time up to 5th month, 1878, there seems to have been an almost incessant snowfall in the higher mountains and valleys; indeed, in places it frequently snowed without intermission for upwards of ten days at a time. At Dras, which has an elevation of ten thousand feet, — Lydekker estimated the snowfall, from the native account, as having been from thirty to forty feet thick. The effects of this enormous snowfall were to be seen throughout the country. At Dras, the well-built travellor's bungalow, which has stood some thirty years, was entirely crushed down by the weight of snow which fell upon it. In almost every village of the neighboring mountains more or less of the log houses had fallen, while at Gulmarg and Sonomarg, where no attempt was made to remove the snow, almost all the huts of the European visitors were utterly broken down by it. In the higher mountains whole hill-sides have been denuded of vegetation and soil by the enormous avalanches which swept down them, leaving vast gaps in the primeval forests, and closing the valleys below with the debris of rocks and trees. As an instance of the amount of snow which must have fallen in the higher levels, — Lydekker mentions the Zogi Pass, leading from Cashmere to Dras, which has an elevation of 11,300 feet. He crossed this early in 8th month last year, and then found that the whole of the ravine leading up to the pass from the Cashmere side was still filled with snow, which he estimated in places to be at least one hundred and fifty feet thick. As another instance of the great snowfall, he takes the valley leading from the town of Dras up to the pass separating that place from the valley of the Kishengunga river. About the middle of 8th month the whole of the first mentioned valley, at an elevation of twelve thousand feet, was completely choked with snow, which in places was at least two hundred feet deep. As to the destruction of animal life in the upper Wardwan valley, large numbers of ibex were seen imbedded in snow; in one place upward of sixty heads were counted, and in another not less than one hundred. The most convincing proofs, however, of the havoc caused among the wild animals by the great snow-fall is the fact that scarcely any ibex were seen during last summer in these portions of the Wardwan and Tilail valleys which are ordinarily considered as sure finds. So, also, the red bear and the marmot were far less numerous than usual. — Lydekker estimates that the destruction to animal life caused by snow has far exceeded any slaughter which could be inflicted by sportsmen during a period of at least five or six years.—*Exchange.*

To-day the English Fire Brigade came, and in the garden at the back of our palace went through their exercise. They have invented a beautiful means of saving life. But the wonder is in this, that on the one hand, they take such trouble to save man from death, when on the other hand, they contrive fresh engines, such as cannons, muskets, and similar things, for the quicker and more multitudinous slaughter of the human race.—*From the Diary of the Shah of Persia, while in England.*

THE FRIEND.

SECOND MONTH 28, 1880.

In a former editorial we referred to the gradual decline in the number of members belonging to Philadelphia Yearly Meeting, and to the causes which had led to this. We were sensible that the subject was one which was calculated to depress rather than to cheer the spirits of those who love the principles of the Society of Friends, and believe its doctrines as proclaimed by its early members to be true, and to be greatly beneficial to those who receive and obey them. Yet we believed there might be an advantage in calmly considering the case, even if its immediate effect was saddening and humbling. The prosperity of a religious body depends on its being imbued with the Spirit of its Holy Head; the more fully this is experienced by its members, and the more they come under the government of the Saviour, of whom it was foretold that the government shall be upon his shoulders, the more they will be prepared to promote his cause among men. All power belongs to the Lord; and without his help and assisting grace, our own efforts and labors will not tend to set up his kingdom in the hearts of others. It is therefore cheering to those who love the good cause, to see renewed evidences that the Lord has not forgotten to be gracious, but

that He still renews the visitations of his Holy Spirit to the hearts of the people, and crowns their solemn assemblies with a sense of his life-giving presence.

This has often been the case during the present winter, in many of the meetings in and around Philadelphia. The solemnity which has spread over those collected during the times of reverential silence, has given cause to believe that true worship ascended to our Father in Heaven from many of those who were met for that purpose; and the feeling which attended the labors of the ministers in many cases showed that they had not spoken without a fresh anointing, and that the Lord was pleased to bless the food which He had given them to distribute to the people. In most, and we believe in all, the recent Quarterly Meetings, there were evidences of Divine favor, which have proved a comfort to the rightly concerned, and tended to strengthen their faith that the Lord is still mindful of his people. Let us then endeavor to hold fast to those precious principles which we have seen to be true in the light of the Lord's Spirit; retain our faith in the all-sufficiency of Divine power to carry on the work of righteousness in the earth; and seek to be found among the willing-hearted in Israel, on whom in his own time the Lord will confer such gifts as may please Him, and whom He will honor by employing in his service.

Is not the language still applicable to the humble, devoted servants of our Heavenly Father, "As the mountains are round about Jerusalem, so is the Lord round about his people, from henceforth, even forever?"

Oh that our members individually would *fully* yield themselves up to the guidance and government of the Lord, bring all the tithes which He requires into his store-house, and willingly endure the heart-changing operations of his Spirit; then indeed would their light so shine before men that others seeing their good works would glorify our Father who is in Heaven. Not only their words, but the whole course of their lives would preach the inviting language, "Come and have fellowship with us, for truly our fellowship is with the Father, and with his Son, Jesus Christ." Those who were under Divine visitation would be attracted to them, and prepared to unite with them in holding up to the world a true testimony to the continued government of Christ, as head over all things to his church; and thus they and we would become one another's helpers and joy in the Lord. Then would be experienced in measure a fulfilment of the evangelical promise—"I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit on thy seed, and my blessing upon thy offspring; and they shall spring up as among the grass, as willows by the water-courses. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel."

SUMMARY OF EVENTS.

United States.—In executive session of the Senate on the 17th, the Committee on Foreign Relations reported back the treaty for the settlement of the French claims, with a recommendation that it be ratified. It was placed on the calender for future consideration. The Senate bill authorizing the detail of a naval vessel to carry contributions for the relief of the suffering poor in Ireland, has been passed by the House.

The Senate Committee on Territories has agreed to report favorably a bill establishing a U. S. District Court for the Indian Territory, and providing for the acquirement of citizenship by the Indians, and the allotment of lands to them in severalty, under prescribed conditions.

The President has nominated Rowland E. Trowbridge, of Michigan, to be Commissioner of Indian Affairs.

The new State Hospital for the Indigent Insane of Philadelphia, Bucks, Montgomery, Chester, Delaware, Northampton and Lehigh counties, was formally transferred last week from the Building Commission appointed in 1878, to the Board of Trustees to whom its management has been recently confided.

Nearly 300,000,000 postal cards were used in the United States last year. They are made at Holyoke, Mass., by a private concern, under the general supervision of the government officer. The work is nearly all done by machinery, even to counting and putting them up in packages of 25.

General Grant and party arrived in the City of Mexico on the 21st inst. Extensive preparations were made for his reception.

At a special meeting of the Board of Health of San Francisco, held on the 21st inst., Chinatown was unanimously declared to be a nuisance, and the authorities were requested to abate it without delay.

Four men were buried by a snow slide near Franktown, Nevada, on the morning of the 21st. One of them was rescued, severely injured; the others could not be found.

The five-story building, Nos. 384 and 386 Broadway, New York, was burned on the night of the 20th inst. During the conflagration, two firemen fell through the roof into the fire below. The loss of property is estimated at $1,050,000.

The amount of losses, by fire, in the United States, during the year 1879, as reported to the Insurance Companies, was $77,603,700; the uninsured losses that are not reported, will raise the amount to near $100,000,000.

The anthracite coal trade is said to present a more auspicious outlook at present, than for some time past. The stock of coal has been materially reduced, and prices have been decidedly advanced. An active trade for the balance of the year is expected.

The Pennsylvania Steel Company has loaded a vessel with steel rails and two locomotives, for the Northern Pacific Railroad, to be delivered at Portland, Oregon.

The mortality in this city for the week ending on the 21st, was 308. Some of the principal causes of death were: apoplexy, 8; consumption, 49; convulsions, 12; disease of the heart, 11; scarlet fever, 8; typhoid fever, 7; inflammation of the lungs, 29; old age, 26; small-pox, 5.

Markets, &c.—U. S. sixes, 1881, 105¾; 5's, 103¾; 4½'s, registered, 108⅛; do. coupon, 109¼; 4 per cents, 106¾.

Cotton.—Sales of middlings are reported at 13½ a 13¾ cts. per lb. for uplands and New Orleans.

Petroleum.—Crude, 7¼ cts. in barrels, and standard white 7¾ cts. for export, and 8 a 8¼ cts. per gallon for home use.

Flour.—The market is firm, and but little disposition to operate. Sales of 1400 barrels, in lots, at $6.50 a $7 for Minnesota and Penna. families; $6.75 a $7.25 for western do., and at $7.50 a $8.25 for patents. Rye flour, $5 per barrel.

Grain.—Wheat quiet, but firmer—red, $1.49; amber, $1.51. Rye, 93 cts. Corn is in fair demand—mixed, 57 cts.; yellow, 57½ cts., and white, 60 cts. Oats are less active—No. 3 white, 45 cts.; No. 2, 46 a 46½ cts.; choice white, 48 cts. per bushel.

Hay and straw.—Average price during the week: Prime timothy, 95 cts. a $1.10 per 100 pounds; mixed, 85 a 95 cts.; straw, $1.05 a $1.15 per 100 pounds.

Beef cattle.—The market was dull—a few choice lots sold for 6 cts.; extra, 5½ a 5¾ cts.; good, 5 a 5¼ cts.; medium, 4½ a 4¾ cts.; common, 3 a 4¼ cts.

Milk cows were in fair demand, and ranged from $20 to $40. Hogs, 6¼ a 7 cts., as to condition. Sheep, 5 a 6¼ cts., as to quality. Lambs, 5½ a 7 cts.

Foreign.—The distress in Ireland is said to be spreading, and it requires vigilance on the part of relief committees to prevent cases of starvation.

In the House of Commons on the 17th inst., Weldon (Home Ruler, Kildare county), introduced a motion in favor of the equalization of the franchise in Ireland with that in England and Scotland. He said the existing inequality was a distinct breach of the act of Union. After considerable discussion, the motion was rejected by a vote of 242 to 198.

The steamship Strathleven arrived in London from Australia on the 1st inst., with a shipment of fresh meat. She left Melbourne on the 7th of 12th month. The meat was preserved in a refrigerator box supplied cold air, and on arrival was found to be in exce condition. The experiment is regarded as a com success.

The British steamer Canopus, which arrived at L pool on the 16th inst. from Boston, lost boats and hundred and forty-seven head of cattle, in conseq of heavy weather.

The Registrar-General has returned 4,653,551 in Ireland under the head of "bog and marsh, b mountain land, water, roads and fences," for the 1879. During the past year 8,387 acres have gained to cultivation or pasture.

The number of failures in Paris, in 1879, was a diminution of 94 on the previous year.

The export of French beet-root sugar for the 1879, amounted to only 8,000 tons, as compared 97,000 tons in 1878.

The return of the number of wolves and other animals killed in France last winter, has just been lished, and shows the following results: wolves young wolves, 153; foxes, 6,771; badgers, 5,036; boars, 5,328.

An attempt has recently been made to kill th perial family of Russia, by the explosion of a filled with dynamite, in the basement of the W Palace. The intention no doubt was to fire the while the family were at dinner, but owing to the of one of their number, they did not enter the di hall at the usual time, and thus their lives were s Some of the leading officers in St. Petersburg ha ceived letters from a Nihilist committee, intim that the capital will be fired on the anniversary o Czar's accession to the throne.

From the interior of Russia, accounts are receiv very great suffering on account of the failure o year's crops; and in addition to the famine, diph is raging to a frightful extent. It is estimated t the two provinces of Charkoff and Pultava, it ha ried off forty thousand persons in the last four mo

In a recent discussion on the bill authorizin German Government to contract a loan, the Unde retary of the Treasury stated that the financial c tion of the country had greatly improved durin current year. The total increase of receipts were mated at 20,000,000 marks.

The Italian Parliament was opened on the The speech from the throne recommends the abo of the grist tax and the adoption of electoral r bills. In regard to foreign affairs, the speech says Italy needs peace, and it is therefore easy for h support the observance of the treaty of Berlin a main faithful to her promise to be an element o gress and civilization in Europe.

The Italian Government has offered three amounting to three hundred and sixty pounds, for yards raised from grafts of American varieties of vines, capable of resisting the attacks of phylox

Colonel Synge, who was sent by Minister L last month, to distribute relief among the Muss refugees in Eastern Roumelia, has been capture gether with his wife, by Greek brigands near Sal The bandits demand a large ransom for their rel

WESTTOWN BOARDING SCHOOL.

Friends who may feel drawn to apply for th tions of Superintendent and Matron of this Instit are requested to communicate with either of the signed—

William P. Townsend, West Chester, Pa.
John S. Comfort, Falsington, Bucks Co., P
Charles J. Allen, 304 Arch St., Philadelp
Elizabeth R. Evans, 322 Union St. "
Anna V. Edge, Downingtown, Pa.
Deborah Rhoads, Haddonfield, N. J.

FRIENDS' ASYLUM FOR THE INSAN

Near Frankford, (Twenty-third Ward,) Philade
Physician and Superintendent—John C. Hall

Applications for the Admission of Patients m made to the Superintendent, or to any of the Bo Managers.

Died, on the 29th of 12th month, 1879, J Barton, in the 84th year of his age, a member of well Particular and Upper Evesham Monthly M Very impressive and most precious was the pea attended his closing days, and he felt, as did his f that he was being "gathered in mercy."

WILLIAM H. PILE, PRINTER,
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For "The Friend"

Camden County, New Jersey.

(Concluded from page 225.)

'or four years the English occupied this t, whoso site is now forgotten. The loca- n of the gold mine hereabout proclaimed, qually unknown, unless it exist in the soil his productive district y'clept "Pea shore." length Plantagenet published his story of entures, or his account of Nova Albion, the earl was stirred up to diligence in the secution of his scheme. Accordingly a endid palatine was projected, the banks of Delaware were set off into manors, which ng dignified by well chosen names, served give titles to each member of the earl's ily if they never answered any more use- purpose. A chivalric order was instituted er the imposing name of "The Albion ghts of the Conversion of the Twenty- ee Kings," who professed to have at heart y a desire for turning to the true faith the nty-three tribes living within the limits of grant of the "Earl Palatine." The mode proselyting the heathen seems to have ored rather of Mahomet than of Christ. followers were to live like devout apos- c soldiers, bearing the sword in one hand "the word" in the other, to civilize and vert the heathen to be his majesty's liege,

Truly this scheme was as crazy as was r conceived, and yet not more so than has n many a time practised by lordly pre- ders, whether cavalier or roundhead.

'he earl at length came over to see his oryo colony, sometime about 1641, and he the "royal Plantagenet" marched and ged and cabined with the Indians for seven rs, and the latter got up another book ing forth the advantages of the country, order to induce the emigration of the ounts, barons, knights, gentlemen, mer- nts, adventurers and planters, who had nd themselves to settle three thousand trained men in this hopeful colony on the ks of the Delaware. But they never came, may we be thankful therefor. The "Lord- d-governor," the Council of State or Upper use and Lower House of Burghers, who e to meet the Lords in Parliament annu- on the 10th of November to legislate for Palatinate, never met at Pensaukin; the Albion subjects were dispersed, the dy- ty of the Earl Palatine subsided, and John I., of Tinicum, reigned in his stead, for the Dutch again became lords-paramount.

At length, in 1676, came the Friends, mostly men of good estate, who fled from their native land to avoid the application of the very principles of government which their predecessors under Ployden had here sought to secure. The restoration of royalty and the inquisition this liberal Chrstian people could not brook, nor regard with favor a profession of religion promulgated by terror of the dungeon and the sword. Hence these unyielding advocates of truth sought an asylum in the new world for that freedom which was denied them in their native land.

The first permanent settlement in this section of New Jersey by Englishmen, was made under the auspices of William Penn. The character of this distinguished man must be, as it has ever been, the theme of admiration of all who honor virtue of the highest order; and his legislative wisdom must command the applause of every enlightened mind. "His fame," says Bancroft, "is now wide as the world; he is one of the few who have gained abiding glory."

In 1675 a portion of West New Jersey became invested in certain joint proprietors, all of whom were members of the Society of Friends. Of these William Penn was a leading partner, and in company with him was afterwards joined the Apologist for the Christian Doctrines of the Society, Robert Barclay. The latter, however, did not visit the new world, though appointed by the unanimous choice of his colleagues the first governor for life of East Jersey, with dispensation from personal residence, and authority to nominate his deputy. The title to large tracts of land in our immediate vicinity has been derived from the said proprietaries, and bear the signature of this distinguished Christian advocate.

The first Christian Commonwealth. — Our plan does not include a history of the district under notice, and we pass by much of peculiar interest in the early days of the colony. There is, however, one remarkable transaction worthy of especial notice.

True to their instincts of self-control, and conscious that they owed allegiance to no man, the proprietors, freeholders and inhabitants generally settled in the territory of Gloucester lying between Pensaukin and Oldman's Creek, met in May, 1686, at Arwamus, now Gloucester, and formed for themselves a county constitution. A unique paper is this constitution, by which it appears that the inhabitants of the county of old Gloucester deemed themselves a body politic or democratic commonwealth, with full powers of legislation. They thus established courts, provided officers, and prescribed the minutiæ of legal practice, fixed the capital at Arwamus, within the present limits of Camden county, which was separated from Gloucester in 1844. No other county of New Jersey can deduce its existence from a direct and positive compact between its inhabitants. The government of the Province of Gloucester was thus organized. A city reaching from Newton creek to Timber creek was laid out, streets opened, a public square located, and that inevitable accompaniment of Christian legislation, a gaol erected. The inhabitants of the new Commonwealth evidently considered themselves an independent government, with power to prescribe punishments, levy taxes, and do many acts equally sovereign, among which we do not, however, discover that of making war! "This peaceful people had, on the banks of the Delaware, established a community which," says Bancroft, "a Fenelon might have envied."

Rhode Island was at this time the only Protestant settlement in which the principle of toleration was recognized; but even there Roman Catholics were excluded from participating in the political rights enjoyed by the rest of the community. Toleration was early established in Maryland, but the persecuted Jew could find no asylum in the State of Lord Baltimore. He was excluded, and punished if he entered, and outrages permitted upon his person, as had been practised in Europe for ages among Christians, though not among the enlightened Saracenic rulers of Spain.

Nor was it in Pennsylvania that was laid the foundation of this equitable government, this first democratic Christian State. The principles advocated by Penn and his associates, were first applied to his portion of the Province of Nova Cæsarea or New Jersey, and here, on the east bank of the Delaware, was really begun that "holy experiment." Under the sanction of grants and concessions which formed the charter of the Proprietaries guarding the liberties and rights of the settlers, was the Constitution of the "State of Gloucester," framed in 1686. The government founded by Penn, for his province of Pennsylvania, partook in some features of the character of a baronial manor, the governor was esteemed the proprietor or proprietary, and perpetual rents were to be paid to him and his descendants, nominal almost it may be, but still rents, which acknowledged the title of the feudal lord. The power of the chief was by him, however, voluntarily reduced to the influence of a double vote upon questions in Council, a share in legislation much below that accorded to the veto of our President. But the Constitution of the Province of Gloucester was more truly democratic. "Here," says one of the proprietors, "we lay a foundation for after ages to understand their liberties as men and Christians; that they may not be brought into bondage, but by their own consent; for we put the power in the people."

Thus on our soil of Camden county has the past two centuries and a half seen the successive sway of Dutch, of Swedes, and again of Dutch and English; of lawless viceroys, of county palatines with vice-regal pretensions, hollow power, and tenantless manors, and the

practical substantial exhibition of the true democracy that regards only the welfare of the people, and provides every safeguard for their liberties and rights. The olden time notions of lords and palatines here obtained but a mutable existence, the old trunk of feudalism would not flourish upon this new and virgin soil. The law of force has given place to the law of love, the Quaker has succeeded to the Cavalier and the Walloon, sowing the seeds of peace and good-will, liberty, equality, virtue and independence in the soil, that under the semi-barbarous schemes of vice-royalty and baronial domains would have produced only the vile weeds of landed aristocracy and serfdom, and their attendants, ignorance and mental and moral degradation.

J. S. L.

For "The Friend."

Extracts from Letters, &c., of Ebenezer Worth.

(Continued from page 226.)

The following copy of a letter is without name or date, but evidently addressed to an Indian:

"Now George, my dear friend, I want thee to remember that it is in this world that we are to prepare for a better home, and bear in mind the great uncertainty of time and how fast it is passing away, day after day, week after week, year after year, never to return to us, how necessary we should be making a good use of it. I believe in the doctrines taught by our blessed Saviour, and think I may say that I know the Christian religion is a good religion; if we live up to what it requires of us, it will make us what God would have us to be. I want thee to think seriously on this subject; thou may feel it right for thee to ask the Great Spirit to teach thee what He wishes thee to do, and give thee strength to do it. He can qualify thee to be very useful to thy own people in giving them good advice, which with thy good example, through the blessing of the Great Spirit, may be of great use to many after thy spirit has gone to another world—may I not say to that good home in Heaven where I very much desire we may all meet. Hast thou heard of the death of our friend Thomas Wistar, who loved God and his Indian brothers and sisters; he seemed willing to do anything the Great Spirit required of him to help the Indians; he spent much time and money in trying to assist them; made several visits to the Indians in the far West, and we have reason to believe that the Great Spirit whom he desired to serve, enabled him to be very useful to them. I would be pleased to receive a letter from thee when thou may feel inclined to write. I have had a heavy cold for some time, and my hearing has become very dull. Please remember me to thy father and mother, uncle Thomas, and Wm. Patterson and wife.

Thy friend, EBENEZER WORTH.

To A. P. and E. D., and L. S.

Dear Friends,—I have felt much for you on account of the close trial you have recently met with in the death of our friend Mary Millhouse, her being so soon removed after leaving her friends, and so far from home, makes it more affecting. I was once very sick whilst at Tunessassa, and reduced so low I think the doctor and perhaps no one that saw me, had any hope of my recovery; I was very much amongst strangers. After I became dangerously ill, I sent for Jos. Battey and wife, they lived in the neighborhood of Collins, perhaps thirty-five miles north of Tunessassa, they come and staid some days with me, until I began to recover. I did not inform my relations and friends at home of my sickness until I was considered out of danger. At that time I think there was no railroad nearer than Buffalo, in getting there (to Tunessassa) I had to go by Philadelphia, New York, Albany and Buffalo—from the latter place by private conveyance—I think it took about a week for a letter to go from Randolph to Marshalton. On account of the time and difficulty of getting from Chester county to Tunessassa I felt myself a great way from home, and a great way for my relations to come, and uncertain whether I would be living when they got there; for these reasons I felt most easy not to send them any information of my sickness until getting better. I have thought it much more desirable, when we are about to be removed by death, to feel we are in our proper places (though) far separated from our relations and friends, than to be with them and feel that we are out of our proper place.

[This expression brings to recollection a visit paid to our dear friend when confined to bed by indisposition at his own home, some time previous to his last sickness, when he expressed somewhat similar sentiments, saying in substance, that "he would rather die in a cabin out in the woods alone, and have the Divine presence with him, than to be at home surrounded by his friends, yet be without that." How comforting and encouraging is the remembrance, that let us be where we may in this world, if we are thus under Divine direction we may with confidence look to that unfailing source for support, even under very trying circumstances, which appears to have been the case with E. W. in the account furnished above.]

I hope our dear friend, Mary Millhouse, was not out of her proper place when taken; it is one of the many solemn warnings we have had, to be making good use of our time and talents, and try to be in a state of readiness when it may please our Divine Master to remove us from works to rewards. I have often thought of what an Indian woman, who had lost several of her children, said, "All the Great Spirit does is right." I hope we may all try to be resigned to his blessed and holy will. * * * I would be pleased to hear from you when it is convenient to write.

Sincerely your friend,

EBENEZER WORTH.

Marshalton, 3d mo. 22d, 1877.

Respected Friend, W. B.,—Though far separated in person, I sometimes think of thee and of the time we spent pleasantly together, when thou used to come and sit meetings with us, and I think sometimes bring thy two oldest children. I was comforted in believing thou wast desirous of serving thy Divine Master from whom we receive every blessing, and who is worthy to be loved, honored and obeyed by all. Since that time many changes have taken place; many who were then enjoying good health have been removed from works to rewards, and some who were quite young have been removed by death; it is a very serious and solemn subject to think of, and ought to serve as a solemn warning to us who are left, to be making a good use of our time and talents in serving our Creator and laying up treasure in Heaven—it is a subject of great importance to all. I have felt thee and thy family since the death of Sus and Phebe. I thought Susan a remarkal fine girl, she was an example to the otl children at school, and from what I ha heard she appeared to be prepared for dea I think we may have a comfortable hope tl her spirit is safely gathered to the mansi of everlasting rest and peace. Phebe, wh down in this part of the country, seemed behave herself well, and was loved by th who knew her. I think I felt as much her spiritual and temporal welfare as if had been a brother's or sister's child, and of tried to give her good advice. When I s her last I thought she was concerned to preparing for death—I hope all is well w her. William, my friend, as time is swif passing away it seems to me to be a subj of great importance to thee and me, that should be trying to make a good use of it. so doing it will very much increase our h piness in this world, and prepare us for hap ness in the world to come. It feels to me to a fearful thing to die in an unprepared st and to appear before our Creator and to rece the final (last) sentence. William, my frie there is a great responsibility resting upo parent to bring up his (or her) children in right way; it is necessary we should look our Divine Master for the qualification do it in the way that would be most pleas to Him; a good example is loud preachi and through the blessing of our Heave Father, has a powerful influence for good. this way parents may have an opportunit preaching to their children daily. I beli religious parents feel a great desire for spiritual welfare of their children, and wil favored at times with a qualification to g them good advice to look to their Div Master for direction and help. I want example to be one that will be safe and pro for thy children to follow, and may, thro the blessing of thy Heavenly Father, b use to them after thou art removed f works to rewards. I want thee to try to k out of all bad company, refrain entirely f the use of all intoxicating drink, attend re larly a place of worship, and encourage wife and children to go with thee. If I living at Tunessassa I would be glad to h thy company at our meeting if thou sho incline to attend. The past winter has b rigorously cold, unusually so, the sp rather backward with us; the farmers h got some ploughing done. Please remem me to thy family and Indian neighbors would be glad to get a letter from the Laura. Our friend Joseph Scattergood* been a gooddeal unwell, is thought to little better. I am in about usual health.

Thy friend, EBENEZER WORTH

The following copy of an affectionate earnest Address to the Indians, is wit date:—

"Brothers and Sisters,—We often thin you and feel much for you in your trou The Great Spirit, who made us all, has n us to feel that you are our brothers and sis and taught us to love you and treat yo our brothers. We feel towards you as forefathers did towards your forefath those old people are now dead, and go another world, but this good feeling conti

* In less than three months after date of this both of these valued Friends were removed by de

be felt by you and us, and we believe will or die as long as our people and yours con- ue to love the Great Spirit, God, and his Jesus Christ; from love to Him will pro- d love towards each other, and we shall be to feel 'One is our Master, even Jesus rist, the Son of the Great Spirit, and that are all brothers and sisters. Brothers, it about seventy-two years since our fore- ers (Friends) first commenced their labors he Allegheny reservation. At times when look about and see so little improvement, feel somewhat discouraged; notwithstand- we feel as if we cannot give you up, and there is something more required of us he Great Spirit, and feel willing to try to t and be in good earnest looking unto Him now what He wishes us to do, how to do ud give us strength to do all He is pleased equire of us, and bless our labors that they be fruitful of much good to your people, you may be a good and prosperous peo- aud be favored to enjoy all the comforts his life, and be prepared for never ending piness in the world to come. We feel the e desire for your welfare that we do for own. We believe in that good religion was taught by our blessed Saviour (the of the Great Spirit) when He was person- in this world. He said, 'Ye of yourselves, hout me, can do nothing;' that He is our aud our light, the Way, the Truth and the , that no man cometh unto the Father but Him. We believe He came into this world ave sinners, to save all people of all na- s, kindreds and tongues, that He is able willing to save all that are willing to e unto Him, and He said, 'Come unto me, ye ends of the earth, and be ye saved.' We eve this kind invitation of mercy is to all human family, to all the people in the ld, the white man, the Indian and the k man, that He is no respecter of persons. as this good religion that preserved our fathers, made them what they were, and preserve us and you."

(To be concluded.)

For "The Friend."

Observance of Indian Treaty Stipulations.

The accompanying petition was presented Congress by Wm. D. Kelley of this city, was directed to be printed in the *Con- sional Record.* It was signed by about 00 names. Believing that this appeal for ice will be of interest to many of the lers of "The Friend," it is inserted in our mns. It refers especially to a renewal he former attempt to enter upon the lands he Indian Territory, made by persons appear regardless of law or right.—Ed.] The petition is as follows:

the President of the United States and to e Senate and House of Representatives:

e the undersigned men and women of the ted States, resident in or near Philadel- , Pennsylvania, do most respectfully but t earnestly request the President and the se of Congress to take all needful steps revent the encroachments of white settlers n the Indian Territory, and to guard the ians in the enjoyment of all the rights ch have been guaranteed to them on the of the nation.

he Senate and House of Representatives:

he accompanying memorial had its origin in a strong feeling of loyalty to treaties. It commenced with individuals, and spread to towns, cities, and States. On it are the names of thinkers and molders, who feel it a right and a duty to express their sentiments when a public interest demands it.

We do not wish to clog the wheels of Government. We suggest no policy to it. We only wish to express our sense of the moral obligation of a treaty, whether the treaty be between the strong and the strong or between the strong and the weak, or for our advantage or disadvantage.

It is said that the Duke of Burgundy, a pupil of Fenelon, in a cabinet council, after hearing the reasons of state offered in abundance for violating the treaty which it was thought would be of great advantage to France, placed his hand upon the instrument and said, with emphasis, 'Gentlemen, there is a treaty.'

We would express that when a treaty is changed or modified the free consent of both parties is necessary. We pray that no consideration of interest, no pressure, no combination of difficulties which may arise shall influence our Government to depart from this law of treaties.

We are especially urgent in this case because we are strong and the Indians are weak. Our greater knowledge and power and our relations to the Indians give imperativeness to our obligations.

We cannot afford to seem unjust. The eyes of the world are upon us. The eyes of Him who 'executed righteousness and judgment for all that are oppressed,' are upon us. We live also under the law of the harvest; as we sow, so also shall we reap. If we sow justice we shall reap justice; if we sow injustice we shall reap injustice.

Therefore, as citizens of this Republic, who have as individuals obligations to the Republic, we take this method—the only one known to us—of expressing our deep conviction of the moral obligations of a treaty."

For "The Friend."

When the angels announced to the shepherds the birth of Jesus, it was with "Peace on earth; good-will to men," and from that time until now, wherever the kingdom or reign of Christ in the heart of man has been known, there has been measurably known something of this Divine and heavenly peace, with good-will to our fellow man; and also where the usurper has been permitted to exalt himself and his kingdom of darkness, there has been *the reverse—war*, desolation and hatred between man and man. It is lamentable how little of true love is at the present time manifested between man and man. Although the power of darkness received a great check at the abolition of slavery on this continent, yet as it was achieved by war and bloodshed and also by heavy pecuniary loss, and not brought about by Divine love, such as prompted the Saviour to redeem a fallen world and to restore it to heavenly harmony and blessedness, therefore there exists a spirit of aggrandisement, with a desire for outward greatness and exaltation, out of and at the expense and degradation of his fellow. It was pure love that caused the Saviour to leave the mansion of glory to become the babe of Bethlehem, to endure so heavy a cross, to suffer scorn, to become the poorest of the poor, to endure the contradiction of sinners against himself, so to humble himself, that He has left us an example that we should follow his steps, and at last to die an ignominious death on the cross as an atonement for the sins of the whole world, not a part only. *Was ever love like this?* And more than this, He hath received power and is waiting to bestow this power on all who are willing to receive it on his terms, viz: to leave the usurper, and join the royal standard, to follow the Lamb through good and through evil report. When his disciples queried amongst themselves who should be greatest, (ere yet they knew the obligations of his kingdom,) He instructed them by taking a little child, and setting him in their midst, saying, whoever should become as such little child should be greatest in his kingdom; and again He assured them of the reverse of his kingdom to that of men, by saying "that the great among men exercised greatness and authority, but it should not be so amongst them, for whoever should be great among them must become servant of all." Alas! how much have we to learn? Many now would gain the esteem of their Lord by much serving, or display, and by loud acclamations, instead of Mary's part, sitting at his feet, and feeding on the gracious words that came from his lips, "*the one thing needful.*" The Apostle John says the disciples queried how He would manifest himself unto them and not to the world, and that He answered by saying, he that hath my words and keepeth them, he it is that loveth me, and that He and his Father would love such an one, and would take up their abode in such. Previous to the exaltation of Christ's kingdom, there must be more of the disposition of Job, who says he was a Father to the poor, not one who oppressed or despised them; again, he says, "*He made the widow's heart to sing for joy.*" Let us remember how the Saviour had compassion on the poor widow of Nain; and at the death of Dorcas, how the poor widows mourned over her, showing the coats and garments which, by her own hands, she had made for them; how was this approved then by the church! Mary Capper was a minister of our Society in Birmingham, England, whom the writer knew, (not one of the new fangled ones who conform to the everchanging fashions of the age,) who, although she lived to a great age, lived and worked like Dorcas to make garments for poor widows and orphans. The blessing of the poor and such as were ready to perish, came upon her. Such as have this world's goods and shut up their bowels of compassion, the love of Christ cannot dwell in. Our beloved friend John Woolman has very much that is valuable in his writings on loving our neighbors as ourselves; and had his advice been regarded, it would have prevented the dreadful war on slavery; and as certain as the judgment of slavery overtook this generation, so sure there is much greater judgment to come, unless men yield to the Divine Spirit, for if we sow to the flesh we shall reap the fruits thereof, but if we sow to the spirit, life everlasting.

S. Chadbourne.

Millville, Orleans Co., N. Y., 16th of 2d mo., 1880.

No work for Christ can be done by machinery; can be done mechanically; can be done without the power of Christ making effective the agent and the agency for its prosecution.

For "The Friend."

As "one generation passeth away and another cometh," which of late we have been solemnly and strikingly reminded of, in the sudden removal of so many of our fathers and mothers, that have borne the burden and heat of the day, our minds are turned towards the young members of our religious Society, with strong and fervent desires for them, that they may surrender their whole hearts to the transforming power of Divine grace, that so they may be qualified to fill the vacant places of our branch of the church. The invitation seems to be afresh extended, My son, my daughter, give *me* thy heart and let thine eyes observe my ways. The Lord's power is the same that ever it was, and is as able to bring you forward to fill the ranks of righteousness, which are being thinned, as it was in the days of our forefathers. He is as able and willing to mould, form and fashion you into vessels of honor in this our day as He was in the days that are past. He is faithful on his part, and will faithfully perform all of his promises; and if you will but perform your part and faithfully obey Him in all of his requirings, He will cause you to grow up and become plants of renown and as polished shafts in his holy hand. Yea; He will enable you to become pillars in his church and to glorify his name. He will have a people to praise Him and to declare his mighty acts, and to speak well of his name. But if you are disobedient to his call, He will bring in those from the highways and hedges, for He will have his table filled with his guests. Defer not until a more convenient season; go now, and "buy the truth."

"Go seek your great Creator,
Learn early to be wise,
Go place upon the altar
A morning sacrifice."

P. A. E.

Selected.

THINGS UNSEEN.

"For the things which are seen are temporal; but the things which are not seen are eternal."—2 Cor. iv. 18.

There is a state unknown, unseen,
Where parted souls must be;
And but a step may be between
That world of souls and me.

I see no light, I hear no sound,
When midnight shades are spread;
Yet, angels pitch their tents around,
And guard my quiet bed.

Jesus was wrapt from mortal gaze,
And clouds conveyed him hence;
Enthroned amid the sapphire blaze,
Beyond our feeble sense.

Yet say not,—Who shall mount on high,
To bring him from above?
For, lo! the Lord is always nigh
The children of His love.

The Saviour, whom I long have sought,
And would, but cannot see;
And, *is He here?* O, wondrous thought!
And will He dwell with me?

I ask not, with my mortal eye,
To view the vision bright;
I dare not see thee, lest I die;
Yet, Lord, restore my sight.

Give me to see thee, and to feel
The mental vision clear;
The things unseen, reveal, reveal;
And let me know them near.

Impart the faith that soars on high,
Beyond this earthly strife,
That holds sweet converse with the sky,
And lives eternal life.

Selected.

BIDDING THE SUN "GOOD-NIGHT" IN LAPLAND.

When the short, bright summer of Lapland is ended, and the sun is about to set, to rise no more for seven or eight months, the people of the hamlets and villages ascend the neighboring hills to see the last of the Day, and chant a requiem, or farewell psalm, for the parting day.

"Come, little daughters, hasten,
Ye should be bravely dight!
Make ready, boys! for we go forth
To bid the sun good-night.

"Four months with steady shining
He's made the whole earth fair,
And myriad blossoms greeted him,
And bird-songs filled the air.

"But now October waneth;
His setting draweth near;
We shall not see his face again
For more than half a-year."

So forth they go, together,
Parents and children, all,
The aged, and the little ones,
Young men, and maidens tall.

From many a neighboring village,
From many a humble home,
To climb the rocky summit
The thronging people come.

The sun hangs low in heaven;
He throws his slanting rays
Across their loving faces, turned
To meet his parting gaze.

And now he's gone! The darkness
Is settling like a pall,
A long low dirge of sad farewell
Breaks from the lips of all;

In mournful cadence chanting
The requiem of the sun,
The dear bright day departed now,
The long, long night begun.

And yet with cheerful patience
They take their homeward way,
The elders talking how the time
May best be whiled away.

And many a youthful face is bright
With glad expectance still,
And many a merry little child
Goes dancing down the hill.

—*St. Nicholas.*

Selected.

HEAVEN.

No night shall be in heaven: no gathering gloom
Shall o'er that glorious landscape ever come;
No tears shall fall in sadness o'er those flowers
That breathe their fragrance through celestial bowers.

No night shall be in heaven: forbid to sleep,
Those eyes no more their mournful vigils keep;
Their fountains dried, their tears all wiped away,
They gaze undazzled on eternal day.

No night shall be in heaven: no sorrow reign,
No secret anguish, no corporeal pain,
No shivering limbs, no burning fever there,
No soul's eclipse, no winter of despair.

No night shall be in heaven: but endless noon,
No fast declining sun, no waning moon;
But there the Lamb shall yield perpetual light,
Mid pastures green, and waters ever bright.

No night shall be in heaven: no darkened room,
No bed of death, no silence of the tomb,
But breezes ever fresh with love and truth,
Shall brace the frame with an immortal youth.

No night shall be in heaven: But night is here,
The night of sorrow, and the night of fear:
I mourn the ills that now my steps attend,
And shrink from others, that may yet impend.

No night shall be in heaven: Oh had I faith
To rest in what the faithful Witness saith,
That faith should make those hideous phantoms flee,
And leave no night henceforth on earth to me.

Select

MY WORK.

He crowned my life with blessings full and swee
In his great love He pardoned all my sin;
Then to his fold He led my wandering feet,
And bade me know the peace and joy within:
"Dear Lord," I cried, "I'll gladly work for the
His loving voice said only "Follow me."

He led me to his pastures green and fair,
Beside still waters oft he bade me stay;
But I, with heart all full of anxious care,
Murmured because He made so smooth the w
Saying, "I have no work to do for thee,"—
"Child, this is work," He said, to "follow me."

Yet still I murmured, "Lord, the way is fair,
And it is very sweet to walk with thee;
But shall thy servant have no cross to bear?
No battle to be fought and won for thee?"
And in his love,—the half I could not see,—
My Saviour gave this answer unto me—

"Are there no little crosses for each day?
No inward battles to be fought with sin?
Nothing to do to smooth another's way?
To help a soul the crown of life to win?
Hast thou remembered my great love for thee,
And dost thou live each day, each hour, for me

Then seeing all my need, and sin, and pride,
I knelt again before my Saviour's feet,
Praying for strength to follow by his side,
Praying for help temptation's power to meet
And now each day, let my petition be,—
Teach me, dear Lord, to follow after thee.

—*Millie Colco*

From "The British Frie

Knowledge of Friends in France.

A late discussion in my own Quart Meeting (upon the testimony on behal Cuttrop being read) has brought forward interest a narrative, which, under the fee that it might profitably be revived, I again and again intended to insert in Monthly "Contribution."

In the discussion alluded to, inquiry raised as to how the little community in S France in fellowship with us, came to notice, or we to theirs. It did not known to those present, and is certain matter of interest to the church. As I a a position to give Friends the facts, u the circumstances I thought it might no thought out of place.

Joseph Fox of Falmouth (the first wh came a surgeon) had a share in two cu with other owners, who, outvoting his o tion, at the commencement of hostilities France in 1778 armed these vessels as le of marque in order to capture French merc men. The enterprise, (adds Burke in his tory of Commoners) was successful, and valuable ships were taken. His partners endeavored to keep him from his share i profits; but he insisted upon it and lo the amount in the British Funds, keepin circumstance an entire secret even fro family, and in fact dealing with the sure like one who felt it was not his His object was to restore it as soon as ble to those whom he considered to be who really were, the rightful owners. 1783, on the restoration of peace, the o tunity occurred, and he then commiss his son Dr. E. L. Fox (afterwards of Bri ton) to proceed to Paris, where he first municated the matter to him by letter. difficulty and delay intervened, trying and principle, and giving a good excuse he desired one, to abandon the attem hopeless. While it was yet in progress J Fox died. But his son had received the as a solemn trust and charge which h

to quit until the restitution was made. had a notice printed in the *Gazette de nce* of 2nd Mo., 1785, in consequence ereof applications were quickly made which to about £1470 being restored. The suf- rs thus reimbursed made an acknowledg- nt in the 8th Mo. *Gazette*, which need not quoted. A small sum still remained in Fox's hands which he could not assign, ecially as the Revolutionary War broke . In 1818, when it had reached £600, he ld venture abroad once more, and going in to Paris enquired how he could best propriate it, and ultimately placed it in the asury of the Invalid Seamen of France the relief of the non-combatants of the rchant service. The advertisement above iced drew forth an address from a body of otestants whom we have since been glad to a in fellowship and belief, for they were iced to learn that anyone was in existence o like them testified against iniquity and r; and thus they came to the knowledge he Society.

As the real use of any event we may recall he moral it is fitted to teach, it should be led as an encouragement to all to faithful- s, that the Friend who thus through life ve to fulfil his father's long-cherished con- n, and at once to obey his earthly and his avenly parent, was remarkably blessed of Lord. He was signally prospered and d a patriarchal tribe of descendants.

could not but feel that at a time when ny under our name are so languidly and biously holding the great doctrine of peace as though they might be wrong, and had nothing in so doing to be ashamed or afraid —it was really animating to have one of many instances furnished by the experi- ce of our sires brought to notice. We have to open the records of these, and on every ge there are found deeds which evince un- nted fortitude and undoubting conviction the truth; carrying their possessors—the *thful* subjects of that crucifying and en- htening question of peace which is in this y crushed too often, overlooked, or resisted over difficulty, danger, and trial. I have ard my father say, *e. g.*, that while the sim- -hearted Quaker held this fund his house s burned down, yet it remained inviolate— *acred* trust of the Lord; and it is plain his ly purpose in claiming it was that he might ve the happy task of restoring it to those om by a higher law than that of warfare believed to be the *owners*.

CHARLES FOX.

Stoke-Newington Common, N.

For "The Friend."

Wasted Time.

"The day is a round of pleasure from the ne the ladies begin rolling tenpins in the rning to the moment the last billiard ball eks in the billiard hall. Those who prefer e rest of repose find it on the lawns, porches d verandas."

The above is a Philadelphia-News relation how some who resort to the seaside for usement, try "to palliate dulness and give ne a shove." But well might the satiate d mistrusting heart ask, "If this be joy?" d well might the Poet query respecting ilar pastimes—

"Ah! What is life thus spent? and what are they
But *fanatic*, who thus spend it! all for smoke—
Eternity for bubbles, proves at last
A senseless bargain."

The Apostle Paul has penned for us, "She that liveth to pleasure is dead (to that holy peace and joy which Jesus at times infuses into the bosom of his dependent and obedient children) while she liveth." And this sort of pleasure, indebted to a continual round of novelty and gaiety for its fickle frail support, is but little better than the fearful spectacle of so many maniacs dancing in their chains.

Oh! when will the alone Source and Fountain of all true pleasure be availingly sought? When will the sin-sick and prodigal soul be turned to Him, who is the ever-present Helper, Comforter and Sufficiency of all those who seek with the whole heart to love and serve Him. Can there be more precious assurances than, "In *Thy presence* is fulness of joy; at thy right hand are pleasures for evermore:" "and Thou shalt make them drink of the river of thy pleasures." Oh! that instead of the unsatisfying waters of life's polluted stream, all for whom the Saviour bled, and died, and rose again, might accept his gracious invitation: "If any man thirst let him come unto me and drink." A fountain open to all; Christ's promised blessing to all; a well of living, perennial, saving grace to all; "a river, the streams whereof make glad the city of God, the holy place of the tabernacles of the Most High."

For "The Friend."

Chinese Students in American Schools.

A recent lecture on this subject by Joseph Cook, published in the *Christian Advocate*, contains some very interesting information. It states there are now being educated in the best American schools about 120 Chinese students. It contains the following letter from Dr. Bancroft, principal of the Phillips Academy at Andover, Mass., where some of these pupils are studying.

"Andover, Mass., Jan. 31, 1880.

My Dear Mr. Cook:—The presence of Chinese and Japanese students in our American schools in considerable numbers, studying after a careful method, and with a definite aim, is significant of something more than a spirit of curiosity, adventure, enterprise, the love of knowledge, or the greed of gain; of something more than better means of transit, the increase of traffic, the breaking down of exclusiveness, the victories of diplomacy. The Eastern civilizations are laying hold upon the Western, and not only our industries, our arts, our sciences, but also our history, our literature, our methods of inquiry, and our religious ideas, are going back to the Orient in the persons of educated young men, trained among us from boyhood under careful supervision, and quickened by the inspiration of a career waiting before them.

At present, more Japanese students are going than coming; but the Chinese Government has more than a hundred students now in this country, and, with respect to these, several points are worthy of special mention.

They are selected with care, after a long probation. They are sent here to remain, on an average, fifteen years, and to pass through the successive stages of elementary, secondary, college, and professional or technical education. They are preparing for a great diversity of employments. They are not allowed to denationalize themselves, but all their studies are carried on with direct reference to their future career in their native land. Their conformity to our modes of dress and our habits of society and living is a matter of convenience and courtesy, not a surrender. They come to get the most and the best we can give, but only to take and use it for the benefit of their country. Far more than our boys at West Point and Annapolis, they regard themselves as already in the service of the State. On their return they are expected to devote their education to the service of the nation in its widest sense.

To secure the best results, they are placed two by two in selected families, sent in small groups to our best schools and colleges, yet kept in constant communication with their own countrymen, and in living sympathy with their own language and people. They are allowed a generous support, and held to a strict accountability. They are allowed a perfect freedom of opinion and belief, yet restricted, for wise and obvious reasons, in its premature expression.

The results, so far as I may be allowed to speak of them, are just what might be expected. The students are models of industry, zeal, politeness, and order. They are willing to pay the price of scholarship, and they get it. In obedience to authority, reverence for superiors, gentleness of manners, and a certain reticence and diplomatic turn of mind, they are characteristically Chinese. Appropriating our learning, they do not renounce their own. Seeking knowledge in all directions, the truths of the Bible engage their special attention, and often win their heart.

For such men, in such circumstances, with such a future, who can forbear to pray?

Yours, very truly,

CECIL F. P. BANCROFT."

This educational movement is largely due to Yung Wing, who when a boy was brought to this country from China in 1847, by a missionary named S. R. Brown, was educated at the Monson Academy in Massachusetts, and became a professor of Christianity. He graduated at Yale College in 1854, and returned to China in the following year, where he gradually rose in station and influence, until he was able to interest the Government of China in his long-cherished scheme. "The result was that he induced the Chinese Government to grant $1,500,000 for the founding of a Chinese Educational Commission. He himself chose Hartford, in the United States, as the place for the establishment of this enterprise, one of the most remarkable and significant in the recent educational history in the world. A noble government building has been erected at Hartford by the Chinese Government. Some $100,000 are expended annually on the commission: As a result of its operations, there will be in China, in ten years from now, perhaps an hundred Chinese young men in governmental employment, educated in all Occidental learning, and able to cope with Western diplomacy, and to pour into China the fruits of the civilization of Europe and America."

The following letter from Yung Wing himself explains the motives which actuated this far-seeing statesman, in this noble enterprise.

"Washington, D. C., Jan. 31, 1880.

Rev. Jos. Cook—Dear Sir:—The Chinese Government, in sending students here to be educated at its own expense, has taken a new departure from its traditional line of policy.

It virtually recognizes the fact that the isolation to which China was in a great measure

involuntarily subjected by natural and geographical barriers, as well by the most cumbrous and difficult of languages, was incompatable with her well-being.

China realizes the fact that her position in the family of nations forced upon her by Western powers is not only novel, but one demanding ideas and resources to maintain it different from those employed in her whole historic experience.

She had met the full force of Occidental civilization. In this contact she was confronted with races whose central idea of the State is the full recognition of individual rights and obligations, and whose political doctrine is individual development — the State for the people, and not the people for the State—races who derive their intelligence from scientific knowledge, and feed their religious cravings with supernatural truths.

These central ideas constitute Western civilization, and it is for the study of these truths that the students are sent.

The United States, out of all the Western nations were chosen for the education of these young men, because it was supposed that the doctrines of the inalienable rights of humanity, as enunciated by the United States Constitution, would naturally find in this country the highest development and illustration, as well as a universal application.

China was led to think so, but I am afraid she has good reason to think otherwise.

Let the American people who do not wish to go back on their political principles speak out their convictions.

I am very truly yours, YUNG WING."

For "The Friend."

The Meeting at Firbank Chapel and its Results.

(Continued from page 229.)

Of this meeting, and of the people who were there visited, Thomas Camm thus continues his account, in his memorial of his father:

"And first, and more especially, [the Lord] called forth and made choice of his dear servant and faithful messenger to the nations, George Fox, and sent him into the north country, and particularly into Westmoreland, near Kendal; where there was a field white unto the harvest, a people ripe to be gathered, who as abovesaid, were separated in measure from the world's worship, and empty dry forms of religion in many things, and met together as aforesaid, having several that were become teachers amongst them, but the chiefest, John Audland and Francis Howgill, amongst whom the Lord sent this his dear servant and messenger George Fox, with the message of life; at the publishing whereof in the demonstration of the Spirit and power of Jesus Christ, the aforesaid John Camm, my dear father, with John Audland, Francis Howgill, Edward Burrough, Richard Hubberthorn, and many hundreds more were convinced, and their hearts opened, as was the heart of Lydia in former days, and by the revelation of the day of God, and the inshining of his heavenly light in their hearts, they came to see, that they wanted the lively possession of what they had made a great profession of, which profession several of them had esteemed of, as great riches, of all which they came to [see] spoiled; their wisdom that stood in words only being confounded, they became as fools, and at the revelation of Jesus Christ, they consulted no more therewith; but it became as dross in comparison of the excellent knowledge of Jesus Christ, revealed by his Spirit, to regenerate them, and sprinkle their hearts and consciences from dead words, to which they were strangers, notwithstanding their great profession, under the sense of which great was the cry and the lamentation of many, unspeakable; for the day of the Lord was dreadful and terrible upon every high and exalted thing, and many lofty ones, and tall cedars (high in profession) were bowed down under the mighty hand of God's power, and judgment begun at the house of God, the heart his temple, and by the spirit of judgment and burning the eternal God entered, and begun his blessed work, in order to redeem, purge and make clean vessels for his own use and service, through and by whom He might carry on his blessed design and work in the nations, to the glory of his eternal name.

"And John Camm, amongst many others, was bowed down under the mighty power of the Lord, and the operation of the blessed Spirit was effectually known in his heart and soul, whereby he was made willing to take up the cross, and become a fool for Christ's sake, forsaking the world, and all the glory, delights, pleasures, wisdoms and riches of it, of which he had enjoyed a share equal, if not above many of his degree; for naturally he was a wise man in worldly matters, having at that time great concerns and dealings therein; and the world seemed to smile upon him, and the riches and glory of it had exceedingly increased, and was then likely to increase more; yet notwithstanding all this, the Lord so prevailed by his power and Spirit in his heart, that he was made willing to part with all, and counted it a blessed exchange, to be made an heir in Christ of that durable riches laid up in heaven, that his soul had travelled for, so that it was no hard thing for him to forsake all for Christ's sake, and become a despised follower of Him through many tribulations.

"And after a day of great trouble and inward exercise, through the blessed operation of that spirit of judgment and burning, wherein he saw the old heavens and earth to pass away as a scroll, and all things to be made new, even as a prepared vessel; the Lord filled him with his power and Spirit, and put his word in his mouth, and called him from all his outward concerns and enjoyments, to publish the same word in the demonstration of his eternal power, unto which he of a ready mind was made obedient; and travelled into all the northern countries, to the borders of Scotland, and to London, to declare the message of the Lord to Oliver Cromwell, then called Protector, being accompanied by dear Francis Howgill, who were two of the first that published the message of Truth in that city, as in this our day gloriously revealed and made known."

John Audland was long a fellow-laborer in the Gospel with John Camm, and a very close unity and strong love subsisted between them. When his eyes were opened fully to see the inward and spiritual nature of true religion, his experience was the same as that above recorded of his friend; and like him, he was brought to sit as a humble learner at the feet of Jesus, waiting to hear the blessed words that He, the great Teacher of his people, revealed in his Spirit. Thomas Camm says of him, that when but a child he "was of a very ripe and quick wit of understanding and prehension, though somewhat inclinabl youthful play, except which, never addi to any vice; about the age of seventee eighteen years, the Lord inclined his hea sobriety, and reading the Holy Scriptures, to be very religious in what was then m fested; so that he chose the company society of the best and most religious in day, and having a large understanding, great memory, he became able in the kn ledge of the Scriptures; and could largely course of things relating to religion, and duties thereof; insomuch, that amongs society then gathered, or separated from common national way of worship, he bec an eminent teacher, and highly esteeme amongst them; and not only so, but m times he would have gone to chapels, or parish steeple-house, where there was s idle sottish priests, and there would b preached, and abundance of people was ta and affected with him; and in great m tudes would have flocked after him."

"But in the fulness of God's appoi time, as aforesaid, the Lord sent his messe and servant, George Fox, and by the mes of life by him preached, in the demonstra of the Spirit and power of the Lord J Christ: this John Audland was reached first time that ever he heard him; and h ceived George Fox into his house, being f satisfied that he was one that possessed, w he himself had but a notion and professio and then by the revelation of Jesus Chris the light of God's eternal day he came to the emptiness of his great profession, and b flown notion, and that all his own righte ness was but as filthy rags; so that he down in silence and astonishment, like for many days; and great and weighty the work of the Lord upon his spirit, b as a man stript of all his earthly wisdom, his profession being confounded and brou to nought, under the exercise of the han the Lord's power; he did mourn and w bitterly, bidding adieu, adieu to all the wo and all the empty professions therein; a g hunger and thirst the Lord having raise his heart and soul, for a Saviour, one thousand that could give a ransom for soul, and redeem him from the pit of cor tion, for he saw all his great professio his wisdom and knowledge could not him; but it was the Lord alone that his thirsted for, who heard his cries and mo ing in a time acceptable, in a day of g compassion; and revealed his saving he and redeeming arm of eternal power, large measure, by which he raised him fitting and filling him with all wisdom strength, for the performance of that w and service that the Lord had predestin him for, and to be concerned in, to the g of his eternal name, in gathering home outcasts of Israel, and the dispersed of Ja who had been held under a strange king great and most grievous bondage; to w work the Lord in a short time called anointing him to preach and publish redo tion in the name of the Lord Jesus Chris the poor, and deliverance to the captive e the year of jubilee: and the day of venge upon the wicked; in which work he was fo faithful, being filled with power and m from on high, and girded with the stre of the Almighty.

"And leaving all outward concerns

›yments, he faithfully travelled through ›y parts of the nation, and the dread, wis- › and majesty of the eternal God was with ›; and the mighty and high exalted ones, ›ed before the Lord and his power in all ›es wherever the Lord called him; and ›y hundreds were convinced and turned ›od through him, as a chosen vessel, and ›pared instrument in the hand of the Lord ›osts; glory, glory to God for ever saith soul."

(To be continued.)

Religious Items, &c.

›he Duty of Giving.—One of our exchanges ›ks that mistaken views exist on this sub-, in some who suppose the rich are under ›e obligations to give than those who have means at their disposal. It says that they bound to give *more;* but that the duty is ›ally imperative for others to give accord- to their means—and it quotes the Scrip- › rule, "Let every one lay by him in store ›od hath prospered him."

›rogress of Ritualism in the Protestant Epis- ›l Church.—"At the recent consecration of ›ishop at Newark," says *The Episcopal ›order,* "the ceremonies were elaborate and ›osing. Lighted candles stood on the altar, a cross was borne aloft before the proces- › of choristers, priests and prelates, as it ›ered and left the sanctuary."

›n English paper gives the following occur- ›e at a workhouse in that country:—"The plain, while administering the sacrament › aged inmate, had spilled a portion of the secrated wine upon her apron. He then ›ed the woman to give him the apron, stat- that he could not allow it to be washed. refused, as the apron was workhouse perty, and he then cut out the piece and › it to the church, and said he would look › in the box. This superstitious act arose › the chaplain's belief in the Romish doc- › of the Real Presence of the blood of our ›iour in the wine, after its consecration."

›uild of St. Luke.—One of the latest Ritu- › developments in England, has been the ›nation of what is called the Guild of St. ›e. The society, which seeks to band to- ›her medical men of pronounced Anglican ›dencies, recently held high festival in St. ›l's Cathedral, and in various ways is ›isting itself upon the notice of the profes- › and the public. The *Lancet* observes › movement, it says, with unfeigned appre- ›sion. Medical men, in common with the of free citizens, have an unquestionable › to enter into any combination for propagation of their views; but some- › is due, the medical journal thinks, to instinctive taste and the sense of propriety › prevail in the profession, and which ›rly point to the expediency of avoiding › the "appearance of evil." It would be if medical practitioners came to regard influence their profession gives them in -chambers of the dying and the family › of their *clientele* as qualifications or ›ortunities to be laid at the foot of a secta- › altar.

›eligious Periodical for Chinese Children.— › editor says, "*The Child's Paper* is the › thing of the kind published in the Man- › in dialect, and goes all over this great ›ire. A friend, who has distributed the ›er in the heart of China, writes: 'I pity poor boys of this land; their school-days are spent in real hard study of books that are neither interesting nor of much use, and all the other books they can get hold of, have, to say the least, an impure tone. I always feel a thrill of pleasure when I have the opportunity of giving them *The Child's Paper.* A few days since, I gave a copy to the son of a mandarin, a boy about fourteen years old, and he ran off delighted to his father. Just as I had finished my evening meal at the inn, this mandarin sent me a most polite note, begging me for ten copies; unfortunately I did not have them. On another occasion I gave a copy to a bright boy at one of the landing-places on my way up the river. Coming down about three weeks after, I landed at this place, and I found my little friend standing with his father at his door. He tried in many ways to attract my attention, and was delighted when I recognized him. We hear of good from these little books in quarters where we least expect it.'"

Natural History, Science, &c.

The Ocean Floor.—The whole ocean floor is mapped out for us. The report of the exploring expedition sent out from London in Her Majesty's ship *Challenger* has recently been published. Nearly four years were given to the examination of the currents and floors of the four great oceans of the world. The Atlantic, we are told, if drained, would be a vast plain, with a mountain ridge in the middle running parallel with the American coast. Another range crosses it from Newfoundland to Ireland, on the top of which lies a submarine cable. The ocean is thus divided into three great basins, no longer "unfathomable depths." The mountains are whitened for thousands of miles by a tiny creamy shell. The depths are red in color, heaped with volcanic matter. Through the black, motionless water of these abysses move gigantic abnormal creatures, which never rise to the upper currents.—*The Presbyterian.*

The Earth's Heat—Fearful Experience in a Nevada Silver Mine.—Recently, a Virginia City reporter accompanied Superintendent Gillette into the Savage mine to examine the great heat issuing from levels lately drained of hot water. While the party were waiting their turn to descend, a miner came up with nothing on but a pair of overalls, shoes and hat, his skin looking as though it had been par-boiled. The Superintendent inquired:

"How are things getting on below?"

"Oh, very well, sir; hevry thing is hall right, but hit is very 'ot there now," answered the man.

In a few minutes the party were rapidly descending the shaft, which was so full of hot steam as to produce at first a feeling of suffocation. The steam comes up in a blinding volume, which increases in temperature until the landing place, 1,300 feet from the surface, is reached. Here there is still much visible steam, although the atmosphere feels dryer and hotter than any yet encountered. A sense of horrible confinement, from which there seems to be no escape, and in which there must be a constant struggle to keep from falling exhausted, seizes the visitor, and is not dispelled until he enters the cooling-room, where the mouth of an air pipe coming from the surface strikes him as a grateful blast from the north pole. Without retreats of this kind the miners could not work at all. They are obliged to remain longer in the cooling rooms than at the picks and shovels, so debilitating is any exertion in such a temperature.

After attaining a comfortable condition in the cooling room, the party entered the incline giraffe to go to the 2,100 level, the part of the mine last drained. The iron sides of the giraffe were so hot that they could scarcely be touched without burning the flesh. The heat seemed to come fairly out of the rock on all sides, while a perceptible hot draft proceeded from the bottom of the incline. Each had a large piece of ice in his hand to use on his pulse, arms, neck, or to hold in proximity to his mouth whenever the hot air appeared to burn the lungs when inhaled. Thus provided, the giraffe was rung down. It descended rapidly until within 15 feet of the 2,100 level. The heat increased with every foot until the station was reached. Here it was so intense that all felt themselves wobbling when they rose to get out of the giraffe. An air pipe close to the landing place furnished temporary relief, while a bucket of ice water near by was sought with great eagerness. The way from the giraffe down to the 2,100 level was by a narrow ladder placed between the moving Cornish pump column on one side and a donkey pump on the other—a position from which, if one fell, he must be killed outright or horribly mangled. The ice which the party started with had by this time all melted away in their hands.

When the level was reached a stratum of increased heat was entered. The sensation was no longer that of general oppression, but of the danger of being absolutely burned; instead of the feeling extending through the whole body it was confined to the skin and the lungs, which seemed to be fairly scorching. When the level was entered the breath for an instant was taken away. A nearly naked miner, who saw the party going in, cried out, "Don't stay there a minute. It's too dangerous." His warning was unnecessary, for no sooner had all entered than one began to make his way out. The others at once followed, and lost no time in getting to the air-pipe and the ice water a few feet above in the incline.

"You think this is hot," said a miner who had come there for breath, "but you ought to have been here before the blow-pipe was put in."

The drift connecting with the Hale & Norcross on this level displays an interesting phenomenon about midway between the two mines. The drift connects with the lightning drift, running to the Combination shaft, at the Hale & Norcross incline. There is a strong current of cool air coming from the Combination shaft, which meets the hot air of the Savage at the point mentioned. The result is to convert the hot air into visible steam, which fills the drift for about 50 feet. The point of contact of the two currents is as clearly marked as it would be in the case of opposite colors joined together. The temperature is equally distinct. In a distance of twenty feet one passes out of an oppressively hot atmosphere to a comfortably cool one, or *vice versa.*

The exact temperature of the heated portions of the mines described has not been ascertained since the late increase of temperature, but the water is said to be about 150° Fahrenheit. The effect upon the visitor

is to so thoroughly heat him that when he reaches the surface, where, before he descended, he was sweating in the heat of the day, he feels as though he had suddenly been transported to the regions of frost and snow. Cold shower after shower is scarcely sufficient to cool the body. It takes at least half an hour and the application of floods of cold water to reduce the temperature to a normal condition, after which, however, one feels more vigorous than before.—*The National Highway.*

THE FRIEND.

THIRD MONTH 6, 1880.

The Apostle Paul speaks of that which came daily upon him—"The care of all the churches"—and to show how close to his heart was the spiritual welfare of their members, he adds—"Who is weak and I am not weak? Who is offended and I burn not?"

Is it not the experience of every true Christian, that a Godly concern for others often rests on the mind? Sometimes our hearts are stirred at the exhibition of unrestrained cruelty, or selfishness or dissipation by those who have refused to submit themselves to the government of Christ; and desires are raised that the Lord would break the yoke in which they are now bound to the service of Satan; and bring them into subjection to his own holy and peaceable Spirit.

Sometimes we discern symptoms of the decay of that freshness and fervency of love to the good cause, and of that humble, reverent and diligent waiting on the Lord for his help and guidance, which had been shown by some who had in measure yielded themselves up to the government of the Saviour. We see the danger they are in of gradually sliding away from the only sure foundation for everlasting happiness, and becoming possessed by a worldly spirit, which is ever inconsistent with true devotion and godliness. And we mourn over them, and fervent desires are raised that the Lord would revive his work in their hearts, arouse them to a sense of their danger, and again make them feel the necessity of keeping their ranks in his army, fighting against sin, self and iniquity in themselves and in the world.

Sometimes we are impressed with a sense of the snares that lie in the way of the young and inexperienced, and how easily they may be drawn into things which will be hurtful to them. We see, perhaps, the errors which we committed when similarly situated; and the remembrance of the sufferings which we endured in consequence of those errors stirs up the desire that others may be preserved from falling into the same pits, and that our bitter experience may be made a means of their safety. When such feelings are awakened in our hearts, may all give them due place, dwell under the exercise, be willing to feel one for another, wait on the Lord for ability to plead with Him for a blessing on the objects of our concern, and as He opens the way, faithfully labor with and for them. Is not this in accordance with the direction of the apostle who desired that "supplications, prayers, intercessions, and giving of thanks be made for all men;" and who exhorted his beloved Timothy not to neglect the gift that was in him, but give himself wholly to spiritual things; and reminded him that he himself endured all things for the elect's sake.

We commence with the present issue, the gratuitous distribution of a number of copies of our Journal, "The Friend," to persons who are not now subscribers. We design to continue sending it to those of them who are willing to receive it, for a sufficient length of time to enable them to judge for themselves of the general character of its contents, and of its fidelity to the principles and testimonies of the Society of Friends. We hope many among these will be so well satisfied, that its influence will be for good to themselves and families, that they will enroll themselves among our subscribers.

It would be some saving of labor to those connected with the publication of "The Friend," if communications relating to its *business* matters, such as forwarding money, renewals of subscriptions, changes of residence of subscribers, &c., were addressed to John S. Stokes, at No. 116 North Fourth St., Philadelphia.

Articles designed for insertion in its columns, criticisms, literary suggestions, and everything connected with its *editorial* management may be sent to Joseph Walton, No. 150 North Ninth St.

We have received a copy of the *Practical American*, a new Scientific Monthly, which treats especially of subjects connected with engineering and building. The number which came to our hands contained matter of interest.

SUMMARY OF EVENTS.

United States.—The average temperature of 2nd month, at Philadelphia, was 39.1 degrees, which is nearly 4 degrees higher than the average for the past five years. The highest marking was 67 degrees, and the lowest 12. Average barometer 30.12 in. Prevailing direction of the wind north-west and west; maximum velocity 48 miles per hour. Total rainfall 24-3 inches. Snow or rain fell on ten days.

The Secretary of the Navy has ordered a survey of the U. S. ship Constitution, now at the Brooklyn Navy Yard, with a view to using her for the transportation of supplies for the sufferers in Ireland. The contributions to the relief fund continue to be forwarded from nearly all sections of our country.

The total value of imports of the United States for last year amounted to $513,745,748; for the preceding twelve months $431,812,483. The total values of domestic exports (mixed gold and currency values) were for 1879, $754,656,755; for 1878, $729,023,238.

The receipts of wheat in Chicago last year were 34,000,000 bushels—4,000,000 more than in any previous year.

The custom receipts on the 26th ult. reached nearly $1,250,000—a figure not often reached or exceeded since the war. The total receipts for the current fiscal year ending 6th month 30th, are estimated by the Treasury Department at $153,000,000, and the internal revenue receipts at $117,000,000, making an aggregate revenue, with the receipts from miscellaneous sources of about $300,000,000. The total expenditures of the Government, including the sinking fund, and the interest on the public debt, are given at about $278,000,000.

The postal agency at Springfield, Mass., shipped 36,488,500 domestic postal cards during the 1st month. The international card does not have so great a demand as was expected, and but a small part of the country have ordered a supply.

The New York Republican State Convention met on the 25th ult., and the delegates chosen to the National Convention were instructed to support General Grant for President.

The Mayor of San Francisco has advised the working men to discontinue their meetings on the Sand Lots, as such a course is more likely to retard than advance the objects in view.

Five car loads of Chinamen from San Francisco, passed through St. Louis on the 29th ult., for New and Philadelphia. It is said more are coming soo

The recent severe storm in Idaho and Eastern gon, is reported to have caused the loss of at 20,000 head of cattle and stock.

The employés of the mills in Cohoes, New Yo the number of 4800, are on a strike for higher wa

General Pope has ordered troops to the south li Kansas, to prevent a contemplated invasion of th dian Territory by organized parties from Wichit Wyandotte.

Representatives of the leading tribes in the I Territory, appeared before the Senate Committe Indian Affairs, on the 27th ult., and protested ag the bill for the establishment of a United States in that territory.

The number of deaths in Philadelphia for the ending on the 28th ult., was 294. Of this numbe were adults, and 115 children; 53 being under one of age.

Markets, &c.—U. S. sixes, 1881, 105¾; do. 5's, 4½ per cents 108; 4 per cents, 1907, 106⅞.

Cotton.—Sales of middlings are reported at 13¼ cts. per lb.

Petroleum.—Crude, 7⅜ cts. in barrels, and re 7¾ cts. for export, and 8 a 8¼ cts. per gallon for use.

Flour.—The market inactive and weak. Minn extras at $6.37½ a $7; Penna. extra family, $6.50 western do. do., $6.75 a $7.12½. Rye flour, $5 a

Wheat is dull and lower.—Red, $1.46; sou amber, $1.48. Rye, 93 cts. Corn, yellow, 56 a 5 and white, 60 cts. per bushel. Oats, 46 a 48 cts.

Seeds.—Clover is dull at 6½ a 7½ cts. per po timothy, $3.25 a $3.37½; flaxseed, $1.85 per bush

Beef cattle were in better demand, and prices a tion higher—2515 head sold at the different ya 5¾ a 6 cts. for extra, and 3 a 5½ cts. for common to

Sheep were unchanged—7500 head sold at 4½ a per lb., and Lambs 5½ a 7 cts. per lb. as to quality

Hogs sold at 6½ a 7 cts. per pound.

Cows were in fair demand at $20 a $40 per hea

Foreign.—An inquiry into the disaster of the way bridge over the Frith of Tay, is now proce at Dundee. Much sensation has been created b testimony of painters and other workmen, in refe to bad material used, and want of care and sk building; but the value of this evidence cann estimated till the railway inspectors are heard o subject.

The bill for increasing the German army, is being discussed in the Reichstag—but little doubt adoption is felt. An American official at Berli presses the opinion that the emigration from that try to America will the present year largely exceed of previous years.

The scheme for cutting a canal, navigable fo vessels, between the Baltic Sea and the German O is again to be revived by the German Governmen

A dispatch from St. Petersburg says: "The ap ment of General Melikoff as virtual dictator, has c a good impression here, especially in circles whe and his previous civil administrations are best k All classes feel that the measures taken are nece and wise, and think that General Melikoff is th most fitted for the place. No well informed pers lieves in any widespread conspiracy among the taries, court officers or the military."

A dispatch from Copenhagen says, "A fire is here which threatens the destruction of an entire ter. The Fire Brigade appears to be unable t with it."

The work of piercing Mount St. Gothard was factorily completed on the 29th ult. Much wo remains to be done before the tunnel will be re be opened for public travel. The work was comm in the autumn of 1872.

Correction to the article on Camden County.—The lation of Camden city, in 1870, numbered 20,045 Edmund Phydeu, should read Sir Edmund Ploy

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WESTTOWN BOARDING SCHOOL.

Friends who may feel drawn to apply for th tions of Superintendent and Matron of this Instit are requested to communicate with either of the signed—

William P. Townsend, West Chester, Pa.
John S. Comfort, Falsington, Bucks Co., P
Charles J. Allen, 304 Arch St., Philadelp
Elizabeth R. Evans, 322 Union St. "
Anna V. Edge, Downingtown, Pa.
Deborah Rhoads, Haddonfield, N. J.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

For "The Friend."

Calmness in Danger.

ı the life of G. A. Selwyn, Bishop of New and, is a description of an adventure in of the islands of the Pacific Ocean, which isited in 1851, which illustrates in a strik- manner the importance of presence of d in danger, and the effect of mingled ness and mildness in restraining a savage ple, bent on bloodshed. The account is ained in a letter written by the Bishop of vcastle, who was one of the party.

"Morpeth, N. S. Wales, Sept. 23rd, 1851.

The main danger to which we have been osed has arisen from the character of the ves of the islands, and their deep-rooted re of revenge for previous injury. They very treacherous, or rather, I would say, n they have, from any cause, decided to ck and kill, they effect their object by pre- ling to and showing in their manner the ıtest cordiality and goodwill, until the nent of attack. The captain of a sandal- d trader, whom we met at the first island ch we visited, told me that on visiting one he islands to which we were going, some rs ago, he had so numerous a crew that he ıght himself quite secure, and that the ves would not dare to attack them. He efore allowed as many as liked to come the deck; many came and appeared in at good humor, most pleased and friendly: n in one moment, without the slightest ning, seventeen of his crew were laid dead he ship's deck. Their revenge, or retalia- ı, is with them a principle or point of or, and as they can draw no distinction ween one white man and another, however erent they may be in calling or even in ntry, when they have received any injury n a ship or boat, they will always retaliate, hey can, upon the next white men who ıe to their island, and it is of course quite ossible to know what ship or boat may e visited an island some few days or weeks ore you visit it, or how they may have ıted the natives.

The greatest danger to which we were ex- ed arose from the evil design and attempt he natives in Sandwich Harbor, at the Is- l of Malicolo. Only one ship is known to e visited this harbor before the *Fly* man- war, and the natives did not know one word English or of the language of the other islands. Numbers collected on the shore as we entered the harbor about noon, and as we wanted to replenish our water, we at once communicated with them—went in our boat close to the shore, persuaded two to swim to us, took them as guides to the place where fresh water could be obtained, gave them some little presents, and dismissed them. The place shown by them as the best for obtaining water proved so inconvenient that the Bishop of New Zealand and myself rowed in the even- ing all along the shores of the harbor to find, if possible, a more convenient stream or pool. We found one more accessible and returned after an absence of two hours to the ship. Whenever we left the ship, we always gave directions to the chief mate to allow a few of the natives to come on board, at a time, if they came in their canoes, and wished to see the ship, and seemed quiet and friendly. On our return, the mate told us that they had allowed one or two small parties to come on board, but that afterwards so many came and some looked so questionable, armed with their clubs and spears, that he had thought it pru- dent to refuse permission to them to come on deck. The Bishop of New Zealand still thought it important to procure some water, and we arranged that we should not both go in the boats, as we had usually done, but that he should go in the boats to the place we had selected as the best for obtaining water (which was retired, and near the settlement of a nice old man, with whom we had made friends the previous evening) while I remained in charge of the ship. At dawn the boats went with casks to fetch the water, and I was left in the ship with the mate and one sailor, and two or three of the native boys from the other islands. The natives had probably observed, the even ing before, how many sailors were in the ship, and perhaps had been annoyed that they had not all been allowed to come on board—when therefore they saw the boats go away with so many hands in them, they would know how few must be left in the ship and feel assured that if some ten or twelve of them could get on board, under pretence of merely seeing the ship, they could watch their opportunity, overpower the few in charge, take possession of the ship, and then have also the whole party in the boats at their mercy. Within an hour after the boats had left the ship, two or three canoes came off to the ship, filled with huge men, most of them were armed with their clubs, and bows, and spears. In the first canoe the chief man was such a fero- cious looking ruffian, with a formidable club, that I at once determined he should not come on board. When, therefore, the canoe came close to the ship, and they asked by signs whether they might come on board, I refused to allow them, but made them understand by pointing to the sun, and tracing its course in the heavens, that they might come on board about noon, when it was over our heads. By this time I knew the boats would be returned: and then if we only admitted a few on board at a time, making them leave their arms in their canoes, there would probably be no great risk. They seemed much disappointed, and in order to keep them in good humor, I talked to them, asked their names for different things and wrote down the words in a book. I then got them to tell me their names, and in order to carry on this amusement and pass the time, I pointed to an old man in the canoe and made signs that he might come and sit on the side of the bulwarks, and tell me the names of things which I wanted to know. The old man came and seated himself beside me, and as I wrote down the first word he gave me, I saw him looking most anxiously all over the ship: and as I wrote down the second word, I detected him making signs to the ferocious chief, with a look which seemed to say dis- tinctly, 'It's all right, only one or two left in the ship: let us get quietly on deck and the ship is ours and the white men in our power.' I immediately sent the old man back to the canoe, and made them understand that no one could come on deck till the sun was over our heads. Five or six other canoes had by this time come off to the ship, and there must have been at least fifty of these huge men in them, many armed, and some five or six look- ing as if they could do anything. For more than two hours they kept close to the ship, asking again and again to come on deck, which I again and again refused. Every now and then, one more forward than the rest would take hold of the ship and plant his foot on a slight projection, so that one good spring would bring him on deck. No sooner had he planted his foot and looked up, than he saw me just over him, directing him very calmly but decidedly to get back into his canoe. All this time the native boys from the other is- lands, who were on board, were in the greatest terror. One came to me with a countenance of livid paleness and said, 'Those,—very bad men,—they want to kill you and me,—they no come on ship, you no let them come.' Another, the biggest of the boys, a stout strong fellow, came to me with a countenance so ludicrous from the excess of terror depicted on it, that I could not help laughing. Well! after two hours, the men in the canoes con- sulted together, evidently came to the con- clusion that it was no use to try any longer, and began to move off. My work was then done, and the chief mate came up to me and said, 'I am rejoiced, my lord, that those fel- lows are gone: we have been in great danger: if your calm firmness had not disconcerted them, and three or four had once got on the deck, the ship would not have been now in our possession.'

"Next came the most anxious hour that I have ever passed in my whole life. When the canoes had moved off a little way, they stopped, and every eye was directed towards the two boats of the ship, which were lying off the shore, where the water was being

fetched from a pool about a quarter of a mile inland, up a rocky wooded bank. The men in the canoes consulted together, then changed their places, filling the two largest canoes with those who were evidently the greatest fighters, and these two canoes paddled towards the boats. While I was called upon to act and protect the ship, I was perfectly calm, and though I was conscious of the danger of my position, felt no fear. *Now* I was full of alarm. As the two canoes went slowly towards the boats, I could see other natives running along the shore in the same direction. With the telescope, I could see one man in each of the boats and about one hundred natives on the shore. The danger was, lest the two canoes should reach the boats and overpower the two men before the Bishop of New Zealand came down with his body of men from the water pool—in which case the natives would be in possession of the boats—deprive the bishop and his party of all means of reaching the ship, and destroy them at their leisure. The canoes neared the boats. I called to the mate and asked, 'Can we render any assistance?' 'None, my lord.' I pointed to a third small boat still on the ship. 'That would sink if put into the water, and we have only one oar to it.' I paced the deck a few seconds, and then asked again, 'If anything should happen on shore, and the natives taste blood there, have we any means of self-defence in the ship?' The answer was '*None*.' This information did not disconcert me: I felt it a duty to inquire whether anything could be done; and if anything could have been suggested, should at once have set about it. But the thought that something fatal might happen on shore brought with it a sickening feeling of reckless disregard as to what might happen to myself. I therefore paced the deck and rendered the only aid I could render—that of fervent prayer to Almighty God, asking in our Saviour's name that He would guard and protect and restore to us in safety my dear friend and his companions. I saw soon the canoes reach the boats: I saw two of the natives in one of the boats: I heard a noise and a shout from shore—I could not trust my eyes, when I thought I saw the boats move from the shore, rowed by our own men—I gave the telescope to the mate and eagerly asked whether he could see the men in the boats and the bishop with them. He looked and answered 'Yes—they are all there—and his lordship steers the first boat.' You can imagine my thankfulness. . . . ."

May we of the *retiring* generation be happily continued objects of Divine regard and compassion, and be endued from season to season with fresh supplies of heavenly wisdom, that so we may walk in and before our families with propriety, and leave such vestiges in all parts of our conduct, as our successors may safely follow; and may our beloved offspring and their connections, having been favored to see a glimpse of the beauty which is in the Truth, dwell low in humble, watchful fear, that this eye may ever be kept open in them, that the vision may be more and more cleared and extended, and the god of this world never be permitted to close or obscure with the dust of the earth, or dazzle and dim with worldly splendor: I am anxious for the coming forward of the youth of our day; something or other retards their growth; with many it is not any evil disposition, any criminal pursuit, but I fear there is a want of a steady, solid, diligent waiting for the renewal of those baptisms which purge the soul and prepare it for further illuminations and discoveries of duty. There is a seeking and desiring after good, and a looking toward the servants and messengers, and expecting them; but if under a sense of our wants and weakness, our attention was more immediately turned to the Master himself, and our dependence more abstractedly fixed on Him, I believe there would be more of a growing in the root. —*Richard Shackleton.*

For "The Friend."

The Meeting at Firbank Chapel and its Results.

(Continued from page 239.)

The testimony left of her former husband by John Audland's widow, Anne, (who herself labored and suffered imprisonment in the service of the Gospel) as to the effect upon him of the Divine Power attending this memorable meeting, is in unison with that of Thomas Camm, as quoted in the previous number. She says: "When the Lord's blessed and honorable day broke upon him, he was high in notion and profession, imagining that he had been filled with durable riches and wisdom; but in the light of this day he saw the emptiness of it all, while he wanted the substance, life in the eternal Word, and by the same to be sanctified throughout. Therefore under the sense of this great want, many and great were his sighs and groans, and his tears not a few; days and nights of sorrow many a one he underwent, the word and power of the Lord being as a fire revealed within him, to burn the great building, that he had been erecting and setting up of hay, wood and stubble; and in this exercise I also had a share with him, and in great lamentation I have heard him often sorrowfully say: Ah! what have we been doing? what have we been laboring for? or what availeth our great profession? all our building tumbles down; our profession is high as the wind; the day of the Lord is upon it, and his word as a fire consumes it as dry stubble; and puts an end unto all empty professions, and high notions without life or substance, to all the wisdom of fallen man: we must forsake the world, and all its glory; it's all but vanity and vexation of spirit; 'tis a Saviour that I long for, 'tis Him that my soul pants after; Oh! that I may be comprehended into his life and overshadowed with his glory, sanctified throughout by his word, and raised up by his eternal power. To this effect did his soul often travail before the Lord; and the Lord who had called him for the purpose of his own glory, was not unmindful of him; but had regard to his blessed work begun, to prosper the same, that so out of the furnace of affliction a pure and clean vessel might be brought forth; and then the Lord plentifully poured upon him of his Holy Spirit, filling him with all wisdom and power to publish and proclaim his everlasting Gospel, and to bring glad tidings to the poor, the day of deliverance to the captivated souls, and to say unto Sion that her King reigns."

Thus fitted and prepared for service, and continuing to abide under that Power which alone enables any to promote the Lord's cause, it is no marvel that a blessing rested on the labors of these good men.

Thomas Camm states that shortly after his father's return from his first visit to London, he with John Audland, Francis Howgill, Edward Burrough, and Richard Hubberthorn, (who had all been convinced at the Firl Chapel Meeting) travelled southward; "J Camm and Edward Burrough through middle of the nation, and others through parts as the Lord directed them, and some time they all met together, with se other brethren, at London, where the had a great work; but after some time Camm and John Audland were called tow Bristol, (after that time travelling toget where, and in the countries adjacent, w door effectually opened unto them, and n hundreds were by the word and testin of truth, by them published, convinced turned to God."

Among those who were thus convinced Charles Marshall, who himself was afterw called into the service and sufferings o ministry of the gospel. He has left a count of this visit, entitled, "A testimor the glorious morning of the day of unexp ible visitation of the love of God, (in p eular to the city of Bristol, and adj parts) and to the great and mighty pow the Lord, appearing in and with his two cious servants, John Camm and John land, who came to the city in the year 1 In this, he describes John Camm as ancient man, full of zeal and fervency i gospel, endued with the precious gift o cerning and sound judgment, sharp and rible to the evil, but sweet and friendly t tender."

John Audland, he says, "was a you man, of a sweet ruddy and amiable cou ance, and of a cheerful spirit; one of the in heart, filled with the excellent bright s ling glorious power of the Lord God lasting; in which he appeared many tim filled, that immortality shined in his face his voice was as thunder, therein dreadf the strength of the Lord of hosts agains man of sin, and those in covenant there terrible in the dread of God against the w ers of iniquity; but livingly tender t sensible travellers, and poor in spirit. my soul hath a sensible remembrance, the doctrine given him of Christ Jesus dro as dew, and sweetly descended as the ref ing rain: he was a laborer indeed, nigh day in the labor of the gospel; in whic extremely spent himself; and his fervent unexpressible travels in and about the c Bristol, I am well satisfied, laid a found for the wasting his natural life; which spent, and offered up for the Truth, a the work of it; and indeed he, with honorable John Camm, was instrument the hand of the Almighty God, of our ga ings; and the spending their lives and stre was most in their labors and travels am us, in the city and adjacent parts, of wh was an eye and ear witness, being with frequently. These two faithful minist Christ Jesus came to the city of Bristol, i 5th month, 1654, and first they came am a seeking people, who kept one day i week in fasting and praying, waiting fo breathing in spirit after the morning an tation of God, and day of redemption amongst us they spoke the powerful w life, in the dread of his name that live ever; and we were seized on and smitten to the heart; and that day, and the visit of it overtook us, which we had longe waited for, and from darkness to the m ous light of the Lord we were turned."

(To be continued.)

For "The Friend."

The Senecas and the Valley of the Genesee.

ealm of the Senecas! no more
In shadow lies the 'Pleasant Vale;'
one are the chiefs, who ruled of yore,
Like chaff before the rushing gale.
heir rivers run with narrowed bounds,
leared are their broad old hunting grounds;
nd on their ancient battle-fields
he green sward to the plowman yields;
ike mocking echoes of the hill,
heir fame resounded and grew still;
nd on green ridge and level plain,
heir hearths will never smoke again.
led are their pomp and power like dreams,
By scribe unmarked by bard unsung;
ut mountains, lakes and rolling streams
Recall their wild rich forest tongue,
nd names of melody they bear,
weeter than flute-notes on the air."

* * * * *

ribes of the solemn League! from ancient seats
wept by the whites, like autumn leaves away,
aint are your records of heroic feats,
nd few the traces of your former sway;
oved woodland haunts, deep shadowy and gray,
o longer wave defiance to the roar
nd rush of whirlwind; 'mid their cool retreats
he wild beast harbors in their depths no more,
nd plowmen turn the glebe they darkly clothed of yore.

* * * * *

Where are your thrilling orators, who caught
heir eloquence from nature, and allied
Vild powers of fancy to the glow of thought,
nd grace of gesture to ancestral pride?
heir sylvan voices on the wind have died,
nd your last master* of the honeyed tone,
ommanding port and gesture dignified,
o longer wails an empire overthrown,
nd near his couch of dust Niagara makes moan."

—*Hosmer's Yonnondio.*

The most beautiful region of Western New rk is undoubtedly the valley watered by Genesee river, and early known as the nesee Country. "This stream which leaps m rocky fastnesses to descend to green adows, and flow beside her ruddy orchards l golden wheat fields, blessing and blessed, ll typifies the history of the region in its nsition through the rude barbarism of the age era, the wildness of aboriginal man, l the hardy endurance of pioneer life, to be ceeded by the quiet thrift of peaceful agulture, and the evidences of an advanced ilization."

Pleasant Valley, long ago the red-man named s broad deep basin, furrowed by the Gene, where embowered in groves of stately ns and oaks, the river loiters for mile on e, drifting from side to side of the rich iling landscape, whose broad expanse of ainfields and meadows, dotted with farmses, spreads like a vast park over the allul plain.

Having passed several months at Avon rings, the venerated Ganowagas of the Inn medicine-man, we feel inclined to give readers the impressions a residence in this autiful valley has left upon us. Many scenes this region are associated with memories the tribes of Indians whose wrongs have en rehearsed in the pages of "The Friend," l the names of Red Jacket and Cornplanter l prove familiar to many readers. A cone sketch of the Indian occupation of the nesee country, mainly derived from a hisy of Livingston county, by L. L. Doty, 876), may be in place.

For many ages this region formed the upper western door of the typical Long-house or leration of the Five nations, and was the orite hunting ground of the Senecas, the most powerful and warlike of the tribes forming the great Iroquois League. Tradition says that they established themselves here at a time more remote than the Christian era, but it was not until they were visited by the Jesuit fathers, about 240 years ago, that any precise information was gained relative to their position in the league. These zealous and self-sacrificing, but erring advocates of the Romish Church, planted their missions near the Genesee river as early as 1636, but their efforts to convert the Senecas were without any permanent result.

"There is no page in our country's history more touching and romantic than that which records the labors and sufferings of the Jesuit missionaries. In the western wilds they were the pioneers of civilization and faith. The wild hunter or the adventurous traveller who penetrating the forests, came to new and strange tribes, often found that years before, the disciples of Loyola had preceded him in the wilderness. Traditions of the 'Black robes' still linger among the Indians. On moss-grown trees they point out the traces of their work, and in wonder decypher carved side by side on its trunk, the emblems of our salvation and the lilies of the Bourbons."

The historian of Livingston county states that among the Jesuit fathers who engaged in this work of civilization with zeal for the interests of the Roman Church, was Fenelon, afterwards the famous archbishop of Cambray, a man of undoubted purity of life and true Christian devotion. He also says, as if speaking with authority, that the most prosperous of the Iroquois missions was that of St. Michael's, to which Fenelon was attached, and which in the field of his labors embraced the Seneca village situated at East Avon, near our place of summer sojourn.

The belief that we were in the midst of scenes once familiar to this most worthy Christian divine, whose memory we had ever venerated, rendered the story of the early missions doubly interesting. Having never before seen it stated that Fenelon had visited America, our doubts prompted us to consult the authorities, afterwards accessible, where we learned that though Fenelon had early proposed to become a missionary in Canada, by which term the French possessions in America were early known, he had, through the opposition of an uncle, relinquished the project and turned towards Asia and the East. Here was a difficulty, such as many others have found who have probed too deeply into history, to find that a good story has been built upon a very shallow foundation, or on an utter misconception of the truth, or upon the authority of some old chronicler, heedless of those nice distinctions which the lover of truth will ever regard as of the utmost importance. There is, however, a basis for the assumption that a Fenelon was a missionary to Canada, and we have been informed by Francis Parkman, author of "The Jesuits in North America in the 17th Century," that there was an Abbé François Salignac de Fenelon, an elder half-brother of the Archbishop of Cambray, and that this Salignac came to Canada in 1667, and like his younger brother, was not a Jesuit but a Sulpitian. He resided, in 1668, at a Sulpitian mission on the north side of Lake Ontario, and afterwards at Montreal. "I know no reason," says Parkman, "for believing that Fenelon was ever in Livingston county. The Sulpitians never had a mission there, though their rivals the Jesuits had one."

This Salignac, who so closely resembled his younger brother in name, differed widely from him in character. The latter, unlike many of his fellow professors, gave his whole heart to his sacred calling. The archbishop bore the full name of François de Salignac de la Mothe Fenelon. The famous Fenelon, afterwards archbishop of Cambray, it is thus shown, is not the Fenelon of the historian, that he was not a Jesuit but a Sulpitian, and that he never was a missionary to Canada nor a resident in the Genesee valley.

The Fenelon of revered memory is chiefly known to many readers as the author of "Telemachus," a popular reading book for students of the French language. Few of those who have been drilled in the book know what its publication, which was surreptitious, cost its pious author. "The book of Telemachus," says Madame de Stael, "was a courageous action." "To insist with such ardor on the duties of a sovereign, and to paint with such truth a voluptuous reign, disgraced Fenelon at the Court of Louis XIV, but the virtuous author raised a statue to himself in all hearts."

Had the Jesuit fathers numbered among them many such as the pious Fenelon, how widely different would their history now read, from that which unfortunately confronts us. Instead of a catalogue of base intrigue and unprincipled devotion to the mandates of trafficers for power and place, we would have had the holy offices of love. Many are the dark pages of their history, over which the student pauses to question, "Can these men have been Christians, can they indeed have been human, who have trailed the holy insignia of their profession in the blood of the saints, and who appear to have laid aside every attribute of gentle humanity?"

Some of these Jesuit fathers could perhaps sit for the portrait drawn by Hosmer, the Poet of Avon, in his "Yonnondio, or the Warriors of the Genesee."

"De Lisle made use of subtle arts
To graft his creed on savage hearts,
And won by gift and gilded bribe
Esteem of many a forest tribe.
Like them, he painted face and lip,
And robed his limbs in skin of beast,
And sate a joyous fellowship
With quivered warriors at the feast.
Dark floating Rumor linked his name
Among his countrymen with shame—
Some even whispered that he fled
In terror from his native clime,
And bore a keen stiletto, red
From point to hilt with crime;
And many hinted that his soul
Was far too proud for priestly stole,
And that his broad and iron hand
Could better clutch the heavy brand,
Than grasp with meek uplifted eye,
The sacred vase or rosary."

(To be continued.)

The most that can be said of instrumental music as an aid to devotion is, that it is alluring and enlivening to the affections, *i. e.*, as long as they are excitable by outward means; but as it has full as great an effect on the passions, and is quite as much employed in enticing and betraying the unwary into folly and wretchedness, it seems most safe for beings travelling through the dangers and difficulties of a probationary state rather to avoid it on account of its abuse, than to indulge in it for the sake of its supposititious advantages.—*Dilleyn.*

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* Red Jacket.

For "The Friend."

Extracts from Letters, &c., of Ebenezer Worth.

(Concluded from page 235.)

Memorandums, &c., in his own handwriting.

"While living at Tunessassa, I called to see an Indian woman in the village of Coldspring on the Allegheny Reservation, who was very sick of pulmonary disease. Her brother-in-law went into her room with me; he was a pretty well educated Indian, a member of the Methodist Society—a man that I esteemed and who stood high in the estimation of his own people—he interpreted for me. I inquired of her how she was; she replied I am a very sick woman. After some time I inquired what her prospects were; she said, I feel myself to be a great sinner; that there is a great debt of sin resting against me which I have no power to pay. While I was able I was in the practice of praying, but now my mind and body are both sinking together and I cannot pray and am in great trouble. Deep mental exercise and trouble were strongly pictured in her countenance. I felt much for her, and fearing she might be laboring under discouragement, by thinking that prayer that was not offered in a kneeling position was not as acceptable to her Divine Master, I said to her that I believed she could offer up prayer lying in her bed as she then was, that would be acceptable to the Great Spirit. She lived for some weeks after, and was favored to make a peaceful and happy close. A day or two before she died she said, she felt resigned to the will of the Great Spirit, either to die or live. The evening she was taken, she repeated the same and added, My own choice would be to die.

EBENEZER WORTH."

The following appear to be copies of interesting anecdotes, related to him, it is thought, by Asher Wright, a Presbyterian missionary residing among the Indians, and may be new to many readers of "The Friend."

"When the cholera was at its height on the Buffalo Creek Reservation, during the summer of 1834, I had been spending a day in administering to a great number of new cases of the disease, and just before midnight had retired with the hope of getting a little rest, when a loud rap at the door gave warning of another attack; springing out of bed and raising the window, I recognized the voice of a son of the old one-armed chief, Young King, wishing me to come with all haste, as his mother was extremely sick with the cholera; that mother had been one of our most faithful Christian women, and we were intensely anxious that her life should be preserved. For an hour or two the remedies used seemed to hold the disease in check, when she suddenly grew worse, and it now became evident that nothing could be done to save her. She had from the first cherished no hope of recovery, and submitted to medical treatment simply as a matter of Christian duty; but now she desired to be let alone, as none of us could have any further expectation of saving her life, and she wished to have a quiet and undisturbed opportunity for prayer before she died. Her attendants yielded sadly and sorrowfully to her request; when she prayed fervently for her husband, for her children, for the Church and for the people, and closed by asking the Lord to take her now to himself and permit her to go in peace, and to be satisfied with this, and not permit the pestilence to carry off any more victims from among the people. The scourge had been worse on that day in respect both to the number and the severity of the attacks than on any previous day since the outbreak of the disease; but it is not known that another death occurred from it after that prayer was uttered. In my round among the sick the next day, I found every case improving, and I am not aware that any Iroquois Indian has died from that disease in either of the subsequent *epidemics of the Cholera.*"

"George Smith, had been a member of the Mission Church on the Buffalo Creek Reservation for about five years, maintaining a consistent Christian character. He died of a lingering disease, bearing his sufferings with Christian patience and fortitude, and giving earnest testimony to the preciousness and sustaining power of the Gospel. A day or two before his death, he was thought to be already dead by those who had the care of him, and was dressed for the grave. After lying in this apparently lifeless condition for an hour or two he revived, and began to relate the wonderful views of heavenly things with which he had been favored while in that seemingly unconscious state. I called at the house soon after he revived, and found him bearing earnest testimony to the truth and preciousness of Christianity, and exhorting all around him to embrace it. He soon directed his remarks to me, and urged me to make all possible effort for the people, and said among other things, 'I am a poor Indian and do not even know how old I am; but I know this, that Jesus Christ came into the world to save sinners, and that He will save all who come to Him. I know He will, for He saved me;—tell them of it, tell it to the Indians, tell it to the white man, tell it to the negroes, tell everybody—He will save all who believe in Him. He will not cast away any who come to Him. Persuade them to believe in Him, that they may live forever.'"

It is proposed to conclude the "Extracts" with a few selections from letters addressed to Ebenezer Worth, by valuable Friends, now deceased.

"Philadelphia, 9th mo. 15th, 1843.

My dear friend:—I have often thought of thee with feelings of affectionate and brotherly sympathy in thy lonely situation, far from the flock with whom thou hast been wont to mingle in spirit and take sweet counsel. But the everlasting Shepherd and Bishop of souls, Christ Jesus, is as near at Tunessassa as He is at Bradford or in Philadelphia; and when He, who is indeed our Light and our Life appears, in our seeking souls, we thirst not for any other streams. I doubt not, thou wilt have thy seasons of desertion and stripping, when the Chief Shepherd may seem entirely out of view; but keep a steadfast and single eye to Him, and He will assuredly appear again to thy comfort and rejoicing. I shall not be surprised if thou feels as though thou wert doing little or no good, and even be ready to call in question sometimes the propriety of thy present allotment. This is no new thing to them that are endeavoring to serve the Master, and it is good to bring us to try the ground of our movements, like proving them by the fleece, both wet and dry; but they are no cause of discouragement; they rather show that the spiritual life is preserved, and the soul not resting at ease upon the unrefined lees of its own works. Thou art not forgotten by thy friends who k unity with thy service in this allotment, believe thou art in thy right place. Be too much cast down then, when the en may try and buffet thee, for this is his with the upright in heart; but as they k their love and allegiance to their Holy H He will bring them out of the furnace pur gold. * * In love, I am thy attac friend, THOS. EVANS

"Philada., 9th mo. 27, 18

Dear friend, Ebenezer Worth:— * * In reading thy last letter directed to committee, I was particularly struck with impression that thou wast a devoted ma the poor Indian, and I have no doubt the p ecution of thy labors among that people, h often afforded thee solid peace and comfort desire thy encouragement, my dear frien every good word and work, and doubt when the time comes for thy release, that retrospect of thy labors will be satisfact I feel much for thee in thy secluded situat and desire that the God of all peace ma pleased to sustain and carry thee throug his praise and thy own, and friends' com which I have a comfortable assurance wil the case. Remember me to the Indians inquire after me, and be assured that my is to thee *warm.*

Thy friend, JOS. ELKINTON

"10th mo. 5, 18

My dear Friend, E. W.:— * * * I in truth adopt the language of the Apo 'I know that in me, that is in my fl dwelleth no good thing; but by the grac God, I am what I am.' But oh! how I my weakness, my leanness; I have nothin glory in but infirmities; but I believe more we are brought to be sensible of our unworthiness, and that it is of the Lo mercy we are not consumed, the more c passion we shall feel for others, and greater willingness to forgive injuries, desire the restoration of the wanderer to way of peace, &c., for I do believe his me are new every morning. Every renewed vi tion of his love is attended with the offer of giveness of the sins that are past, through Lord Jesus Christ, and if at any time thro unwatchfulness or unfaithfulness I have kept my rank in righteousness, oh, what tress of mind I have been brought into, gre desiring that I might be forgiven and fav with a renewed evidence in myself of Di regard, and his judgments thus far upo have been in mercy. * * *

I remain thine, &c., SAMUEL COPE

"Fox Chase, 3d mo. 17, 18

My dear friend E. Worth:—Thou art quently the companion of my thoughts, b often with thee in spirit, in visiting the d ings of the natives, when thy hands ma ready to hang down with discouragement thy knees to smite together through te If a word of sympathy will be acceptab thee, then let me encourage thee to go o thy efforts for the help of this poor peopl doubt not thou hast and will have thy rew even the answer of sweet peace, which more worth than an increase of corn, win oil. That it may be so, is the desire of sincere friend, THOS. WISTA

I have no desire to set up any monum to proclaim after me, that Job Scott has here.—*J. Scott.*

n Application of the Peace Principle.—Prof. mans, in the *Popular Science Monthly*, s us an interesting and suggestive picture e calmness and fidelity to principle of a ese official under most trying circum- ces. It seems strange to go to the dis- s of Confucius for a striking illustration hristian morals:

The Chinese are eminently a peaceable ple. In this respect they conform more ectly to the theoretical standard of Chris- morals than any Christian nations. Duels unknown among them, and they consider sort to force as proof of an inferior kind ivilization. They are conservative, and d all violent disturbance. Gov. Davis : 'They have lived so much in peace that have acquired by habit and education a e than common terror of political dis- rs;' and again, 'Their common maxim is, tter be a dog in peace than a man in chy.'" We used to hear many years about a quality called moral courage, and stand for principles in defiance of brute e; but since our great war less has been rd of that very unmilitary virtue. It will efore be refreshing to recall a conspicuous nese instance of it. On the 28th of Decem- 1857, a mile of gunboats, English and nch, were drawn up in line before the city Canton. They summoned the Viceroy to ender, but he did not comply. The allies n opened fire, and kept up for many hours pt bombardment. Nothing entitled to be ed resistance was offered—there was no my. Having battered down a sufficient nber of dwellings, and got tired of their rious' sport, the allies stopped the cannon- ng. A squad was then sent to demand of Viceroy, Yeh, the formal surrender of the n. 'We shall surrender nothing,' was the y, 'because we are right and you are ng.' 'Then we will take you prisoner.' u have the power.' 'Come with us, then.' the Viceroy did not move. Thereupon y lifted up the chair in which he sat and ried him on board Lord Elgin's ship. As who were the real victors in this case, may safely left to the future verdict of civiliza- n."

For "The Friend."

The Moustache.

here is no little thing that more com- ely un-Friends the Friend in appearance, n the moustache; and hardly any little ng which more certainly marks the pre- ce of vanity within; and in most cases it standing insult to both father and mother.

Selected.

THE SOWER.

had much seed to sow," said one; "I planned o fill broad furrows, and to watch it spring, water it with care. But now the hand f Him to whom I sought great sheaves to bring, id upon his laborer, and I wait, ik, helpless, at his palace gate.

ow I have nothing, only day by day race to sustain me till the day is done; some sweet passing glimpses by the way f Him, the altogether lovely one, some strange things to learn, unlearned before, t make the suffering light, if it but teach me more."

, from the hush of that secluded room, orth floated winged seeds of thought and prayer. se, reaching many a desert place to bloom, nd pleasant fruit an hundred-fold to bear, se, wafted heavenward with song and sigh, fall again with showers of blessings from on high.

—*Frances Ridley Havergal.*

Selected.

COURAGE, FAINT HEART!

"Dear Lord, I am so weary of it all,
I fain would rest me for a little space;
Is there no rock where the cool shadows fall,
That I may cast me down and hide my face?

"I toil, I strive, sore burdened, and afraid;
The road is broken, and the way is long;
And the weak staff whereby my steps are stayed,
Bends, like a reed, when bitter winds are strong.

"I shrink in terror from the endless task;
I look with horror o'er the barren land;
And ask, as only hopeless hearts can ask,
The meaning of my days to understand."

* * * *

Such was the moaning of my weary soul,
Ready to sink upon life's burdened way;
When a soft whisper to my spirit stole,
Earnest and sad, and thus it seemed to say:

"Weary?" And who is not
That bears life's burdens faithfully?—Press on
A little longer. When thy sun goes down,
Thou wilt have reached the spot
Where thou may rest!

"Afraid?" Afraid of what?
What does earth hold that can at all compare
With God's omnipotence? Trust then to his care.
Make faith in him thy staff—
It will not bend.

"Burdened?" Thou sure must know,
Without the toil, and strife, and weary days,
Thou would not long for rest. These are God's ways
To win thee from the world below,
Up to his rest.

"Thou shrinks?" O coward heart!
Thou'st but a day's work in a day to do;
The meaning of all days thou soon will know;
Thy task lies with each part,
To do it well.

"Hopeless?" When heaven remains?
I see.—Thou art not willing to be led;
Thou'dst know why and where thou goes, and dread
The trackless, barren plains,—
Thy weariness doth show.

"Thy weakness, child of dust;
And how much help thou needs. The way
Is hid; but where thy steps might stray,
God's care begins. Then trust,
And He will lead."

Selected.

AT EVENING.

When the birds have hushed their music,
And the day is almost o'er,
Sits a woman, singing softly,
Just within her cottage door;
Though her voice is low and trembling,
Very sweet to me the song,—
"And I hope, by his good pleasure,
Safely to arrive at home."

Old the words, and she who sings them,
Sitting still and peaceful there,
Long hath trod earth's changing pathway,
Long hath known its pain and care;
Yet the sweet voice shows no sadness,
Singing softly all alone,—
"And I hope, by his good pleasure,
Safely to arrive at home."

Only these few words she singeth,
And her voice is weak and low,
But I think no sweeter music
Can my spirit ever know;
For the peaceful brow bespeaketh
Victory over worldly sin,
And the dim eyes, looking upward,
Tell of God's pure love within.

Long hath been her life of labor,
Hard the burden she hath borne,
She indeed, through earth's temptation,
Christ's own righteousness hath worn;
Now at evening sings she softly
Those sweet words she long hath known,—
"And I hope, by his good pleasure,
Safely to arrive at home."

So I love to watch her sitting,
With her brow so free from care,
And the sunlight shining golden
In her rings of snow-white hair;
Love to hear her sweet voice quiver
Softly in the dear old song,
As she hopes, "by his good pleasure
Safely to arrive at home."

Soon, I know, that she is going
Where they know not sin or care,
And the while I sit and watch her
To my spirit comes the prayer;
"Father, when for me life closeth,
Let me make her song my own;
Help me, too, by thy good pleasure,
Safely to arrive at home."

—*Millie Colcord.*

Selected.

ALONE WITH JESUS.

"Alone with Jesus;" fades the daylight slowly,
Soft o'er the earth the shades of evening fall,
As worn and weary with the day's temptation,
My spirit answers to the Saviour's call.

"Alone with Jesus;" from the day's hard conflict
What have I brought that I his grace may win?
Only the burden of my sin and longing,—
Only the same heart cry, "Forgive my sin."

"Alone with Jesus;" he hath seen each wandering,
Hath watched each failure, from his throne above;
And yet, to-night, He bids me come, confiding
In the great wealth of his unchanging love.

"Alone with Jesus;" oh the hush, the rapture!
My spirit yieldeth to his gracious will,—
What though the day's sad failure lies behind me?
I am content because He loves me still.

"Alone with Jesus;" in his presence holy
Cometh no thought of sin or pain to me;
Close, close, his loving arms are thrown around me,
Almost the glory of his face I see.

"Alone with Jesus;" here can come no sorrow,
From sin and conflict here my soul is free;
This be my prayer, to-night, "O Jesus, Saviour,
Teach me through life to dwell alone with thee."

For "The Friend."

A Concern for the Young.

A correspondent residing in Ohio, desires to see in our columns one of William Dewsbury's epistles, which speaks of the religious care which parents and heads of families ought to exercise over their children and those under their control. He says: "It is a valuable epistle, and may be the means of stirring up some to more 'faithfulness in the discharge of their various duties, particularly parents and those who have the care of children, that they (the children) may be brought up in the nurture and admonition of the Lord,' and be prepared to take the places of those who have 'borne the burthen and heat of the day,' and who ere long will be 'gathered to their everlasting reward' in the world to come; that there may be a succession of standard bearers raised up, and rightly qualified, that shall 'stand for the law and for the testimonies' that were committed to our forefathers in the truth, George Fox and many more. They witnessed a revival of Primitive Christianity, and of the doctrines of our Lord and Saviour Jesus Christ, and his apostles, 'that had in a great measure been lost in the *long, dark night of apostacy*, that overspread the nations,' wherein many were found 'worshipping the beast and his image,' and had received his 'mark in their right hand, or in their foreheads,' &c. 'Great is the mystery of iniquity as well as the mystery of godliness,' and oh! may none that have in any measure begun in the Spirit, ever expect to be made 'perfect by the flesh;' but follow on to know the Lord, follow the leadings and the guidings of the

Holy Spirit of our blessed Saviour, as made manifest in the heart. He will give you to see all the *wiles* of the enemy, dear young people, and as you are concerned to obey the inspeaking voice of the dear Saviour, you will be enabled to escape all his wiles and temptations, whereby he lies in wait to deceive. The watch must be maintained; it is as needful now as ever it was, therefore let us watch and pray lest we enter into temptation. In this way we may know an overcoming, and they that know an overcoming shall be made 'to partake of the tree of life which is in the midst of the paradise of God.'—Rev. ii. 7.

Ohio, 2nd mo. 25th, 1880."

On the Internal Use of Water for the Sick, and on Thirst.

The above is the title of a clinical lecture given at the Pennsylvania Hospital by Dr. J. Forsyth Meigs, Senior Attending Physician to the Hospital. The lecture itself is a highly interesting and instructive one, from which we propose to make some extracts for "The Friend." There is, perhaps, no medical man in our city whose long and varied experience better qualifies him to speak authoritatively on the subject, than Dr. Meigs, while his conscientiousness in the practice of his profession is well known and recognized by his fellow practitioners.

The author says: "I learned early in my professional career, that it was rarely wise for the physician to refuse water to a thirsty patient. I soon learned also, that young children often suffer from the want of water from ignorance on the part of the mother or nurse, from inattention on the part of the physician, or from direct prohibition by medical authority on theoretic or practical grounds, of this simple and necessary aliment.

"There is a curious and active prejudice in the public mind against the free use of water, as a drink, under certain conditions; and this prejudice sometimes extends to the sick-room, without, perhaps, the knowledge of the physician. Many laboring people fear to use water freely when the body is heated by work. At the very moment when this is fast losing its fluids, during labor in hot weather, by sweating, and by rapid evaporation from the lungs and skin, the laborer is afraid to drink, lest he may chill, as he says, his stomach, or injure in some mysterious way, his desiccated body. The jockey refuses his panting horse, streaming with sweat, and exhausted by heat, the water absolutely necessary to maintain the due fluidity of the blood and tissues. This latter prejudice is giving way, I am happy to see, under the teaching of the modern veterinary surgeons, who have been instrumental in introducing the practice of watering the horses on our city railroad routes, once or twice on each route, in hot weather. Our public drinking fountains, now placed in various parts of the city, are another proof that a wiser practice in this matter is being developed.*

"When I was a boy of twelve years of age, I was sent, with two of my brothers, into the country, to a farm in New Jersey, for the August holidays. We were alone, under the care of the farmer's wife. One of my brothers was seized with a fever, and the neighboring physician was sent for. He ordered some blue pills or calomel, and told us all that the child must have no water, lest it might interfere with the action of the remedy. That hot and fevered body, which was evaporating its water from the lungs and skin at a far more rapid rate than in health, must have no new supplies of fluid lest the pill might be incommoded in its action. The only safe guide as to the amount of drink the patient needed, the thirst, must be rudely set aside. He moaned and cried for water. We were afraid to give it. In two days our mother arrived from home. So soon as she heard the story of the illness, she began to administer draughts of cool water in such quantity as could be taken with ease and satisfaction. The doctor came, and hearing of her action, was in high dudgeon. 'Doctor,' she said quietly and politely, 'my husband is a physician, and always allows, indeed, directs me, when my children are ill, to give them all the cool water they desire.' He left the house in a passion. The next day the patient was removed home, where he recovered without any evil consequences whatever."

"Some years since, in the month of August, I was sent for to see a little girl, eight months old, whose mother had just arrived in town from the country, where she was spending the summer with her family. The child had been attacked four days before, with diarrhœa. The diarrhœa was not severe, but was attended with vomiting. A physician was sent for, who ordered some medicine, and made some change in the food. The child was hand-fed. For two nights and days it had rejected by vomiting most of the food taken. It would drink milk and water with some avidity, and almost instantly reject it. During these two nights and days, the child had been restless and almost without sleep. There was constant crying, and great restlessness. The crying was incessant, not loud nor angry, nor with the acute sound of pain, but with a wailing note of misery and distress. I saw the child at ten o'clock in the morning. It did not look ill, but was lean-looking, and had slight feverish heat of the skin. The face was distressed, and the little low cry was continuous, and attended with a certain curious restlessness of the body and limbs. The point in the case was to determine the cause of the crying and uneasiness. Was it from pain, and, if so, where was the pain? The abdomen was soft, not tender to the touch. Could it be the early stage of hydrocephalus, as in this disease there is much pain from headache? I thought not from the character of the cry, from the entire absence of drowsiness, and the complete integrity of the intelligence and senses. Was it earache? There was no inflammation about the ear, and no tenderness on pressure or handling. Suddenly I thought of thirst. Have you given it water? No, the mother replied, I never thought of it, and the doctor said nothing about it. A teaspoonful of brandy was added to a glass of cool water, and offered the child. It was seized at once and half the contents swallowed without a pause. The glass was withheld for a few moments, lest the quantity might cause vomiting. The child cried for more, and soon drank the remainder. I ordered four tablespoonfuls of milk and lime water to be given every two hours, and wat from time to time. Later in the day, I fou that the child had soon become quiet and h slept. On the following day it was bett and on the third day was taken back to t country with directions to the mother to turn gradually to the usual diet. The on medicine given was a chalk mixture. T recovery was rapid. When they returned town, in the autumn, the mother said to m 'How odd, was it not, that I had to come the way to town to learn that my poor lit baby was crying with thirst.'"

This is by no means an isolated case, an experience peculiar to our author. No summer passes but numerous cases are se where that terribly fatal disease *cholera fantum* has its numbers increased by the er deprivation of water from the poor little s ferers. Let it, then, always be borne in mi by the reader, that as in other diseases, so in cholera infantum, little children need—p eminently need—water, pure, *cold* water; t indeed many cases of this disease may be p vented by the habitual, free use of cold wat while in others it may be greatly mitigat if not entirely cured by the free use of t simple, natural remedy.

Dr. Meigs next gives, in detail, many teresting accounts illustrative of the terri results which followed the deprivation water to persons lost on the plains or suff ing from shipwreck. These are impressi and instructive, but our limited space p cludes our relating them more largely.

Among the most striking of these resu of the deprivation of water, were deliri vertigo, and great irritability of stomach, that when at last water was obtained it w immediately rejected; conditions, it will noted, very similar to those which exist *cholera infantum.* * * *

"Physiology shows that, in its healthy c dition, the body is composed of about 80 cent. of water; that to preserve its pro fluidity the blood must have its steady, pro supply of water, without which the tissues the body cannot be repaired in the wast processes of life."

* * * *

"Another most important function of wa in the economy, one too little considered medical men, and not often referred to works on the practice of medicine, is its of of regulating the temperature of the bo whether the normal temperature as influen by work and the climate in which we li or the abnormal temperature which we fever."

This, in great measure, if not entirely accomplished by the evaporation from skin and the lungs. Dr. Meigs next sh the amount of heat abstracted by water d ing this evaporation, and the force thus veloped. "I find that the evaporation of ounces (the average amount evaporated fr the skin and lungs of a healthy man in hours) represents a force which, if conver into actual energy, would produce 1,936, foot-pounds of work. These figures are large that I should hesitate to place them fore you, did they not so nearly corresp with those given by Ganot, to wit, that heat necessary to carry a pound of water fr the freezing-point of Fahrenheit to full eva ration 'represents a mechanical work of 8 430 units.'

"After determining the quantity of wa

* A day or two since the writer, when visiting some friends in the country, was consulted concerning a valuable Alderney cow, which was thought to be ill, and was then under the care of a veterinary surgeon, who had given positive orders that the animal should have *no water for twenty four hours*, lest it might interfere with the action of the medicine he had given her. Such treatment was both unscientific and cruel. J. J. L.

uired by the healthy man, and the measure heat abstracted from the body in the pro- s of regulating its temperature by evapo- on, it becomes proper to find a standard, e may, of the amount required in diseases nded by abnormal elevation of the bodily perature."

'o accomplish this Dr. Meigs carefully ed the quantity of fluids consumed in nty-four hours in four cases of febrile ase. In the first, during a period of nty-one days, the patient took a daily rage of liquid food, milk, beef-tea, brandy, water, in all 55 ounces; losing, so far as ld be ascertained, 25 ounces daily by evapo- on from the lungs and skin. The patient overed. In two other cases of typhoid fever patients took, on an average, 133 ounces luid, of which the quantity of water was ounces, in one, and 60 ounces in the other, y—in the first two weeks, and 30 ounces a few days later. The water was not ssed upon them but was offered frequently. they had all their thirst demanded and hey might take with pleasure and satisfac- . They both recovered.

(To be concluded.)

. good sermon does not consist in a multi- e of words, but in the savor of life and er which attends it. Words, though but in number, if fitly spoken under Divine hority, reach a place in the heart, and duce an effect there, which many words hout the power, though crowned with elo- nce, can never do. F.

d mo. 15th, 1880.

Natural History, Science, &c.

The First Paper Maker.—The date of the ention of paper-making is not definitely wn. The common wasp was, however, the entor. The big wasps' nest, which was ays kept at a safe distance, and often cked down with a stone during the ram- of boyhood, was composed of actual paper he most delicate and elegant kind. As spi- s were spinners of gossamer webs of intri- and exquisite pattern when primitive man t about dressed in the shaggy skins of sts, and could neither spin nor weave the utiful and fine cloth fabrics of to-day, so lit- wasps, when people of a later and somewhat e advanced age had recourse to such rude unsatisfactory substances as wood, stone, brass, the bark of trees, and the hides of nals, on which to preserve memoranda, e making a material of far greater excel- e.

'hey made their paper, too, by very nearly same process employed by man at the sent time. Indeed, several of our best dis- eries in regard to building, architecture, manufactures of various kinds, if they e not been derived from acute observation he work of certain animals, including in- s, have, when compared with their con- ctions and their manner of making them, found to show a wonderfully close re- blance. The beaver gave men their car- l and most serviceable knowledge concern- dam building, and to-day no workman surpass this animal's skill and precision he erection of such structures.

'ature is a great teacher, and especially s the paper-making of the wasp illustrate valuably suggestive she may sometimes for, assuredly, the wasp was the first to show that it did not always require rags to manufacture paper, that vegetable fibres answered for this purpose and could be reduced to a pulp, and that to make the paper strong and tenacious, the fibres must be long.

The first thing the wasps do, when about to build a nest, is to collect, with preference for old and dry wood, fibres about one-tenth of an inch long, and finer than a hair, and put them into bundles, which they increase as they continue on their way. These fibres they bruise into a sort of lint, and cement with a sizing of glue, after which they knead the material into paste, like paper-mache, and roll up a ball; this they trample with their feet into a leaf as thin as tissue paper.

The ceiling of the wasp's chamber, to the thickness of nearly two inches, is often constructed by putting, one above another, fifteen or sixteen layers or sheets of this prepared paper, and between these layers spaces are left, so that it seems as a if a number of little shells had been laid near one another. Next they build up a terrace composed of an immense number of the paper shells, until a light and elegant structure, like a honey-comb, has been constructed, and in the cells thus formed they rear their young.—*The Paper World.*

Lamp-Black.—A new mode of manufacturing lamp-black has been discovered at Murraysville, Pa., where a stream of natural gas was discovered while boring for oil about a year ago, and the flow instead of diminishing has increased to 60,000 cubic feet per hour. It is now to be burned in an immense building 300 feet long and 175 feet wide, in a great number of gas burners, having a capacity of six cubic feet each per hour, under cast-iron plates on which the soot, "lamp-black" or "carbon black" is deposited. A small car with suitable pans and a scraper attached runs under these plates every ten minutes, gathering the lamp-black. The car runs back and forth propelled by steam, and at each end dumps the load into a receptacle provided for it. The 4000 burners produce 2000 pounds of carbon black daily, and 4000 more burners are yet to be added, making a total of two tons of this valuable substance every twenty-four hours.

Here on a large scale is seen a wonderful phenomenon, one that is scarcely believed by the ignorant masses. The diamond, it is well known, is pure carbon. This invisible gas, by burning out the hydrogen of the carburetted hydrogen in the gas burner, liberates carbon, a substance exactly similar in its impalpably fine state to the diamond.

By removing one invisible element from another invisible element, constituting an invisible compound—burning gas—one part becomes a black visible substance known as lamp-black, one of our best and most durable pigments.—*Practical Farmer.*

Some Special Household Dangers.—A recent writer in *Chambers' Journal* says:—"A member of Parliament suffered from a painful eruption of the feet, traced at last to some fashionable socks, which were laid aside, with the result of ending his complaint. Some California miners died from the effects of poisoning, produced by wearing boots lined with bright green flannel, the color in this case being "Scheele's Green," a well-known arsenical compound. A tradesman suffered from wearing a bright maroon flannel shirt. Paper collars, glazed and stiffened with sized white-lead, and containing arsenic, have produced serious illness; and the same results have followed the wearing of hats lined with material containing arsenic, and from gloves and coat-sleeves similarily treated. Five or six persons in a household were rendered suddenly ill by the matter exhaled from, chintz window-curtains and bed-drapery and green Venetian blinds have been known in hot summer weather to give off particles of arsenic with deleterious effect. The green cloth lining of a perambulator has affected its young occupants, and the color from the green gas-shades in a composing-room of a printing-office has produced illness among the compositors. In the kitchen, arsenic has now and then been met with, when used to impart a green hue to dishes such as blanc mange. In one case a gentleman was poisoned by partaking of a dish innocently enough colored by an arsenical preparation which had been mistaken by the cook for an extract of spinach. And even in the exercise of the perfumer's art, it behooves us to be on our guard against using preparations for the hair colored green by some compound of this substance. We thus find that arsenic is most widely diffused around us, from the facility, and, above all, from the cheapness with which a beautiful pigment and a favorite hue can be produced through its aid. It is undoubtedly in the form of color in wall-papers that arsenic most frequently meets us. In paper staining, more than one compound of arsenic is used; and in the manufacture of the beautiful aniline dyes, so extensively used, arsenic is also largely employed. One notable feature of this substance, and one also which gives it a special power of affecting us to our detriment, is the remarkable ease with which it becomes volatile. It may be readily diffused in the form of gas or minute solid particles, and is thus brought into close contact with us in our homes. Green is a very pretty color on walls, but we would say beware of it."

THE FRIEND.

THIRD MONTH 13, 1880.

The British Friend, for the 2nd month, contains a communication from Jane P. Crisp of Lynn, England, commenting on certain articles which had appeared in its columns. The writer is evidently sincere in her attachment to the principles of our Society, and earnest in her advocacy of them; and it is encouraging to find such still preserved in various parts of the world.

In reference to the introduction of changes amongst us, such as reading or singing in our Meetings for Worship, which a previous writer says must be resisted in the spirit of power and of love, and of a sound mind, she adds: "I think this has been done for many years, as manifest departures from our first principles have appeared, by some of our faithful members, most of whom have been removed from the militant church. There has been warning and forewarning, so that this people are without excuse; for we sorrowfully see that the larger number would not hear, but despised all their words that bore upon the departures from our well-known principles."

"I send thee a bill advertising a series of *public meetings* to be *conducted*, it is said, by H. A. Newman, &c. Are not such meetings

gross violations of our fundamental principles? He alone who is the Head over all in his Church, can rightly *conduct* our public or more private meetings, and anoint his servants either to be silent as a public testimony, or qualify them for speaking the word aright."

Respecting reading the Scriptures in our Meetings for Worship, she remarks: "God, the Unchangeable and Holy One, never contradicts Himself or his own teaching. He raised us up a people, and taught us to wait upon Him in our assemblies set apart for worship, that we might receive his word inwardly revealed, to hear his instructions suited to our several conditions; to feel his presence covering such assemblies, and to experience our souls nourished and fed by Him. In no instance, I believe, was the Bible read in our meetings during about 200 hundred years, because the Lord Himself taught us, a people, that his Spirit that gave forth the Scriptures was above the letter, and He only could feed us by the true Bread of Life which came down from Heaven, which the Scriptures do indeed testify of, but cannot dispense unto us. This is true Quakerism, and any member attempting to read in our Meetings for Worship, I should consider false to his profession, whatever his claim of being inspired might be."

With the general tenor of these remarks, and with the effort to maintain our testimony to the spiritual character of Divine Worship, we fully accord. Their force would not be impaired, even if several isolated instances of reading the Scriptures in our meetings could be produced, where it had been called for by peculiar circumstances, as in the case which Samuel Bownas relates, when he attended a funeral at Sherborne. A Baptist preacher was present who had charged the Quakers with being heathens and denying the Scriptures. Samuel Bownas knew not of this, but he felt constrained to take a Bible out of his pocket and refer to it for proof of the doctrines he preached; and also to press upon his hearers the careful reading of the Scriptures, and to seek from the Lord for assistance and power, that they might practise what they read. We do not admit the force of the process of reasoning which would, in such exceptional cases, find a sanction for a radical change in our manner of holding religious meetings. The proper view to take of this, and of many other occurrences out of the ordinary course which might be collected from the records of our Society, and from the biographies of its members, is that expressed in a private letter recently received from a valued Friend in England, as follows:

"In the early days of our Society, as well as at many times since, many abnormal things have occurred under unusual religious impressions, but there has generally been enough of that solidity of judgment and calmness of spirit in those more prominently engaged at such times, as has kept them in check. *Now*, the tendency is to foster these impulsive demonstrations, in the creature zeal for immediate 'conversions.'"

SUMMARY OF EVENTS.

United States.—Over 2600 hands are now employed in the Baldwin Locomotive Works, which are running to their fullest capacity; some of the departments working day and night.

The Citizens' Irish Famine Relief Fund of this city, now amounts to $26,930.75. At a meeting of delegates of various Irish Societies of Brooklyn, N. Y., it was decided to send to the suffering poor of Ireland, the money usually appropriated for parades on St. Patrick's day.

The machine-shop of the Danforth Locomotive Works at Paterson, N. J., was destroyed by fire on the morning of the 6th inst. Five locomotives in course of erection, and valuable machinery were burned. About 300 of the 800 employés will be temporarily thrown out of employment. Several other large fires, in different parts, occurred the same night, with losses ranging from $50,000 to $150,000.

The President has signed the bill providing for the free entry of foreign goods for the relief of colored emigrants; also the bill for the purchase of a post-office site in Baltimore.

There is now $45,000,000 worth of gold bullion in the New York Assay Office, ready for transportation to the Philadelphia Mint for coinage.

On the 1st inst., the net gold balance in the U. S. Treasury, compared with the first ult., had decreased about $2,000,000, and the net balance of standard silver dollars had increased about the same amount—the stock of silver dollars increases steadily.

The total receipts of lumber in Chicago during 1879, were 1,467,720,000 feet, only a very small quantity being from Canada. The figures show an increase of 25 per. centum, compared with the receipts of the previous year.

The snow blockade along the Manitoba boundary continues, and the traffic south has been suspended.

A bill has passed the Kentucky House of Representatives, forbidding railroad companies passing through the State, to charge as high a rate for way freights as for through freights, under a penalty of from $25 to $100 fine.

The imports of foreign dry goods at New York for last month, exceeded those of a year ago, by more than $3,000,000. The increase is said to be largely in cottons and silks.

Count de Lesseps, the French engineer, had an interview with the President on the 6th. He explained the features of his canal project, and said, it was not contemplated that it should be under foreign control, or under any circumstances interfere with the interests of the United States. He had only looked at the work with the eyes of an engineer. He wanted most of the stock taken in this country, which would be a guarantee that it would not be controlled by foreign influence.

Four men were killed, and one severely injured, by an explosion in shaft No. 2, at Nanticoke, Pa., on the 5th inst.

The anthracite coal trade is said to improve steadily. The demand for coal is on the increase, and prices steadily advance.

The number of deaths in Philadelphia for the week ending at noon on the 6th inst., was 335; an increase of 41 over the previous week. Of this number, 63 died of consumption; convulsions 20; diphtheria 13; disease of the heart 7; inflammation of the lungs 17; old age 13—there were two deaths from small pox. The whole number of deaths during the winter just past has been 3996; for the winter of 1878–9, the number was 4602.

Markets, &c.—U. S. sixes, 1881, 106; do. 5's, 103⅜; 4½'s, 108¼; 4 per cents, registered, 106; do. coupon, 107.

Cotton.—Sales of middlings are reported at 13¼ a 13½ cts. per lb. for uplands and New Orleans.

Petroleum.—Crude, 7⅜ cts. in barrels, and refined, 7¾ cts. for export, and 8 cts. per gallon for home use.

Flour.—Sales of 1200 barrels, including Minnesota extra at $6.25 a $6.87½; Penna. extra family, $6.37½ a $6.87½; western do. do., $6.75 a $7.12½; patent and other high grades at $7.25 a $8.25. Rye flour is steady a $5.

Grain.—Wheat is dull, and 1 a 2 cts. lower.—Penna. and southern red and amber, $1.43 a $1.44. Rye, 91 a 93 cts. Corn, mixed at 55 cts.; yellow, 56 cts., and white at 60 cts. Oats, white, 45 a 47 cts.

Beef cattle were in fair demand at about former prices; 2850 head arrived during the week, and sold from 3 to 6 cts. per pound, as to condition.

Sheep were in good demand, and a fraction higher—7000 head sold at different yards at 4¾ a 6½ cts., and Lambs 5½ a 7 cts. per lb. as to condition.

Hogs sold at 6¼ a 7¼ cts. per pound, as to quality.

Cows, $20 a $45 per head.

Foreign.—The receipts of the Mansion House Relief Committee now amount to £102,860; and the total sum expended to date £54,304. The Duchess of Marlborough, writing to the Lord Mayor of London, says the distress in Ireland is not yet diminishing, continues to be general, and in some parts increasing.

The number of deaths in London for the week ending 2nd month 7th, was 3376, or 1657 more than the average. This increase is attributed to the poisonous character of London fog. The increase was in great measure in deaths from diseases of the respir organs, which rose to 1557, or nearly four time average.

The Court of Inquiry into the collision of the G line steamer Arizona, with an iceberg on 11th mo. has found that the lookout on the steamer was fective, and has suspended the certificate of the ca and second mate for six months.

There are now published in the United King 1825 newspapers; much the larger part of whic distributed in England. The magazines now in c of publication, including the quarterly reviews, nu 1033, of which 239 are of a decidedly religious char

In the years 1874—78, the British cruisers cap 152 slave vessels, of which 115 were condemned 37 restored to their owners. The number of s captured was 2185.

A new anti-slave trade convention has been concl between Great Britain and Germany, whereby coö tion between the war vessels of the two Powers i suppression of the slave trade is assured.

The British consul at Salonica has received a from Colonel Synge, saying that he and his wif well treated. The chief of the brigands has c peared, and negotiations for their release are the interrupted.

The festivities on the occasion of the recent ann sary of the Czar, passed over without any of the tl ened disturbances. The man who recently atten the assassination of General Melikoff, has been condemned and executed.

Distressing accounts continue to be received at stantinople, of the suffering in Armenia. A numl persons have already died of starvation. Thou are endeavoring to emigrate to neighboring prov but the roads are covered deep with snow, and have perished on the journey.

The town of Urfa, in Asiatic Turkey, situated o supposed site of the Scriptural city, "Ur of the dees," has been nearly destroyed by fire.

ANNUAL MEETING OF THE CONTRIBU TO THE ASYLUM.

A Stated Annual Meeting of the "Contribut the Asylum for the Relief of Persons Deprived c use of their Reason," will be held on Fourth-da 17th of Third month, 1880, at 3 o'clock, P. M., at Street Meeting-house, Philadelphia.

William Bettle, *Cl*

WESTTOWN BOARDING SCHOOL.

Friends who may feel drawn to apply for the tions of Superintendent and Matron of this Instit are requested to communicate with either of the u signed—

William P. Townsend, West Chester, Pa.
John S. Comfort, Fallsington, Bucks Co., P
Charles J. Allen, 304 Arch St., Philadelp
Elizabeth R. Evans, 322 Union St. "
Anna V. Edge, Downingtown, Pa.
Deborah Rhoads, Haddonfield, N. J.

FRIENDS' ASYLUM FOR THE INSAN

Near Frankford, (Twenty-third Ward,) Philadel

Physician and Superintendent—John C. Hall.

Applications for the Admission of Patients m made to the Superintendent, or to any of the Bo Managers.

Married, at West Chester Meeting, on the 2nd month, 1880, Gilbert Cope to Anna Ga both of West Chester, Pa.

Died, at West Falmouth, 8th mo. 21st, 1879, D Swift, an highly esteemed member and mini Sandwich Monthly Meeting, Mass., aged 86 Although he did not feel it required of him to much from home; yet as he increased in years terest for the spiritual welfare of all also increase it may well be said he was a peacemaker in the borhood and in the church, being deeply concern the promotion of love and harmony among al whom he mingled. On being visited by a near a few days before his decease, he requested him seated near his bed, and then stated he believ time here was near its close, and that he should ever at rest. And wished to express his firm re upon the mercy of God in Christ Jesus, who h deemed him by his own precious blood.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut Street.

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For "The Friend"

Memoir of Hannah Marsh.

BY HER DAUGHTER, PRISCILLA PITT.

She was the daughter of Samuel and Ann :as, Corn-dealers in Warwick St., London; former died in the prime of life; the latter the age of 75. My mother often told me v deeply she honored her parents, and how ould have grieved her to cause them pain; v her father used to collect his children, make them sit quietly on the sofa, when ssed for meeting, before it was time to start; v they sent her to Ackworth School for years, at the age of eight, with an older ther and sister; and it seemed to her that vast number of children collected there, as marbles shaken together in a bag, d, bad and indifferent, and how she envored to choose out one or two good girls her particular companions. She gained love of her teachers there, as well as at a ends' school at Tottenham, afterwards.

was her pleasure to obey her parents n young, and to her latest days she red a dutiful remembrance of them. When a her father in his office, she got up on his stool and wrote impromptu these lines—

Teach me Thy will alone to seek,
And strength it to perform.
Thou wilt in judgment guide the meek,
And shield him from the storm;
'Tis Thine the fainting heart to cheer,
The drooping soul to raise—
From sorrow's eye to wipe the tear,
And tune the soul to praise.

l she was favored to feel earnest aspirations nderstand fully what that Grace is which so frequently heard spoken of.

ne of her aunts marrying out of the Sy, she used to visit her. Her husband quite a fashionable man, and their daughplayed on the piano; so that Hannah ined herself in sitting to listen, and adopted plural language to her uncle and cousin; after a time had to take up the cross and k the plain language to all. Her uncle angry at first, and said: "What has come Hannah?" One day she was chatting with e young friends upon the impropriety of ing *thee* for *thou* in the nominative, and all agreed to speak it properly, but soon nah felt it very awkward, and she was vn she must wait for a higher motive, that it was grammatical, to have strength arry it out—which in due time she did.

In 1816 she was sent to accompany her eldest sister, who was unwell, for the benefit of the Bath and Cheltenham waters. It was in Bath Meeting she first spoke in the ministry. One day at Cheltenham she went as usual to the mid-week meeting, and sat down, but no one else came. She queried with herself, should she go back? when she felt this answer, "Whom do we come to meet? God. Then why should I go back?" And she not only sat the usual length of time, but so enjoyed it, she sat longer. Afterwards she called on one or two of the Friends and admonished them. This same beloved sister afterwards met with a very serious accident, and Hannah nursed her with great assiduity, and after that their aunt had a long and very serious illness, and Hannah nursed her for many weeks with unremitting fidelity, being peculiarly gifted for that office; but it laid the foundation, as she believed, of delicacy in her own constitution for the greatest part of her future years, being an undue strain on so young a person.

She had heard talk of the danger of thunder and lightning, and had imbibed such a dread that it was real suffering to her. One night after she was in bed, there was a great storm, and she removed her watch with its steel chain from under the pillow, and placed it on the drawers, and laid down again; when it was impressed upon her mind that by so doing she had taken her life into her own hands, and she had no peace till she had tremblingly replaced it under the pillow; and for that act of faith she was rewarded, for from that time the fear of storms was entirely taken away. When she became a mother, she would never allow her children to be intimidated needlessly, that they might be spared the suffering she had had. She was one day working at embroidery, and Thomas Shillitoe being there, remarked, "What! Hannah, making holes to sow them up again." She took the reproof, and did no more.

In 1819, 4th mo. 13th, at the age of twenty-eight years and eight months, she was united in marriage to John Finch Marsh, with whom she had played when a child. Leaving Tottenham for a business house in Whitechapel, London, the parlor behind the shop having only a skylight-window, she would often rise at five in the morning, and opening an upper window in the house, enjoy the sweet air of the morning before it was spoiled by smoky chimnies. My father had a little before taken the drapery business of John and Isabel Kitching, valuable Friends, who moved away to Stamford Hill, but came in on First days to attend their old meeting at Devonshire House, and regularly dined at Whitechapel; and from Isabel she learned many instructive lessons,—one was to be particular to be as neat in her dress after marriage as before; and another was, never to reprove one servant in the presence of another. These things my mother always observed; also when a servant gave her cause of vexation, she would not speak to her in a heat, but wait till she felt she could speak coolly and profitably.

Her first child was a remarkably sweet little girl, Rachel. This darling was called away after about two weeks' illness, during my father's first journey in the ministry. Mother in her deep grief found resignation in the thought that the child was beyond the reach of suffering. She used to say, "You should never let children see you ruffled, nor yet say before them, 'I can't get them to do it,' nor speak loud and harshly to them, nor yet ask children at meals what they will have; give them what you think proper for them, and not pamper their appetites, nor make a talk about their dress, not allowing a nursemaid to tell them this or that is pretty, to make them vain—dear pretty little innocent children require no setting off."

After Rachel's death, Hannah was born, then Lucy, who died at the age of five months. Then Priscilla was born, being six years younger than Hannah. These two only grew up. Hannah died in 1859, in her 37th year. When mother entered her sick room, a feeling overspread her mind concerning her beloved daughter, "She does not belong to me;" which was a preparation for the solemn event.

My mother's care and solicitude for her children's welfare—their better part and the outward—never flagged. She used to say, "Any one can clean the house, but it's of the greatest importance to have suitable persons to look after the children. The children should be the first consideration." This concern was evinced by her letters to me while at school, and that school was selected as one where I should be under the most guarded care. My governess sometimes asked permission to read them to my schoolfellows, because of the valuable advice they contained.

Our parents were careful to guard us from intimate association with those not of similar persuasion, that we might be spared the suffering it had cost her to lay down what she had improperly taken up with. She kept up a constant jealousy in her mind against things that might tend to her children's injury, being willing to risk the loss of our affection, but it returned upon her four-fold. She used to say, "Having the care of children is calculated to make us watchful over our own spirits and conduct, that we may not say or do things improper for them to copy." She used to say to us, "It would be well to try and behave, when no strangers are present, as nicely as if such and such Friends were here, and not do things we should be ashamed for our best friends to see."

Her frequent poor health and sharp severe attacks of headache, were patiently borne, under the belief it was for her good, and feeling it did help her to "sit loose" from transitory things. An aged friend in Croydon, who lived in apartments, on whom mother occasionally called, used to ask her questions on the news of the day. Mother had to tell her

she did not enter into those matters, and that it was commonly said of her when young, "It's no use to ask Hannah anything about such matters," (politics, &c.) This friend, when near her end, was anxious lest she was not prepared, and glad to see mother, who endeavored to administer to her spiritual condition.

(To be continued.)

For "The Friend."

The Senecas and the Valley of the Genesee.

(Continued from page 243.)

Though the origin of the word Seneca or Seneka is still in controversy, we doubt not that the Seneca nation was so named by the early Dutch settlers of New Amsterdam (New York) from the Genesee river, which was early written by the Jesuits, *Chenussio*, and which by an easy corruption into the harsher language of the Hollanders became Seneca. By themselves the nation was known as Nundo-wah-o-no, or the people of the great hill, from a tradition that they sprang from an early tribe settled on a hill near the head of Canandaigua lake. They were first known to the whites as part of the Five-nations, and have a history earlier than the League of the Iroquois, and were probably derived from the ancient Hurons, from the region north of the great lakes.

The Iroquois or people of the Long-house, embraced the Mohawks, Oneidas, Onondagos, Cayugas and Senecas, and their league was formed as early as about 1450. The Tuscaroras were afterwards admitted, when they became known as the Six-nations. Their territories extended from the Hudson to the Genesee. Legend says that this League was advised by Hiawatha, in order more effectually to oppose the invasions of their northern enemies. His great mission having been accomplished, Hiawatha is said to have gone down to the water, seated himself in his mystic canoe, and to the cadence of music from an unseen source, to have been wafted to the skies. Thus it is that in the absence of written records, the imagination of untaught man surrounds the avatar of a benefactor of the race, with the marvels of the spiritual world, while authentic history would have preserved but a hard kernel of practical truth. Longfellow lays the scene of his beautiful Indian Edda, the song of Hiawatha, among the Ojibways, on the southern shore of Lake Superior. In this poem he has preserved the traditions lingering among the N. American Indians respecting this "Child of Wonder."

The other Iroquois, it is said, came from beyond the St. Lawrence, near Montreal, where having arisen against their masters, the Adirondacks, and failing to obtain independence, they were forced to quit their homes and finally found their way into the region, now Central and Western New York. This League has many points of resemblance to that of our Federal Government, guaranteeing the independence of each tribe, while recognizing the due powers of the Confederation, and the personal liberty of the individual. The aboriginal Congress consisted of fifty sachems, whose authority was derived from the good opinion in which they were held for courage, wisdom and integrity, and found their only reward in the veneration of their people. Subordinate to these was an order of chiefs famous for courage and eloquence, among whom were Red Jacket and Cornplanter, and whose reasoning moved the councils, or whose burning words hurried the braves to the warpath.

No trait of the Iroquois is more to be commended than the regard they paid to woman. The sex was often represented in the Council by orators, known as Squaw's Men, and Red Jacket himself won reputation in that capacity. The Indian women could thus oppose a war, or aid in bringing about a peace. In the sale of land they claimed a special right to interfere, for they urged that "land belongs to the warriors who defend and the women who till it," an argument that could not be justly urged by the most strenuous defenders of "woman's rights" in any community of civilized men, though deeper drawn motives long since led to legalized regard for the wishes of those who are most deeply interested in the alienation of land. Our framers of constitutions might draw a lesson from the Iroquois in their respect to the wishes of women in questions of war and peace, and though she has undoubtedly been the inspiring cause or motive for many bloody and long continued contests, she has not in any community deeming itself civilized, been permitted to sit in Council and give a vote upon a question of such vital interest to herself and her children.

This high regard for woman was not peculiar to the Iroquois. Their hereditary enemies, the Kah-kwas, who ruled west of the Genesee to the Lakes for ages, were at one time governed by a female chief, named Ya go-we-ne-a, in whose keeping was the symbolic house of peace. She received chiefs of the tribes, formed treaties, and made alliances, and the fiercest strife was hushed in her presence. Tradition concedes to her much wisdom, and that she long enjoyed peculiar influence which, however, in a moment of passion she forfeited. Two Senecas, while smoking the pipe of peace in her castle, were, in flagrant contempt of comity, permitted to be murdered for an alleged outrage upon one of her subjects. This rash act was followed by instant orders to her warriors to cross the Genesee, and destroy the Seneca villages, if possible, before the new-made enemy could become aware of her perfidy. While these measures were hastening, a woman of the Kah-kwas, friendly to the Senecas, secretly made her way to Canandaigua, the residence of the war chief, who immediately assembled a large band of braves, who lay in ambush for their enemies, and destroyed or drove them from the field. The Onondagas had also been aroused, and with a band of five thousand warriors besieged the queen in her fastness, near Lewiston, who soon sued for peace. The above events, legend says, occurred three hundred and fifty years before the advent of Columbus, or about the time of the Crusades.

The arrival of a strong race from beyond the great waters, who should drive the Indians from their hunting-grounds, is said to have been divined by one of their prophets, and the arrival of Columbus to have been heralded by the fleetest of foot along the myriad pathways of the continent. All these traditions are at best of uncertain authority, since unlettered man is prone to mingle his knowledge of the present with memories of the past.

In numbers the Senecas exceeded any other nation composing the League. In 1650, the period of their greatest prosperity, they are said to have numbered ten thousand. Recent enumerations place those remaining in New York at about thirty-five hundred, of wl nearly one-half reside upon the Cattarau reservation—many have been removed W of the Mississippi. In 1865 they repo over 1100 children between the ages c and 21 years. They receive annually al $14,700 from the General Government, $500 from the State of New York; als share in the common school moneys, 60 their children being regular attendant school. Their reservation comprises 21 acres of land, mostly under improvem situated on both sides of Cattaraugus cr in the county of that name, and in Erie Chautauqua counties, New York. Man their farms are well cultivated. The quois Agricultural Society was formed by younger Indians, in 1860, and its exhibit compare favorably with those of ave county fairs. Its meetings are held at sailles, 25 miles from Buffalo, where, say observer in 1865, the corn, beans and squa were superior to any he had seen elsewh But the people were themselves the mos teresting exhibit. Grandchildren of chief, and relatives of Red-Jacket and ot of note were among the exhibitors, in wl no physical deterioration could be percei Native family names, such as Two G Blinkey, Jacket, Silver-heels and Gha Darkness, appeared among the officers, ju or exhibitors, and a grandson of Gove Blacksnake, who led the Senecas at the sacre of Wyoming, was chief police office the ground.

The Indian reservation is governed President and a Congress, elected annuall native voters under authority of an act of Legislature of the State of N. York. Tho the power of the Iroquois is utterly bro their ancestral pride adheres to this sembl of authority, while they preserve their tional divisions and keep intact their t clans.

From an investigation of the Indian ce for the period of European acquaintance them, the opinion has been reached that Six Nations as they exist to-day, though w ly scattered, number more than they eve since they became the terror of the fro settlements. At least 13,668 members ca accounted for at known points, which is than were officially reported in 1763. A ple exhibiting such vitality when confro by the waves of invasion and the on march of civilization, themselves among pristine apostles of personal liberty, sh be made citizens of our republic.

In common with the other aboriginal tions, the Senecas have been belied: Ne they, nor other tribes, were the natural mies of the whites. In this opinion the navigators and writers all concur. B the era of systematic wrongs, they were pitable and kind, and disposed to friendl lations with the pale faces, and for one dred and fifty years they scrupulously served their engagements with the Dutch English. But the American people perm the Indians to be grossly defrauded. content to divide with them their ancient rimony of a continent, pioneer traders been allowed to wrest from them their ing-grounds and invade their burial pl and to crown injustice, a horde of s knaves, in the official guise of commissio superintendents and agents, have pu them into their far western retreats, to

m them their paltry annuities and wheedle ay their newer reservations." No skilled ocate has appeared for them, no medium offered through which he could present array to mankind, the merciless imposi- ns practiced upon them for many a dark ar; few friendly voices save that of the 'riends," and orators of their own race, ose speech fell upon deaf ears, have been sed in their defence.

'It was the dictates of policy during the volution, to paint the Indian as black as sible, and to hold him responsible for deeds which it might easily be shown the British re alone guilty." That the Indian com- ted excesses and barbarities the burning of enectady, the ravaging of Cherry Valley, Massacre at Wyoming and the destruction hundreds of peaceful pioneer homesteads y attest.

Vith the exception of a portion of the eidas and a few Mohawks, the Six-nations re all in arms against the colonists, having n actuated thereto by their sanguinary es, the tories, and to the lasting disgrace of British Cabinet of the period, were urged the commission of atrocities unparalleled istory, some of which are above noticed. e cry for protection against these predatory ngs went up from the frontiers to Con- ss, and after much delay an expedition was t under General Sullivan to Western New k.

(To be continued.)

For "The Friend."

Rebuilding the Walls.

eorge Withy, in his farewell address to ends in North America, under date of 9th . 10th, 1822, says :—"The principles we d are the principles of Truth, they have g stood the test of investigation; our wor- and discipline, are evidently not the pro- t of the contrivance of man, and there is hing wanting but consistency on our part enable us to hold up to others the invit- and encouraging language of the Pro- t Isaiah; 'Look upon Zion, the city of our mnities: thine eyes shall see Jerusalem, uiet habitation, a tabernacle that shall not taken down; not one of the stakes thereof ll ever be removed, neither shall any of cords thereof be broken.' Isa. xxxiii. 20. Prophet goes on to proclaim; 'For the d is our Judge, the Lord is our Lawgiver, Lord is our King; He will save us.'

Ve *still* have the same Judge who will ide our cause; the same Lawgiver who tes his laws upon the heart; and the same d is King over all, as in the days of the phet. Wherefore then is not our Jeru- m a 'quiet habitation?' Why need we a weakening of the stakes—surely the kes shall not be removed, neither the cords the tabernacle be broken—these shall all ain firm, for the same power upholds, and ast as able to keep all together as in former s when Zion was threatened by her ene- s. And by whom did the Lord expect in se days of threatenings that the Church uld be upheld? was it not by the faithful, n such, as said the prophet, 'that walketh teously and speaketh uprightly; that de- eth the gain of oppressions, that shaketh hands from holding bribes.' These are not gone, even in our day, when we may feel t there is a need of a stirring up of the hful, an arising of those who are made willing to stand forward and help to bear the banner, which may for a season have seemed to droop.

But where are the young men and the strong men, that should be coming up to the help of the Lord against the mighty? Are they leaving the heat of the battle to be carried on by those who have long been the true and faithful standard-bearers? who, as they have been enabled to stand faithful, have been strengthened to endure hardness as 'good soldiers' of their invincible Captain. 'These valiants are fast being removed from our midst; and how are the ranks to be maintained?' Soldiers will *still* be needed; enemies will take advantage of any appearance of weakness, or thinning of the ranks; and where weakness is apparent, greater will be their increased vigilance and efforts to lay waste the remnant. The day is fast hastening onward, there is no time for delay, neither for halting by the way-side; men must be at work seeking to repair the breaches. There are still Nehemiahs who are made to weep and mourn: and these are humbled and brought low because of the people's transgressions, and their disobedience of the commandments of the Most High. These, though they are "not sick," give evidence by their countenance that they are sad, because "of sorrow of heart." They have warned us of the distress in Jerusalem, and of the need of repairs;—who then will rise up and help build? for their hands *shall* be strengthened for this good work; and as in former days, so shall it be with those who are willing to be his servants now, whom the Lord calls to labor; "the God of heaven He will prosper" them; for the work is the Lord's, and the power is his also.

On the Internal Use of Water for the Sick, and on Thirst.

(Concluded from page 242.)

Dr. Meigs, to give a striking picture of the importance of both food and water in disease, quotes Professor Haughton, who, speaking of typhus fever, says: "Your patient lies before you nine or ten days, supine, fasting, subdelirious; the picture of weakness and helplessness; and yet this unhappy sufferer actually performs, day by day, an amount of work that might well be envied by the strongest laborer in our land." "We have seen," he goes on to say, "that the work due to Animal Heat would lift the body through a vertical height of six miles per day; and it thus appears that an additional amount of work, equivalent to the body lifted through nearly one mile per day, is spent in maintaining the temperature at fever heat."

* * * * *

"When a patent lies comatose, without sense or appetite, an inexperienced, thoughtless person might be influenced unconsciously to some carelessness in the administration of aliment or water to so inanimate a machine. But the body continues, as before, its destructive assimilation, and still burns off its tissues and fluids. * * It is our duty, therefore, no matter how low may be the condition of the patient, to supply him with at least liquid and fluid aliment."

* * * * *

"Thirst does not mean that the mouth and throat, or stomach merely, want water poured over or into them, but that the hand, the foot, the brain, the body and all its members need water. The thirst corresponds * * to the excess of demand in the system over the supply afforded by the blood, and it is caused to abate by the introduction of the requisite material into the circulating fluid, even though this is not accomplished in the usual manner by the ingestion of food or drink into the stomach."

"What is to be the guide as to the quantity of water to be supplied to the sick? I answer, unhesitatingly, that, so long as the patient retains his natural senses or appetites, there is no guide so sure, and so safe, as the thirst. When this is lost, the trained knowledge of the physician, or the common-sense and experience of the nurse, must determine the quantities that should be given. What is this thirst upon which I rely so implicitly? It is the appetite implanted in the body by the Creator, for the determination of the amount of water needed. The infinite wisdom which made the eye, the ear, the mind, the soul, established also the appetites of thirst and hunger, by which to regulate the amounts of food and liquid necessary for the sustenance of the animal. These senses are quite as wonderful and unerring as the instinct of the bee to make its mathematical cell, or to suck honey from the flowers; of the ant to lay up store of food for its young; and of the migratory bird to seek its nutriment in new climates. For myself, I dare not oppose this divine sense in a thirsty patient, any more than I would oppose the instinct of the infant to take from its mother's breast the material it needs for its growth."

"What is to be our guide as to the amounts of fluid food and free water, when the patient falls into insensibility, and we have no longer the sense of thirst to assist us? We must, in this event, trust to our scientific knowledge of the needs of the body. * * *

"One simple and proper rule would be to continue the amount he was taking before he fell into insensibility. The temperature of the body will furnish another excellent criterion. So long as the heat rises to 102°, 103°, or 104°, and when the skin is dry as well as hot, the tongue and mouth pasty and desiccated, it would be proper to aim at administering in each twenty-four hours, two or three pints of milk and one of beef-tea. If he can be made to swallow four ounces of milk or beef-tea every two hours, he would get forty-eight ounces, or three pints of fluid, in this time. If, besides this, four ounces of water can be administered every two hours, he would gain an additional forty-eight ounces, or ninety six in all. It may seem rough work to be dosing an insensible man with food or drink, every hour, through all the weary days and nights. But, the life of a man in this condition has become so much that of a vegetable, that this practice does not disturb him as much as one might suppose. This stupor is not sleep, and I know, from experience, that such a patient may often be made to swallow thin liquids without any great disturbance.

"There is another point in practice in regard to the use of water for the sick, which will surely occur to you, before you shall have been long in your profession. When the stomach is irritable, so that vomiting occurs after the ingestion of liquids, and in cases of diarrhœa or dysentery, are we to deny water because its use is followed by vomiting, or because the bowels are opened frequently? I think not. So long as there is acute thirst I

believe that water ought to be given. It may be well to try ice from time to time, but severe thirst is never, so far as I know, slaked by the slow process of melting ice in the mouth. The amount of water obtained in this way is not sufficient. I am in the habit, in such cases, of giving water in moderate doses at frequent intervals. Even though most of it be rejected, some is absorbed, and, after a time, the irritability of the stomach usually diminishes. This is especially true of children suffering from cholera infantum, diarrhœa, and indigestion, who will reject, time and again, for some hours or a day or two, milk, beef or chicken tea, and yet, after a while, begin to retain cool or iced water. The addition of a little brandy, a teaspoonful to a pint or half pint of water, will, for some reason it is difficult to explain, enable the stomach to retain this mixture, when free water is rejected. At all events it is wise to make frequent and numerous trials with water, especially so long as the patient craves, and takes eagerly, this simple aliment."

Dr. Meigs relates two seemingly desperate cases in which life was saved; in the one instance by dropping between the half closed lips teaspoonfuls of weak brandy and water into the mouth of the unconscious patient, and in the other where liquids were for days dropped into the mouth of the drowsy child from a little glass tube with a small india rubber bulb attached to the end.

The concluding page of the lecture has this very true paragraph.

"When the body is desiccated by fever, or by the loss of its fluids, through numerous evacuations from the bowels or skin, or by vomiting, there is no drug to take the place of the only created thing, which can give back to the tissues and blood, the water they plead for by the appointed appetite, thirst."

* * * * *

The early sacred writers again and again recognize the need and the value of water to them that are athirst, and many of the most striking illustrations in the Bible are founded on the recognition of this need.

The prophet Isaiah, speaking in the name of the Most High, uses this language, beautiful both in its literal and spiritual application. (Chap. xli. 17.) "When the poor and needy seek water and there is none and their tongue faileth for thirst I, the Lord, will hear them. I will open rivers in high places and fountains in the midst of the valleys. I will make the wilderness a pool of water, and the dry land springs of water."

One additional remark seems necessary before concluding this subject. It is of great importance that the water used as drink, either in health or in disease, should be pure water, free, so far as is possible, from contamination of any kind. This applies to cities and elsewhere, and persons living in the country should see to it that the wells and springs from which their drinking water is obtained be frequently examined and cleaned, and that the house, barn and other outbuildings be so placed that the drainage from them should neither directly nor indirectly find its way into it. From a neglect of these precautions water, so essential for health, has, in more than one instance, become a pestilent and far-reaching vehicle of disease. J. J. L.

Our rest is not to be found in the things of time, but in the riches of eternity.—*E. Pitfield.*

Selected.

NATURE'S WORSHIP.

The ocean looketh up to heaven,
As 'twere a living thing;
The homage of its waves is given
In ceaseless worshiping.

They kneel upon the sloping sand
As bends the human knee,
A beautiful and tireless band,
The priesthood of the sea.

The sky is as a temple's arch,
The blue and wavy air
Is glorious with the spirit march
Of messengers at prayer.

—*Whittier.*

Selected.

LEND A HELPING HAND.

Lift a little! Lift a little!
Neighbors, lend a helping hand
To that heavy-laden brother—
Who for weakness scarce can stand.
What to thee, with thy strong muscle,
Seems a light and easy load,
Is to him a ponderous burden,
Cumbering his pilgrim road.

Lift a little! Lift a little!
Effort gives one added strength;
That which staggers him at rising,
Thou canst hold at arm's full length.
Not his fault that he is feeble,
Not thy praise that thou art strong;
It is God makes lives to differ—
Some from wailing, some from song.

Lift a little! Lift a little!
Many they that need thy aid;
Many lying on the road-side,
'Neath misfortune's dreary shade.
Pass not like the Priest and Levite,
Heedless of thy fellow-man,
But with heart and arms extended,
Be a kind Samaritan.

Selected.

THE HAPPY HOUSE.

"As for me and my house we will serve the Lord."

O happy house! where Thou art loved the best,
Dear Friend and Saviour of our race;
Where never comes such welcomed honored guest,
Where none can ever fill thy place;
Where every heart goes forth to welcome thee,
Where every ear attends thy word;
Where every lip with blessings greeteth thee,
Where all are waiting on their Lord.

O happy house! where man and wife in heart,
In faith and hope are one,
That neither life nor death can ever part
The holy union here begun;
Where both are sharing one salvation,
And live before thee, Lord, always,
In gladness or in tribulation,
In happy or in evil days.

O happy house! whose little ones are given
Early to thee, in faith and prayer—
To thee their Friend, who from the heights of heaven
Guard'st them with more than mother's care.
O happy house! whose little voices
Their glad hosannas love to raise;
And childhood's lisping tongue rejoices
To bring new songs of love and praise.

O! happy house and happy servitude!
Where all alike one Master own;
Where daily duty in thy strength pursued,
Is never hard or toilsome known;
Where each one serves thee, meek and lowly,
Whatever thine appointment be,
Till common tasks seem great and holy,
When they are done as unto thee.

O! happy house where thou art not forgot,
When joy is flowing full and free;
O! happy house! where every wound is brought
Physician, Comforter, to thee;
Until at last, earth's day's-work ended,
All meet thee in that home above,
From whence thou camest, where thou hast ascended,
Thy heaven of glory and of love!

—*Poems of Home Life.*

For "The Friend

Calmness in Danger.

When Job Scott was on his way to Engla on a religious visit in 1792, he encountere violent storm, which lasted for two nig and a day, and which he says was "tr terrible," reminding him of Addison's li "When wave on wave, and gulf on gulf, o came the pilot's art." He says in a letter his family, "It seemed at times as if the bri waves would soon swallow us up; yet I ne really lost my confidence, for all this was more than for months I had firmly expec to meet with. You know it was sealed on soul, that the loud roar of wind, and the dr rolling of the waves, would awfully attend passage. And now indeed it *proved* my h on Heaven. I said in my heart, It is the Lo let Him fulfil his purposes. Let Him do j what He will with me in time and in eterni Nought else beside his holy will can ever good for me; and why should I wish even most disagreeable parts of it averted, mitiga or shortened. I thought I had had his h promise who cannot lie, that I should through these dreadful tossings on the bos of the ocean, and once more set my foot firm ground, yea, bless his holy name in w ders yet to come on shore. I cannot sa had no reasonings; but I well remembe the clearness of prospect wherein I had s this dispensation on the ocean. I also livin remembered the holy warmth, energy assurance that attended the promise of saf through all; and though it was now the vine will that the evidence of divine thi should be low in my mind, yet I could cast away my confidence." "My all I rendered up to his disposal, not once wish myself on shore, nor in another vessel."

This devoted servant, in this verified measure the truth of the Psalmist's deel tion—"God is our refuge and strength, a v present help in trouble: *therefore* will we fear, though the earth be removed, and tho the mountains be carried into the midst of sea; though the waters thereof roar and troubled."

Little Foxes.—Except to those who k their habits, the Eastern fox, especially young or "little fox," never would be pected to be such a depredator. I remem that when I was shown one, it was with greatest difficulty I could persuade my that the little, very little creature—not la than a jerboa, or our common kitten—pla with deft footfall and kindly intelligent about its cage, really was the destruc spoiler represented. It so happened, h ever, that the keeper of the gardens whe was, on coming round to arrange its made a discovery that satisfied me of character, or no character, of the very "li deceiver before me. Lifting up the floor-st he discovered a deep-burrowed hole that right beneath the separating wall of th joining den, a tiger's; and with a start amining it, the keeper found that ano hour of secret working would have overthr the wall, and let loose the fierce beast of The whole had been done within a few h Those "little" greyish-white feet, licked and clean of all betraying soil, and "little" sharp nose, so innocent and "pit looking, had done their stealthy work, appalling might have been the issue. member well how, as the littered, con

straw was raised, the conseiously guilty tle" hypocrite slunk back with drooped h into the corner.—*Grosart.*

For "The Friend."

e Meeting at Firbank Chapel and its Results.

(Continued from page 242.)

harles Marshall thus continues his account he labors of John Camm and John Aud- at Bristol:

Some meetings we had before the more eral gathering in and about that city, ch began on this wise: On a First-day e morning I went with these two servants od, about a mile and a half from the city, little spring of water, where I often had t many solitary hours in my tender years, ing the Lord; where we sat some time, drank of the spring. After some hours e morning were spent, I saw in them a t travail in spirit; trembling, J. A. said, s be going into the city; so we came to street called Broadmead, to a house where several people met together, enquiring these two men of God. John Audland under a great exercise of spirit, and said, ere any one that has any interest in any ? An ancient man said, I have in a field ty near; notice being given to the people e house, they came forth; and as we went g, people in the streets went also to the , called Earls-mead; so that we came a ty number, where some seats or stools brought. Dear John Camm began to k tenderly, and in great zeal, directing e heavenly Grace of God, and testifying nst sin and iniquity fervently; to which e were attentive in this season; I per- ed a great exercise of Spirit on my dear d, and father in Christ Jesus, J. Audland, very much trembled. After dear John m stood down, he stood up, full of dread shining brightness on his countenance, d up his voice as a trumpet, and said, I laim spiritual war with the inhabitants he earth, who are in the fall and separa- from God, and prophesy to the four winds eaven; and these words dropped amongst seed; and so went on in the mighty power God Almighty, opening the way of life. ah! the seizings of souls, and prickings eart, which attended that season; some on the ground, others crying out under sense of opening their states, which indeed experimental knowledge of what is re- ed, Acts ii. 37. Indeed it was a notable worthy to be left on record, that our dren may read, and tell to their children, theirs to another generation, that the thy noble acts of the arm of God's salva- may be remembered, which have been way of the Lord, leading his servants ugh generations, &c.

At this meeting many were effectually rinced, and from darkness to light turned, r which our meetings grew larger and er. They visited the meetings of them d Independents, and Baptists, testifying ngst them in great power the things given n of God, directing the poor and needy in it, that saw their want of the Lord Jesus ist, no longer to seek the living amongst dead, but look from the mountains and dead ways and worships, unto Christ s the foundation of life and salvation; and e was added unto the gathering daily, and t dread was round about, and in our meet- , under the seasonings of the Holy Ghost. Oh! the tears, sighs, and groans, tremblings, and mournings, in the sight of the middle wall of partition, that we saw then in our awakened states, that stood between us and the Lord, and in the sight and sense of our spiritual wants and necessities: Oh! the hungerings and thirstings of soul that attended daily, and great travails of spirit, to obtain through the working of the mighty power of God's dominion, and spiritual victory over the enemy of our souls, who had led us in the paths of death and darkness; and indeed as the visits of God's holy and ever blessed day was signal and unexpressible, as aforesaid; so I testify in the fear and dread, and awe of God Almighty, we received the gospel with a ready mind, and with broken hearts, and affected spirits, and gave up to follow the Lord fully, casting off the weights and burdens, and the sin that easily besets, and from the evil ways and vanities of this world departed. Oh! the strippings of all needless apparel, and the forsaking of superfluities in meats, drinks, and in the plain self-denying path we walked; having the fear and dread of God on our souls, that we were afraid of offending in word or deed; our words were few and savory, our apparel and houses plain, being stripped of superfluities; our countenances grave, and deportments weighty: amongst those we had to do with. Indeed we were a plain, broken-hearted, contrite-spirited, self-denying people; our souls being in an unexpressible travail, to do all things well-pleasing in the sight of God; for our great concern night and day was to obtain through Jesus Christ the great work of salvation, and thereby an assurance of the everlasting rest, and Sabbath, of our God; and in those days, oh! the unexpressible labor, travails, and spending of the strength of these servants of the most high God, in great assemblies in that city, and countries round about; our meetings were so large that we were forced to meet without doors, and that in frost and snow: in which meetings, oh! the extending of voice of these servants of God, to reach over these great multitudes, when several thousands have been assembled together, and as the work of the Lord increased, so the enemy was at work in priests, and people, in those days, who stirred up the youth of the city, into a tumulting, like the men of Ephesus; and once we had a very great tumult that the streets were crowded, and these two servants of the Lord were seized upon by the multitude, and were in great hazard.

"But the Lord signally delivered them, as in days past he had done his servants on such occasions, and all came to be quieted, and our meetings peaceable, and many grew in grace, and in the knowledge of God, and Christ Jesus, which is eternal life; much more of particulars I might write, but affecting brevity, for several reasons; I say, in short, such was the effectual working of the Almighty power of God, and makings bare of his arm of salvation, that attended those servants of the Most High, and the great work of our gospel meeting with the various trials and exercises that attended them, and us that were the fruits of their labors in the Lord, that my tongue cannot express what I was an eye and ear witness of, and a soul sharer in. Therefore to the God of this bright morning of our day of visitation, ariseth, springs up, as in covenant with himself through Christ Jesus, holy heavenly high praises; might, majesty and dominion is ascribed to the Lord God, and the Lamb. So let it be, saith my spirit, in fear and trembling, through ages and generations, for ever and evermore.—Amen."

(To be continued.)

For "The Friend."

These extracts of a letter received from a dear Friend, a few weeks prior to the decease of the writer, are offered for insertion in "The Friend," if it is thought that they may be useful. The writer was a member of "the larger body" in New England.

——, 10th mo. 6th, 1879.

(After noting the attendance at their Monthly and Quarterly Meetings, of several ministers from other parts of the Yearly Meetings, he goes on to say:)

"Thou canst easily imagine without my attempting to describe them, what kind of a Monthly and Quarterly Meeting we had. That flood of words, of which some in these days seem to possess an unceasing flow, was poured out without stint upon the gathered people. Words poured out,—to the utter wearying of all who love true worship and a living ministry—seems to be all that many speakers seek after, and too many hearers desire at this time.

"I have been deeply interested of late in looking carefully into the lives of Samuel Fothergill, John Griffith, Samuel Bownas and others of that middle period of our Society, and gathering somewhat of the rich stores laid up, in regard to the ministry and discipline of our Society. Very clearly did these set forth their views and experience in these things; and what a contrast they are to those propagated by many now! Deserting first one point of our standard doctrines after another, we now have bold appeals to place our ministry substantially upon the ground of other sects, by training it in a college and then paying it afterwards. * * *

"One thing I have long believed with increasing depth of conviction, that as our present troubles largely came upon our Society through a vitiated and sometimes altogether spurious ministry, so if we ever surmount them, it must be in good degree through one that has been truly called and deeply baptized of the great Head himself.

"At ——, in looking at a late number of 'The Friend,' I noticed a most excellent editorial in regard to 'traditional Friends.' I have been much led at times to reflect on the responsibilities of 'conservative Friends' at the present time. In the midst of a conflict like that now raging in our Society, where a flood of innovations threatens to sweep, if it were possible, true Quakerism from the earth, how needful that all those who *profess* to stand for ancient grounds, should not only have a correct *theory*, but be able to enforce their words, by a *life* that is unmistakably under the *power* of the Holy Spirit. * * * Deeply do I fear we have those among us professing loudly to be Quakers of the ancient sort, while they are practical unbelievers in the great doctrine of the Gospel, that 'all men everywhere should *repent*,' and that 'except a man be born again, he cannot see the kingdom of God.'

"Vain is our labor for a more correct doctrine and practice, with the holders of radical sentiments, many of whom we cannot deny have a degree of true life about them, however much it may be mixed with the baser 'iron and miry clay,' and worse than vain as

regards ourselves will be this *profession* of a better knowledge, unless we truly *possess* the living substance, and yield ourselves to its power. * * To say nothing of my own peculiar spiritual infirmities, situated as I am where those who have of latter years borne the burden of Society's responsibilities, are rapidly passing away, while nearly all of those of younger years to whom we naturally must look for a succession of the standard bearers, are much like those of old, who wanted to be excused from attending to the Master's invitation, because one had bought a yoke of oxen, another a piece of ground, &c. Vainly do these seem to imagine, that by shirking present duty, they thereby excuse themselves from responsibilities. But I believe many will some day find this is far from being the fact. So, like, it may be, many others scattered ones up and down, I dwell much in my own tent, seeing much I fear is amiss, even among those I can mainly unite with, and deeply longing to see, especially among the younger members, more of a willingness to enter into the vineyard, and to labor there; not in human strength or wisdom, but under the enlightening baptizing power of the Holy Spirit himself." * * *

"*I am Strong in Him.*"—Dr. McLeod relates that he was requested to go and visit a dying child. Some remarkable things were told him of this boy, eleven years of age, who, during three years of sickness, had manifested the most patient submission to the will of God, with a singular enlightenment of the Spirit. He says I went to visit him. The child had suffered excruciating pain; for years he had not known one day of rest. I gazed with wonder at the boy. After drawing near to him, and speaking some words of sympathy, he looked at me with his blue eyes—he could not move—it was the night before he died—and breathed into my ear these few words: "I am strong in Him." The words were few, and uttered feebly. They were the words of a feeble child, in a poor home, where the only ornament was that of a meek, and quiet, and affectionate mother; and these words seemed to lift the burden from the very heart; they seemed to make the world more beautiful than ever it was before; they brought home to my heart a great and blessed truth. May you and I and every one else be "strong in Him."

When you pin a child down to give his conception of a Scripture term or phrase, just as it lies in his mind, you know that you not unfrequently make some odd discoveries. Only to-day I heard a teacher telling of a bright little girl of ten or eleven years who was reading the story of Peter's vision of the great sheet; and on being asked what a trance was, replied that it was something that Peter fell into,—evidently having in her mind the image of a pit or ditch, or a great vat, into which the apostle was bodily precipitated. Look out for those images in the child's mind; those are the things which stand for facts. Take care that they stand for the right facts.—*S. S. Times.*

Natural History, Science, &c.

Moon Blindness.—The close oppressive air between the decks often encourages the sailor to carry his mattress into the open air and sleep under the canopy of the sky—a proceeding not altogether without danger if no awning be spread, inasmuch as heavy dews often fall, and rheumatic affections are liable to ensue. If the moon be shining with its accustomed brilliancy in a cloudless sky, another danger is encountered, concerning which, however, there is a certain difference of opinion. The ill effects of the direct rays of the moon upon sleeping persons are very generally recognized among nautical men, although of course very considerable allowance must be made for prejudice as well as for superstition, and no story should be received without careful examination, and the most searching investigation, in order to exclude all sources of error. There can be no doubt whatever that thousands of persons *do* sleep in the moonlight without experiencing any ill effects, but though that fact may be admitted, it does not follow that everyone is therefore exempt.

The most remarkable instance which I have been able to meet with occurred in a ship with whose *personnel* I was well acquainted; and my inquiries, made directly of those who were personally cognizant of the occurrence, elicited the following particulars, which are not without interest; and unless I was intentionally deceived, which I have not the slightest reason to suspect, they go far to prove the reality of moon blindness.

In this case the lad was 18 years of age, of fair complexion, full face, and large, light, greyish blue eyes, which attracted attention from their remarkable appearance. His hair and eye-lashes were darker however than the color of his eyes would lead one to expect. In February, 1864, on a certain night, about the time of full-moon, this lad was sleeping on the forecastle, with his face turned upward, fully exposed to the direct rays of the moon. The circumstance was remarked by his messmates, who remonstrated with him, and assured him he would feel bad effects from it; but in spite of these remonstrances he persisted in keeping his place. Nothing occurred that night, but on the following night he was one of a deep-sea sounding party, and was beating the line, when the moon rose, and as it did so he suddenly exclaimed that he could not see, and would have fallen overboard if he had not been stopped as he was deliberately walking into the sea. For ten nights after this occurrence, as soon as the moon rose above the horizon, he complained that a cloud seemed to develop itself before his eyes, and he forthwith became temporarily blind, so that it became necessary to lead him about the deck; but this only happened during moonlight. On two occasions he narrowly escaped serious accidents from falling down a hatchway, and it became necessary to place him upon the sick list. The surgeon, a gentleman of superior attainments, with whom I am acquainted, examined his eyes minutely, but could detect nothing abnormal in them. When the man was between decks and out of the moonlight, he had no difficulty in distinguishing objects; nor was his vision affected during daylight, nor after dark before the moon rose. Ultimately, when the next moon came round he had recovered from this singular affection, which did not return again.—*Collingwood's Naturalist in Chinese Seas.*

African Alligators.—The number of alligators in the Seeambye is prodigious, and in this river they are more savage than in some others. Many children are carried off annually at Sesheke and other towns; for, notwithstanding the danger, when they go down for water they almost always must play awh This reptile is said by the natives to str the victim with his tail, then drag him in a drown him. When lying in the water, wat ing for prey, the body never appears. Ma calves are lost also, and it is seldom tha number of cows can swim over at Sesh without some loss. I never could avoid sh dering on seeing my men swimming acr the branches of the river, after one of th had been caught by the thigh and taken low. He, however, retained, as nearly al them in the most trying circumstances his full presence of mind, and, having a sm square, ragged edged javeline with him, wh dragged to the bottom gave the alligato stab behind the shoulder. The alligat writhing in pain, left him, and he came with the deep marks of the reptile's teeth his thigh.—*D. Livingstone.*

Carib Baskets.—The Indians in the sm islands of West Indies still retain the art making water-tight baskets which they h preserved from the teaching of their ancest Their baskets have such a reputation throu out all the islands that they command la prices, and were it not for their innate l ness, and the scarcity of the peculiar shrub which the baskets are composed, these peo might attain to a degree of affluence. Th "panniers" or baskets are made of all si some as large as a common trunk. They made sometimes of a reed called *roseau*, the best are made from a plant called *mahoe*, which is now so scarce that the bas makers have to take long journeys into forests to obtain it.

By burying it in the ground, and using some the juices of certain plants, they giv the plaits a variety of colors. There are t thicknesses, and between them layers of wild plantain, which make them perfe water tight. I have one which was in nearly a year, being constantly carried on heads of my attendants; and even yet it I think, hold water. All the country pe desire to possess a pannier or Carib bas which serves them as a light and port trunk.—*F. A. Ober.*

Sleeplessness. — Physiological experim have shown that in sleep the blood m more slowly through the vessels of the br and the vessels themselves are smaller, t when the animal is awake.

From this fact it has been concluded t sleeplessness may be due to either of two ditions, both of which will cause an incre amount of blood in the brain; an incre force of circulation, or a dilated state of blood vessels. It is supposed that wine, co tea, and certain forms of heart-trouble c wakefulness in the first of these ways; that exhaustion, mental care, and worry nervousness act in the latter by affecting little nerves which ramify in the coats of blood-vessels and whose function it is to them tone and regulate their caliber.

It is often asked why coffee, &c., will s times cause sleep and at others wakeful in the same person, and the answer p ably is that in certain states they act b creasing the force of the heart's action thus produce the latter effect, while in o and exhausted nervous conditions they strength to these little nerves, cause a ge toning up of the blood vessels, less blo the brain, and sleep.

Besides these causes of wakefulness t

ysical pain and any thing which acts di-
y on the senses, as loud noises, a bright
, or foul or irritating air.

ne custom which many nervous sufferers
into of dosing themselves with chloral,
ide of potash, and the like, is to be depre-
d. For not only do all of these things
y the danger of forming a bad habit in
iselves, but as a rule their administration
ld not be considered good practice by a
physician. If a woman is so nervous as
constantly sleepless, she needs treatment
he nervousness rather than for the other.
, change, food, exercise, are the key-notes
e cure, and not the combating of a single
ptom by medicines which are pretty sure
arry evil consequences in their train.—
ange.

yphus.—The poisons of typhus, small pox
yellow fever are best antagonized by pure
vater and soap.

ne longer I live, the meaner I think of
an activity, and the more certain I am,
to be and will be baffled and confounded
its mighty movements in religious things,
ot as under Divine influence.—*J. Scott.*

THE FRIEND.

THIRD MONTH 20, 1880.

ie British Friend of 3rd month has been
ved, containing some interesting articles,
manifesting (as several previous numbers
done) a more decidedly open advocacy
e original doctrines of our Society, or per-
we should say a clearer insight into the
ent causes of weakness in its borders, than
been the case at some former periods.

an Editorial on the condition of the
ings in America, "more particularly in
vestern parts," it says:—

t is no little satisfaction that there is
reason—would there were more—for
ving that a reaction has set in, that the
es of unrest and disunity have at length
discovered to proceed not from a recur-
e to first principles, as was imagined by
y, but by wide divergence from them, and
consequently, in order to a restoration of
ony, every innovation must be turned
and denied. Our reason for the belief
e spoken of is the publication in Kansas
new Journal, entitled *The Western Friend,*
ted to the interests of the conservative
e in the Society of Friends. We quote
No. 2 the following:

er a lapse of more than two centuries, many of
istinguishing doctrines of the Society of Friends
ow either openly or covertly assailed by those who
d for our name; and to-day, we as Friends find
ves fighting the same battle for those precious
ples with those in our fold, which the early
ds fought to martyrdom with those who sought
elty to crush the system of doctrine and practice,
God by the light of his Holy Spirit had called
to proclaim and defend.

Western Friend enters the field of Journalism in
ociety of Friends as the avowed and fearless ad-
e of the Ancient Type of Orthodox Quakerism.
maintaining the doctrinal standard of Fox, Penn,
Barclay, *The Western Friend* will press the necessity
t inward experience and acquaintance with the
of the Holy Spirit, which alone qualifies us to
s for our faith; which alone gives that access to
n spiritual worship, wherein is seen the harm
lly, the danger and inconsistency of 'Mourners'
es,' 'Sanctification Altars,' 'Outward Consecra-
tions,' and all human dictation of outward acts, as 'means of grace' in worship.

Besides the hope of reaction to be drawn from this extract, we have received within the last few days a very encouraging letter from an esteemed minister in one of the Western States. He thus writes:—

A time of searching and sifting is upon us in this country. The excesses reported in many places have come about gradually. Our Society has been trained to the utmost tolerance during these years of 'Revival Work.' There has been a very prevalent desire to encourage all that was good. And while the movement has claimed for itself great results for good, it has gathered a momentum which few would venture to encounter; and those most instrumental in swelling the current have seemed most impatient of restraint. Had there been a disposition in what is called 'Revival Work' to heed the counsels of the most experienced, and to welcome the checks designed to prevent those *outgoings which cause scattering,* there would have been a far different state of things among us now.

But a time of REACTION *has come.* It is evident, not to the vision of the seer alone, but to the common judgment of our people, that toleration must have a limit; that individual liberty must not be suffered to the extent of bringing the whole body into bondage; and that the depressed authority of the Church must again be restored, if our ground as a Society is not wholly to be abandoned. We have been wonderfully swept by revolutionary tendencies, but not altogether moved from our foundation. There is still a Society of Friends within our pale; and how many without are struggling up into the light and liberty which it has been our mission to proclaim! The witness to the *perfect truth,* the trumpet giving a *certain sound,* is responded to with rejoicing by many hearts among those who abide in a living concern to stand in their allotted places, and to do their appointed work according to the will of God.

May the reaction in due time reach our shores."

We believe, as above expressed, that there is "some reason," and we cordially unite in the wish—"would there were more"—for believing that the eyes of some among us are being opened to see that they had not properly understood the nature of that concern for the truth which has long rested weightily on the minds of many in different parts of our Society. The conviction we think is spreading throughout our borders, that the stigma of narrow-mindedness, prejudice, and want of charity, has been unjustly attached to those who felt bound to oppose the early developments of that spirit of change, whose riper fruits are now startling many others. We have seen evidences of this, especially among the members of those smaller bodies which have within a few years become separated from the Yearly Meetings of Canada, Western, Iowa and Kansas. As these have been brought into suffering through their attachment to the ancient doctrines and practices of the Society of Friends, (whether the steps they have taken have in all cases been wise or not), they have found their former prejudices melting away, and have discovered (probably in many cases to their surprise) that they were really in unity with Friends in other sections of the Society, whom at one time they regarded with coolness, and whose real position they had misunderstood. This change in feeling is by no means confined to the members of the bodies just referred to. We believe there are many honest-hearted Friends in Yearly Meetings where no such divisions have taken place, and among the members remaining connected with the larger bodies of those Yearly Meetings which have been thus divided, who are alarmed at the departures which have taken place in their borders, who are asking for the old paths, and who desire to see a standard lifted up against the progress of error. Such Friends will naturally be drawn towards those who are of like mind with themselves; and therefore we expect to see on the part of such, an increasing appreciation of that testimony for the truth of primitive Quakerism, and for its adaptation to the wants of mankind, which has been upheld by the Yearly Meetings of Philadelphia and Ohio with a good degree of faithfulness.

The true ground of unity among our members is being baptized by the one Spirit, and being led by it into the same belief and the same practices. We long for the coming of the day when all such will recognize each other as members of the same body, and when the obstructions which now arise from differences in organization will be done away—when it may again be truly said, that from whatever part of the world Friends come, they all speak the same language.

Our readers may remember seeing in our columns extracts from a Memoir of John Finch Marsh, an aged English Friend. We believe these were encouraging and satisfactory to many who perused them, from the evidence they afforded, of a close walking with the Lord's Holy Spirit; and that this had produced the blessed fruits of faith, gentleness, meekness and purity, which flow from such holy fellowship.

We have received from his daughter, Priscilla Pitt, a manuscript memoir of her mother, Hannah Marsh, who survived her beloved partner about four years, and was removed to a better world in the year 1877, at the age of 87. The memoir was accompanied with a few letters, and with the book in which the deceased made the last entries in her diary. In reading over these papers, we have been impressed with the many instructive and practical remarks they contain, and with the holy, self denying, watchful frame of mind, which this dear friend so steadily maintained. We believe that she was one of those of whom our Saviour said, "Blessed are those servants, whom the Lord, when He cometh, shall find watching." We propose inserting portions of these documents, for the benefit of our readers.

We have received from the Depository of the Pennsylvania Bible Society, N. W. corner of Seventh and Walnut Sts., Philadelphia, a pamphlet of 48 pages, containing specimen verses of the Scriptures in 215 languages and dialects, in which they have been printed and circulated.

Judge Butler, of the U. S. Circuit Court, having directed a notice of the distribution of funds, under the will of Sarah Zane, to be inserted in "The Friend," we depart from our usual rule of refusing all advertisements. We do this the more readily, that the design of the Judge may be answered in bringing this to the notice of such Friends as may have an interest in the case.

The Book Committee of the Meeting for Sufferings of Philadelphia Yearly Meeting, have just printed an edition of the Memoirs of Daniel Wheeler, from new stereotype plates. In this, the text of the original English edition has been followed without alteration. An index has been added. It forms an octavo

volume of 600 pages, and is sold at the low price of $1.00 bound in cloth, and $1.50 in half morocco binding.

The Report of the Bible Association of Friends in America shows a distribution from the Depository, for the year ending 9th mo. 30th, 1879, of 3573 volumes, consisting of 1376 Bibles, 1688 Testaments and Psalms, and 509 Testaments. Of these all but 480 were donated. We observe, in looking at the list of prices, a considerable reduction from former rates—the large Reference Bibles, in sheep, being now sold at $1.75, and the smaller Testaments in cloth at 15 cents.

SUMMARY OF EVENTS.

United States.—The Report of the State Treasurer on the finances of Pennsylvania, for the year ending 11th mo. 30th, 1879, shows the receipts from ordinary sources amounted to $5,392,361, and the expenditures for purposes other than the redemption of loans, to $4,844,111. Nearly four million dollars was collected in the form of taxes. Licenses, chiefly those issued to retail store and tavern-keepers, yielded eight hundred thousand dollars. The chief item of expense is interest on the State debt, which amounted to $1,200,664; $735,500 for educational purposes; for charitable institutions $526,000. The Legislature cost $523,000, exclusive of the public printing $238,140; and the general expenses of government, including the pay of inspectors, &c., amounted to over $300,000.

The Board of Trustees of the State Hospital for the Insane, decided to admit 500 patients during the first year.

One hundred and ninety-seven graduates received the degree of Doctor of Medicine at the annual commencement of the Jefferson Medical College in this city.

Our exports of petroleum and petroleum products during the 1st month of this year, were $3,528,070, against $1,897,802 for the same month last year. For seven month ending 31st of 1st mo. last, $26,014,150.

There arrived in New York during the 1st month, 8328 immigrants, against 2818 for corresponding time last year. The total immigration for twelve months was 147,963—an excess of 65,509 over previous year.

The Senate of Wisconsin, by a vote of 19 to 11, concurred with a joint resolution from the House, looking to female suffrage.

The lower Mississippi is very high, and apprehension is felt for the levees in some places. Some crevasses have been reported, requiring immediate attention to close the openings and strengthen the banks.

There is annually manufactured on the Mississippi and its tributaries, about 1,500,000,000 feet of white pine lumber, with its proportionate accompaniment of shingles, laths and pickets. This is mostly consumed west of the river. St. Louis receives more lumber annually than any point on the river.

The temperature at Cheyenne, Wyoming Territory, during the last three days of last week, ranged from zero to 18 degrees below.

The severe weather in the Pacific coast region of British Columbia, continued at last accounts, and it was feared the remainder of the live stock would perish before spring. The loss is estimated at $1,000,000, and many stock-raisers have been reduced to poverty. The snow is from three to five feet deep on a level.

On the 9th inst., a steamer left Detroit in the morning and arrived at Cleveland in the afternoon. This is said to be the earliest trip recorded between these places by more than a week.

The Grand Central Hotel and Webster House and some smaller buildings in Oakland, Cal., were burned on the 9th. Loss $275,000.

The expense of removing the Alexandrian obelisk, from Egypt to New York, will be $75,000—which, it is said, is to be borne by W. H. Vanderbilt.

The total tonnage of all kinds of coal for the first week in this month was 399,467 tons; and for the year 4,043,697 tons; an increase of 143,013 tons over the same period last year.

The mortality in this city the past week numbered 327. Of this number 194 were adults, and 133 children —55 being under one year of age. There were 66 deaths from consumption, and 34 from inflammation of the lungs.

Markets, &c.—U. S. sixes, 1881, 105⅜; 5's, 103⅜; 4½'s, 107¾; 4's, 1907, 106¾.

Cotton.—No material change. Sales of middlings are reported at 13¼ a 13½ cts. per lb.

Petroleum.—Crude, 7¼ cts. in barrels, and refined at 7⅞ cts. for export, and 8 cts. per gallon for home use.

Flour continues dull. Sales of 1500 barrels, including Minnesota extra, at $6 a $6.75; Penna. extra family, $6.25 a $6.75; western, $6.75 a $7.12½; patent, $7.25 a $8.25. Rye flour $5 per barrel.

Grain.—Wheat is in better demand. Penna. red, $1.45½; southern amber, $1.46½ a $1.47. Rye, 92 a 93 cts. Corn, mixed, 54½ a 55 cts.; yellow, 55½ cts., and white at 59 cts. Oats, mixed, 45½ a 46 cts., and white, 47½ a 49 cts.

Seeds.—Clover-seed, 7 a 8 cts. per pound; timothy, $3.20 a $3.35; flaxseed, $1.80 a $1.90 per bushel.

Beef cattle were in good demand—2443 head arrived and sold at 3½ a 6¼ cts. per pound, as to quality.

Sheep were active, and sold at 5½ a 7¼ cts. per lb.

Lambs 6 a 7¾ cts. per lb.

Hogs were in demand at 6½ a 7 cts. per pound, as to condition.

Cows were dull.—Sales at $15 to $40 per head.

Foreign.—The dissolution of Parliament is to occur on the 23rd inst., and it is expected that writs for the new election will be issued on the 24th. The present Parliament will have existed six years and eighteen days. Since the first Parliament of George III., only two have lasted a longer time. Lord Beaconsfield, in his manifesto, reviews the important operations of the Government during his administration, and claims for it general success and prosperity. "The immediate dissolution of Parliament, he says, will afford an opportunity to the nation to decide upon a course which will materially influence its future fortunes, and shape its destiny. Rarely in this country, has there been an occasion more critical. The power of England will largely depend upon the verdict of the country. Her Majesty's present Ministers have hitherto been enabled to secure that peace so necessary to the welfare of all civilized countries, and so peculiarly the interest of our own; but this ineffable blessing cannot be obtained by the passive principles of non-interference. Peace rests on the presence, not to say the ascendancy, of England in the councils of Europe."

The Chancellor of the British Exchequer states the revenue of the year to be £2,195,000 less than was expected, making a total deficiency of £3,356,000. More than £5,000,000 were squandered upon the war in Zululand.

An appeal has been issued in London, for assistance for the famine-stricken people of Armenia and Kurdistan, from whom the most appalling accounts continue to be received. The famine is said to extend over an area of 1000 square miles.

The Guion Line Steamer, Montana, from New York to Liverpool, ran on the rocks in Church Bay, about 3 o'clock on the morning of the 13th. Her forward compartments are full of water, and there is no prospect of saving the vessel. The passengers were all safely landed.

Dixon's Colliery at High Blantyre, near Glasgow, is on fire from a gas explosion. One person was killed by the explosion, and a thousand are thrown out of employment by the disaster.

In the French Senate, the Ferry education bill, has been adopted, rejecting clause 7, which referred to the Jesuits.

Information has been received of a rupture between France and Madagascar, in consequence of a misunderstanding between the French consul and the Government of the Island. The consul has hauled down his flag and appealed to his Government for support.

The French Cabinet, is strongly censured by the *St. Petersburg Journal*, for refusing to surrender Hartman, whose complicity with the Moscow explosion was proven beyond doubt. It says, "The Cabinet's decision amounts to encouragement to assassins, and is, therefore, greatly to be regretted."

The *Golos* publishes an article urging reforms as the most deadly weapon against sedition and anarchy.

A great fire occurred on the 8th inst., at the weaving works in Moscow. The centre building was destroyed, twenty-four persons were burned to death, and twenty-nine injured. Three-fourths of Nevesinge, Herzegovina, were destroyed on the 9th, including the residence of the commandant and the post and telegraph offices. Many persons are rendered homeless, but no lives were lost.

Reports from various parts of the Ottoman Empire, give the idea of a condition of almost hopeless confusion and dilapidation. The consuls at Salonica have informed the ambassadors at Constantinople that, except in the immediate vicinity of the towns, the whole region is dominated by brigands. They levy blackmail upon Mussulmans and Christians indiscriminately. Up to the 12th inst., no further news regarding Col. Synge and his wife had reached Constantinople.

TRACT ASSOCIATION OF FRIENDS.

The Annual Meeting will be held in the Commi room of Arch St. Meeting-house, on Fourth-day e ing, the 31st inst., at 8 o'clock.

Friends generally are invited to attend.

Edward Maris, *Cle*

3d mo. 1880.

In the Circuit Court of the United States, in an the Eastern District of Pennsylvania, in the third cir *In Equity. Of April Sessions*, 1827. *No.* 1.

MAGILL et al. *v.* BROWNE et al.

The Master appointed by the Court to report d bution of the fund formerly in Court, with its int and now in the Treasury of the United States, ar the legatees, yet unpaid, under the will of Sarah deceased, in conformity with the decree made in case, in January, 1841, adding net accrued interest, meet the parties interested on Wednesday, the 21s of April, 1880, at 11 o'clock A. M., at the office o K. Price, Esq., No. 709 Walnut St., Philadelphia, and where all persons having any claim upon said will be heard. Jas. C. Sellers, Mast

WESTTOWN BOARDING SCHOOL.

Friends who may feel drawn to apply for the tions of Superintendent and Matron of this Institu are requested to communicate with either of the u signed—

William P. Townsend, West Chester, Pa.
John S. Comfort, Fallsington, Bucks Co., P
Charles J. Allen, 304 Arch St., Philadelph
Elizabeth R. Evans, 322 Union St. "
Anna V. Edge, Downingtown, Pa.
Deborah Rhoads, Haddonfield, N. J.

FRIENDS' ASYLUM FOR THE INSANE
Near Frankford, (Twenty-third Ward,) Philadelp
Physician and Superintendent—John C. Hall,
Applications for the Admission of Patients ma made to the Superintendent, or to any of the Boa Managers.

Died, at his residence at West Falmouth, Mass the 25th of 11th month, 1879, Joseph N. Swift, s Daniel and Hepzibah W. Swift, in the 51st year o age, a member of Sandwich Monthly Meeting of Fri Endowed with remarkable gifts of thought, men and conversation, he showed from early years, thr Divine influence, a tendency to turn them up above the concerns of time and sense, into higher spiritual channels. During his maturer years he often and deeply exercised under those heart-searc baptisms of Divine Grace, through which he was q fied and constrained to bear public testimony to th searchable riches of Christ, to the perceptible influ of the Holy Spirit, and to the necessity of obedi thereto. While engaged in his daily labor, or in of retirement, he travailed in spirit for the spir welfare of his neighbors, often calling at their h with a word of encouragement, instruction, or exh tion in love to their souls. He was anxious les cares of this life, and the deceitfulness of things some seemed grasping after, were choking the wo their hearts, so that it was becoming unfruitful. your affection on things above, and not on things o earth;" attend diligently to the grace of God bringeth salvation through Jesus Christ, was inc ingly the testimony of his life and ministry.

——, at her residence in this city, on the 1 Second month last, Sarah Folwell, in the 86th of her age, an esteemed member of the Monthly ing of Friends of Philadelphia.

——, at her residence in Philadelphia, Second m 17th, 1880, Rebecca, wife of Thomas Scattergo the 78th year of her age, a member of the Mo Meeting of Friends of Philadelphia for the Nor District. Having submitted in early life to the tions of Divine Grace, and being earnest in her d faithfully to follow on to know the Lord, she bec useful and beloved member of our religious So Experiencing the presence of her Saviour to su her in many seasons of deep conflict, she was re through suffering, and was a bright example of tian virtues. Among her last expressions near the of a painful illness which terminated her life, "Bless the Lord, oh my soul, and forget not a benefits;" "Blessed forever be his holy name."

WILLIAM H. PILE, PRINTER,
No. 422 Walnut Street.

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For "The Friend"

Memoir of Hannah Marsh.

BY HER DAUGHTER, PRISCILLA PITT.

(Continued from page 250.)

ıe resided for a little time before her mar-
e in Houndsditch, London, keeping house
ıer brother Charles. She often spoke to
with grateful recollections of Simon Bay-
an elder in Devonshire-House Meeting,
appeared to have unity with her little
ings, and at length invited her to come
nd take a seat facing the meeting. She
to tell me how sorry she should be to
g burdens upon the minds of valuable
nds, and it made her wish that nothing
er conduct might cause them grief—this
from her young years; and as she grew
she prized exceedingly that blessed unity
pirit which is as the dew of Hermon—that
reverently believed she was graciously
ıitted to partake of with many choice
nds, whom she yet esteemed far above
elf—among these I do very especially re-
ıber Sarah (Lynes) Grubb and Lydia Ann
lay. She had a place in the hearts of
y Friends, who apparently lived less under
cross than herself, but she ever turned
from courting favors of any, knowing
gifts tend to blind the eyes. Often did
ake up her cross, and endeavor to clear
mind to Friends and others from "little
s," as she used to term it, "that felt laid
her to discharge; after which," she said,
el I can meet them in love, and shake
's with them." "I believe," said she, "I
helped to do it without wounding, but I
to speak close—well repaid if I get the
y of peace." She did not like to neglect
improve" little opportunities, in travel-
sea-side visits and calls, to the good of
e near her.

ind the following memorandum made by
nother, Ann Lucas, in the year 1826, viz:
ı of Sixth month, it being Devonshire-
se Monthly Meeting, my dear daughter,
nah Marsh, was by said meeting acknow-
ed as a public minister. Simon Bayley
Peter Bedford were deputed to inform
of the same, but dear aged S. B. being in-
sed, such information was postponed for
present. Whilst ruminating this morning
y chamber on the event, it struck me
forcibly that according to my *small* gift
ld set my seal to the propriety of the measure, and add, I do believe her to be a plant of the Lord's right hand planting. May she be upheld in the work of the ministry by that Divine arm who has brought her out of the world's vanities to perform the glorious task of her heavenly Master; that so her labors of love may be crowned with success *here*, and when time terminates her existence, from works to rewards, she may occupy a place amongst the saints in bliss."

She often longed that some day they might be privileged with a cottage in the country, which was granted in 9th month, 1829, when I was ten months old, my parents having left London to reside at Rose Cottage, Park Lane, Croydon. My father lived there 44 years, and my mother 47. There it was her delight to walk before breakfast in the garden, and sometimes to work, saying she did not like to pass the weeds, and often compared the bad dispositions of our hearts to the weeds in the garden, which require a constant watch to pull up, for she "was not blind to the faults of her children." Often when so unwell that the attendance of some meeting on the following day was hardly to be expected, she would say, "I find I must live one day at a time—leave the morning till it comes; if it's right for me to go, I shall have ability given." Then if favored to feel able, she would rise and go. If not able to attend both the select and general Monthly, Quarterly or Yearly Meetings, she would say, "I feel most bound to the select ones; *they* press most heavily upon me." She made a point of "holding her meeting at home," alone in quiet, while others were at meeting, when prevented from going to the meetings for worship through indisposition.

When my sister left home for long terms of teaching, she felt it very much, and used to like to sit quiet as soon as my sister was gone, and commend her in secret to the Lord, and wait on Him to recruit her strength, and enable her the better to bear the parting; and when, in later years, I and mine were her guests, she would generally commemorate the goodness of the Lord in having granted us the privilege of mingling together.

Often would mother say, referring to her delicate health, what a tenderly kind husband she had. In sentiment they were essentially alike, and so complete was their union felt to be, that mother would often remark to me, "Husband and wife are one." She was always ready to promote father's service for truth, careful not to interrupt him when writing letters, encouraged him to attend meetings and be faithful therein, and cheerfully gave him up repeatedly for service in distant parts. She believed it better for a minister to dwell under the weight of his own concern rather than lean on a wife or any other friend, unless they were truly brought under a similar exercise, which in two or three instances she was, and proved a helpful companion to him. He did not like to have to go to his own meeting without her, who sat either next to him or near him. She used to say she endeavored to have her mind as a blank sheet of paper on sitting down in meetings, that she might be preserved from offering anything of her own bringing in, comparable to unhallowed sacrifices. At various times she was constrained to ask for liberty to pay a visit to men Friends in their meetings for discipline—sometimes to seek family sittings or private interviews. "Was often brought very low in the prospect of such weighty engagements, but dared not be disobedient, and miss of the sweet reward of peace" that she was no stranger unto. Referring to intercourse with persons, she would sometimes remark to me, "I was obliged to seem blank to such a one—I could not manifest more than I felt." She felt she had a tendency to hold her children too close, but strove against it, saying, "We must'nt have idols." "I feel I am not my own—I am bought with a price." She used to stand over me when I was in bed, and advise me to cast up my accounts before I went to sleep. Often counselled us to watchfulness and inwardness, and not to think we must fill up every spare moment with reading.

About the year 1839, John and Maria Candler, of Chelmsford, Essex, were going to vacate their house for some months, and offered it to my parents, to give them an opportunity to look round for a house to suit themselves down there, several friends having a desire we would remove and live among them, and my mother especially wishing to live in a meeting which she fancied would cause less weight on her spirit than Croydon with its large school. The bait was alluring—besides having a brother and sister there. They gave notice to leave Croydon, and partly began to pack. Mother went to Manchester to visit a sister, not expecting to settle down again in Croydon. Father went down to Chelmsford once more to see J. C.'s house. At Manchester mother began to feel very uneasy in the prospect of moving. She was reluctant to grieve father, still it came to her, "Husband and wife are one, I must tell him my mind." She wrote, and what was her joy to have a letter from him next day, which had crossed her's on the road, telling her that on his going down to Chelmsford, and while he was there, such a cloud rested on him, he felt he dared not proceed in the affair. This circumstance she often related, under the firm persuasion we ought to look for Divine direction in all our steppings "What an attainment it is to have no will of our own. That's what I strive after."

(To be continued.)

But experience has taught me, that even in those places, where the people are favored with a living ministry, by their calling for, and relying upon help from the servants, they fall away from the life of religion in themselves.—*T. Greer to J. Conran.*

For "The Friend."

The Senecas and the Valley of the Genesee.

(Continued from page 251.)

SULLIVAN'S EXPEDITION AGAINST THE NEW YORK INDIANS.

This expedition was sent by Washington, in 1779, and succeeded in the object of its mission. In this connexion the reader, if well read in the history of the last century, or even if familiar with the school reading books of a half century ago and more recently, will recall the thrilling burst of eloquence from the lips of William Pitt, Earl Chatham, when he denounced in Parliament the government that proposed "to let loose the inhuman denizens of the woods upon our countrymen in America, endeared to us by every tie that can sanctify humanity." The venerable orator, our noble advocate, rose in invective and poetic sublimity until upon the tapestry that adorned the halls of parliament he seemed to see the "immortal ancestor of the noble lord" who had proposed this horrible scheme, "frown with indignation at the disgrace of his country."

For months, at intervals, the subject of the Indian outrages had been considered in Congress, and the Massacre of Wyoming called forth special resolutions; but other matters were suffered to intervene, and no action resulted from so much well-worded sympathy. New York at length took a decided step towards protecting the outlying districts, and Congress listened to the communication from that Province, whose Governor, George Clinton, intended to conduct an expedition in person, against the common foe. Measures were taken to collect an army, but there were many obstacles to be overcome. The country was exhausted by years of war, and needed rest. Bread was scarce, wages high, employment abundant, while the pay of the soldier was small and uncertain. Many considered the war virtually at an end, and were unwilling to make sacrifices or supply the means necessary for important military operations. A defensive policy only was finally assented to, with the exception of this western expedition against the Indians, whom Washington declared "must be warred upon in their own style, their country penetrated, their villages and settlements laid waste, and at the same time the British fort at Niagara, that nestling place of tories and refugees destroyed." This policy prevailed, and the campaign was at once set on foot.

The head-quarters of the force was first established at Easton, Pennsylvania. The troops were thence removed to Wyoming, then recently the scene of that bloody massacre that had so shocked the sensibilities of Christendom. Here three thousand troops were assembled, and on the 31st of 5th month, 1779, this army began its march for Tioga, by the way of the northern branch of the Susquehanna, being conveyed up that stream by one hundred and fifty boats. The commissariat was poorly supplied, more than one-third of Sullivan's men were without shirts. Many of the cattle were too weak to walk, and of the horses supplied, fifty were worn out and unable to travel a day's march beyond the Chemung river, where they were abandoned and shot. Here the Indians afterwards collected the heads of the slaughtered animals and arranged them along the trail, which circumstance gave to this place its present name of Horse-heads.

The New York contribution to the army, under General Clinton, the Governor, amounted to sixteen hundred men, having marched from the Valley of the Mohawk by way of Otsego Lake and the easterly bank of the Susquehanna, joined the army of Sullivan near the junction of the Tioga and north branch of the Susquehanna rivers. The advent of Clinton's army into the region around Otsego Lake, was so unexpected and so formidable in character, that it spread terror among the families of the Indians, who fled in great numbers to near Newtown, now Elmira, and after the battle at the latter place, sought refuge among the Senecas of the Genesee Valley.

On the 26th of 8th month, the combined armies began their march through an unknown wilderness, in which unbridged creeks and rivers were to be forded, and mountain defiles to be threaded, and morasses to be crossed, while guides through this untravelled waste were utterly unreliable. A foe familiar with every pass, and at home on every trail, hovered upon their flanks. Three days after they arrived at Newtown, where the Indians and tories, one thousand strong, under Butler and Brant, were found entrenched behind well-constructed earth-works, a short distance below the present city of Elmira. Field pieces were at once opened upon their defences by Sullivan, and their retreat was cut off by the light troops. Seeing that they were in danger of being surrounded, they quitted their works and betook themselves to precipitate flight. The defeat proved decisive. The leaders could not again bring the savages face to face with the army marching to invade their homes, and were obliged constantly to retreat, though embarrasing their enemy by many a stealthy blow.

Red Jacket, it is said, held private councils with the young chiefs and more timid sachems, to induce them to sue for peace. He at one time sent a secret runner to Sullivan's camp, to advise the general to dispatch a flag of truce with certain propositions. Brant being privately informed of these proceedings, but fearful to disclose them, detailed two confidential warriors to waylay and kill the bearer of the flag of truce before he should reach the Indian camp.

The Indian village of Newtown was laid in ashes, and the surrounding crops of corn and beans destroyed, and the army resumed its march for Catherine town, the home of the half-blood Queen Catharine Montour, near the head of Seneca Lake. With indomitable persistence, Sullivan pushed on in intense darkness through a hemlock swamp, in which his men and horses often sank deep in the treacherous slough, and from which many of them were unable to escape until the following day. He arrived at the town at midnight. A few Indians might, in many a defile, have almost destroyed the band, but they ceased to watch their enemy through the night, believing the swamp impassable. In the mazes of this swamp many cattle were killed and a number of pack horses lost, but the men all arrived in safety in the morning. Catharine's town was found and consisted of thirty houses, several of them quite good, but all were destroyed, together with orchards and growing crops of beans, corn and other vegetables.

An incident here occurred which proves that there was some humanity on the part of the army, however ready to destroy towns and crops of the Indians as a milit necessity. A Cayuga squaw of great a had been left in Catharine's town by the dians in their precipitate flight, and was fou in the neighboring woods. The soldiers once provided for her present wants, treated her with kindness during their st Before leaving the town, which had me while been burnt, they erected a hut for and gathered a quantity of wood for her They also left her a supply of provisio which she was found using on the army's turn. Such unexpected treatment drew te from her eyes, and made her quite commu cative, and she assured the officers that squaws generally were anxious that the dians should remain in their village and m peace with the Yankees. Red Jacket, was often the advocate of the squaws council, was probably endeavoring to se them by his course above referred to.

(To be continued.)

For "The Frien

Translation of a Letter from some Quaker France, to Edward Fox, in consequence o Advertisement from him in regard to his ther's share of Prize-money to the sufferer sundry captures of a privateer whereof father was part owner, amounting to sev thousand pounds sterling.

[The following letter will probably be r with interest, in connection with the acco which appeared in "The Friend" of Th month 6th (as copied from *The British Frie* concerning the circumstance set forth in foregoing title. This manuscript transla appears to have been found among the pa of Robert Pleasants, of Curles Neck, Ja River, Virginia. The said R. P. maintai an extensive correspondence with Friend Philadelphia, and among the rest with thony Benezet, to whom he may have b indebted for the translation. I am not av that it has heretofore appeared in print. letter of these Frenchmen manifests the Christian spirit of true Friends, in that, w commending Dr. Fox for his part in so ho able and so eminent a service, yet they lieved it due from them not to repress expression of a concern that he might be served from "the numberless vices of a rupt metropolis." The paragraph in the ter where George Fox is referred to as " of our venerable founders," is historic worthy of remark, inasmuch as it had supposed that it was not until the circ stance of the refunding of the prize-mo that the existence of a body of people pro ing nearly identical religious principles in land had been made known to these Fri of France. J. W. I

The Quakers of Congenies, Calviston, to the ous Fox.

Friend Fox:—The testimony which hast borne to France, of thy inviolable at ment to the true principles of Christ, a thy pacific and humane disposition whic clines thee to do good to thy enemies caused the hearts of our brethren, who ar friends—though sequestered from the w and 150 leagues from thee—to leap for j

We are a little flock of about 100 per who being restored to the divine life by ful obedience to the Divine Spirit, a united in heart and brotherly love, and commissioned by them to inform thee o

art-tendering effect of thy proceedings in eir minds, and the esteem and affection hich they have inspired them with.

We do not offer thee worldly praise; thou st done no more than obey the voice of the ternal light; the reward is in thy own east. Even those who live after the flesh mire thee, being astonished at proceedings which they find themselves incapable; for r part, who think as thou dost, and who ly practise spiritual worship, all our minds e united in approbation of thy late eminent t of humanity, whilst thou art fulfiling these cine precepts of Christ: "If thy enemy nger, feed him, if he thirst, give him drink, d revenge not yourselves." Although thy untrymen were the enemies of France, thou d all our friends called in contempt Quakers ve always regarded us as brethren, and have rt in our prayers and our breathings.

The enlivening breath which has led thee o our country, has also penetrated our ls, and excited us afresh to all the good rks of which thou hast given us an exam-. Proceed, dear friend, with undaunted rage and uncorruptible zeal in the good rk thou hast begun. Let not the number-s vices of a corrupt metropolis convey any ury to the purity of thy faith; escape vic-iously from all the snares which many peo-will lay for thy integrity; consider in the praved crowd, who will narrowly scrutinize thy actions to attempt to invalidate that inent virtue from whence thy good works se, and [to] turn the peoples' eyes from the tre with which thou hast appeared to them, at thou canst do nothing unseen by the preme Being; also, that as thy actions pass der the rigorous examination of slander, y must either occasion in the spectators greatest respect or the greatest contempt our religious principles.

Perhaps friend Fox will charge us with sumption for admonishing him after this nner unknown; but our minds which are ited to thee require it of us, and we im-citly obey the requirings as a sincere testi-ny which we give thee of our esteem and our most tender affection.

Thou bearest, dear friend Fox, the name of of our venerable founders, as dear to our arts as that of William Penn, and we all pe that the spirit which enlightened his l will always direct thy conduct to make e still more respectable to all men.

Thy first testimony has much contributed strengthen the courage and the faith of our ceable Society, and in the first effusions of minds we all united to testify the sincere ction thou hast inspired us with and the e which thou hast renewed in us for all our thren, amongst whom thou wilt always d a distinguished rank. Condescend dear nd to communicate what may concern thy lfare, in which we shall always take a most etionate part.

Although we are here the objects of hatred l contempt of the Catholics and Protestants, rejoice in being hated and despised for name of Christ, who foretold such things. only answer their injuries with blessings l acts of kindness, and daily give thanks the toleration which the clemency of a tuous Prince* and the goodness of his min-isters hath for a long time granted to us. We hope that our submission to our sovereigns' orders, our love to our brethren, and our peaceable tenets, (which make us blame war as the wrath of Tyrants and Lyons, and the ancient revolt of the Protestants as an abominable rebellion against the divine will,) the principles of Christ, and the just obedience which we have always faithfully preserved to all the sovereigns which God hath granted to us, will one day incline this benevolent father of his people to look with eyes of indulgence and pity on his submissive children who respect and cherish him, and not longer oblige the little number of Quakers who live under his laws to betray their consciences in drawing lots to carry arms, which are so expressly forbidden to be used. "Do good to thy enemy, and resist not him that striketh thee."

O worthy friend who has just fulfilled this divine precept towards us, receive kindly all the testimonies of our joy and of our love, as the emotions of a heart sincere, and true desires to do as much, and daily making all its efforts to imitate thee. All our worthy friends embrace thee, and ardently desire the pleasure of hearing from thee, which they request of thee as a mark of friendship. If thou think us worthy of an answer, direct it to A. M. Marolier, at the post-office, Nismes.

We all wish thee peace and felicity.

(Signed,) Jourdan Le Comte,
Marolier *fils*,
Margenet de Lord,
Benezatt.

* Although the translation is not dated, the letter probably written about 1785, and the prince alluded as doubtless Louis XVI.

For "The Friend."

The weather during the last three months has certainly been remarkable, but as history is said to repeat itself, no doubt the like kind of weather is within the recollection of many. Referring to a record kept by the writer, it appears that the average of the temperature of the three winter months, at sunrise, has been nearly alike, viz: for the Twelfth month nearly 35 degrees, and the coldest morning was the 27th, the thermometer then standing at 12°, the warmest on the 11th, being then 61°. The average for the First month 35°, the 14th being the coldest, viz., 8°, and 52° the warmest on the 12th. The average for the Second month, 34.3, 11° being the coldest, which was on the 2nd of the month, and the warmest on the 13th, it being then 58°. The following notes on the weather are taken from Robert Sutcliff's Travels in this country, in the years 1804, 1805, and 1806, published by B. & T. Kite, in 1812:

"1805. 1st month 4th. This day was remarkably cold, far beyond anything I had ever experienced in England. The thermometer being down as low as 12, about 20 degrees below the freezing point. The river Delaware, which is more than a mile over, and which has a strong current, was quickly frozen over to that degree that horses and carriages, heavily laden, were seen traversing from one side to the other in great numbers; chiefly with fire wood from the Jersey shore. Exclusive of these, parties of pleasure were seen driving along in sledges or sleighs upon the ice. These kinds of carriages are made in various fantastic forms, resting upon sliders shod with iron or steel.

"1st month 6th. In company with T. W., I crossed the Delaware upon the ice. The tide flows to the height of about six feet in this river, and in it are some sand banks, which are seen at low water. These circumstances produce a very singular and romantic appearance, by the large sheets of ice being obstructed and accumulated in various parts of the river, having the resemblance of large blocks of white marble piled on heaps. There being a constant intercourse between the two shores of the Delaware, it is curious to observe the various means which the owners of the ferry-boats use, to counteract the effects of the frost, on its first setting in, so as to preserve the communication open. On these occasions they make use of a boat that has two sliders, one on each side of the keel, shod with iron, and as the shallow parts of the river are first frozen, they sail as usual over the deep parts, and on coming to those which are frozen, they drag the boat out of the water, and push it along the ice, until they come to the deep places, when the boat is again plunged into the water. Thus they go on till they reach the opposite shore; and as it will of course sometimes happen, in the early part of the frost, that between the ice and the shallow water, the ice is not sufficiently strong to support the boat; in this case it is common for one of the ferrymen to sit at the head of the boat, with his feet hanging out, loaded with a pair of heavy iron-bound boots, and with a long pole in his hands. With these he labors with all his might to break the ice, and make way for the boat.*

"1st month 21st to 1st month 31st. The frost still continuing very severe, I made frequent excursions upon the ice of the Delaware, where a great many ships lay bound fast by the frost. One very large vessel, I noticed, called the Connecticut, which had now been fast near one month, with her whole complement of hands on board; being nearly one hundred in number. This ship was intended for a voyage to Domingo, and was completely armed as a regular vessel of war. As most of the men had received part of their wages in advance, and the owners were fearful they might take advantage of the ship being thus detained and leave her, they had fixed a strong net-work all round her, reaching from the beam nearly as high as the yards. The crew being thus inclosed, had the appearance of a flock of birds in a cage. This kind of net-work is sometimes made use of in time of action, to prevent being boarded by the enemy."

The following which brings to remembrance a worthy Friend, is now transcribed as bearing on the times though not on the weather.

"The negroes in the Island of Domingo having thrown off the French yoke, and set up an emperor of their own color, the French Government had, in consequence declared them rebels; and, having prohibited all intercourse with them, this circumstance occasioned the Americans to arm their ships which traded to that island. About this time James Pemberton sent a number of Friends' books to the Black Emperor, as a present, accompanied with a letter; to which James received a reply and acknowledgment, written in a very singular style; the substance of the reply was, as I understood it, that he was obliged to him for the books; but that he was determined to be Emperor of Haiti, (the Indian

* In the present day, the use of steam enables the ferrymen to keep an open passage in the severest weather.

name for Domingo,) in defiance of both the French and Quakers. Notwithstanding this determination, he has since been cut off by his enemies.

"2nd month 4th. I attended the Quarterly Meeting in this city, in which a testimony on account of W. Savery was produced and read, expressive of the high estimation in which he was held by Friends here.

"2nd month 21st. I still continued in Philadelphia; and this afternoon was pleasantly spent at S. S.'s. The next day I attended the Middle Monthly Meeting, where I was gratified with the sight of a young man presenting an acknowledgment to Friends on account of having taken up arms; for which he had been disowned. During the time of his separation, he had married an amiable young woman who was convinced of the truth of Friends' principles, and joined the Society. The impression made upon the meeting, on his presenting an acknowledgment, was such that he was reinstated in the Society before the meeting separated."

Selected.

OCCUPATIONS OF A RETIRED GENTLEMAN.

How various his employments, whom the world
Calls idle; and who justly in return
Esteems that busy world an idler too!
Friends, books, a garden, and perhaps his pen,
Delightful industry enjoyed at home,
And nature in her cultivated trim
Dressed to his taste, inviting him abroad—
Can he want occupation who has these?
Will he be idle who has much to enjoy?
Me therefore, studious of laborious ease,
Not slothful, happy to deceive the time,
Not waste it, and aware that human life
Is but a loan to be repaid with use,
When He shall call his debtors to account,
From whom are all our blessings, business finds
E'en here: while sedulous I seek to improve,
At least neglect not, or leave unemployed,
The mind He gave me; driving it, though slack
Too oft, and much impeded in its work
By causes not to be divulged in vain,
To its just point—the service of mankind.
He that attends to his interior self,
That has a heart, and keeps it; and a mind
That hungers and supplies it; and who seeks
A social, not a dissipated life,
Has business; feels himself engaged to achieve
No unimportant, though a silent task.
A life all turbulence and noise may seem
To him that leads it, wise, and to be praised;
But wisdom is a pearl with most success
Sought in still water, and beneath clear skies.
He that is ever occupied in storms,
Or dives not for it, or brings up instead,
Vainly industrious, a disgraceful prize.

Cowper.

Selected.

TRUST.

"In quietness and confidence shall be your strength."
Isaiah xxx. 15.

Be quiet, soul:
Why shouldst thou care and sadness borrow
Why sit in nameless fear and sorrow
The livelong day?
God will mark out thy path to-morrow
In his best way.

Be quiet, soul:
There is no need of doubt and crying,
There is no need for anxious sighing,
God's love to know;
Dost thou remember not his dying,
Who loved thee so?

Be trustful, soul:
Each day, for thee, thy Father careth,
Each day, in sweet compassion shareth
Thine every ill;
Even thy sin for thee He beareth,
And loves thee still.

Be trustful, soul:
When some dark cloud shuts out before thee
Light that hath hitherto shone o'er thee,
Doubt not, nor fear;
But know God does it to assure thee
That He is near.

Be trustful, soul:
Remember God forgets thee never;
He who in grace stands waiting ever
Thy way to guide,
Shall surely hold thee, soul, forever
Close to his side.

Selected.

SIMILARITY OF THOUGHT.

In these days when not a little is said about plagiarism, it may be interesting to see how the thoughts of different persons often run in the same channels. The following extracts from Pythagoras, George Herbert, Charles Wesley, Longfellow, Watson, and two anonymous writers, show how similar thoughts are often similarly expressed. We can hardly suppose that either of the writers of these pieces, especially the first four, intentionally borrowed either the thoughts or expressions of another, and yet there is a likeness, both of thought and expression, running through all. Each of the extracts impresses an important lesson, and may aid the reader to a wise and helpful self-examination.

I.

Thrice ask, as fades each sun's last ray,
What's been my life throughout this day?
What have I learned that's worth the knowing?
What have I done that's worth the doing?
What have I sought that I should shun?
What duties done, or left undone?
Such self-inquiries are the road
That leads to virtue and to God.

Pythagoras.

II.

Sum up at night, what thou hast done by day,
And in the morning what thou hast to do.
Dress and undress thy soul; mark the decay
And growth of it. If with thy watch, that too
Be down, then wind up both. Since thou shalt be
Most surely judged, make thine accounts agree.

George Herbert.

III.

At evening, to myself I say,
Where hast thou been and gleaned to-day,
Thy labors how bestowed?
What hast thou rightly said or done?
What grace attained, what knowledge won,
In following after God?

C. Wesley.

IV.

The day is drawing to its close,
And what good deeds, since first it rose,
Have I presented, Lord, to thee?
What wrongs repressed; what fruits maintained;
What struggles passed; what victories gained,
What good attempted and attained,
As offerings of my ministry?

Longfellow.

V.

As sets the sun, search thou thine heart,
And ask how thou the day hast spent;
If faithfully thou hast improved
The talents that thy God hath lent.
What hast thou learned from failures past?
What evils hast thou sought to shun?
What sins subdued; what wrongs redressed;
What good to others hast thou done?
Thus to each day let thought be given.
'Twill aid thee on thy way to heaven.

Watson.

VI.

What have I learned this day?
What good deeds have I done?
What kindness shown; what victories gained;
What errors sought to shun?
Such tests for every passing day,
Aid us to walk the upward way!

Exchange.

VII.

If you set down at set of sun,
And count the acts that you have done;
And counting, find
One self-denying act, and word
That eased the heart of him that heard—
One glance most kind,
That fell like sunshine where it went,
Then you may count that day well spent.

But if, through all the livelong day,
You've cheered no heart by yea or nay;
If, through it all,
You've nothing done that you can trace,
That brought the sunshine to one face;
No act most small,
That helped some soul, and nothing cost,
Then count that day as worse than lost.

For "The Frien

Rise of Superstition.

A recent work on Madagascar, by Ja Sibree, contains an instructive chapter, po ing out how some of the superstitions t early crept into the Christian church, find il trations and counterparts among the Malag tribes who have of late years professe belief in Christianity. It also explains necessity for those exhortations to mora which are contained in the epistles of apostles.

In the heathen state of the Malagasy th was no stigma attached to such sins as purity, deceit or fraud; these latter ind were rather admired as proof of supe cunning, as things to be imitated, so fa least as they would not bring the offen within the penalties of the native laws. S was very much the condition of the old Pa world. Those who had long been expose such influences, who lived in communi where the same feeling was strong aro them, and where there was no purified pu opinion to restrain, would be easily led these evils, and would require line upon and precept upon precept. It is not there surprising that men and women who are ca ble at times of rising to a sublime eleva of self-denial for Christ's sake, should in t seasons of unwatchfulness descend to v low and unworthy actions. Superficial servers are apt to infer that the religio such weak brethren is a piece of hypoc and deceit from beginning to end; but th an unfair and untrue conclusion.

Our author says: "The Malagasy m like that of the most other semi-civilized ples, is a fertile soil for the rapid growt all sorts of superstitious notions. Malag idolatry is mainly a belief in *ôdy* or cha —charms to prevent evil of various kind to obtain certain benefits. So that u great care is taken on the part of the teac and guides of such people when they only lately come out of heathenism, t superstitious ideas are almost inevitably tr ferred to the two great symbolic ordina of the Christian religion; and Baptism the Lord's Supper are immediately rega as the Christian *ôdy* or charms. So mu this the case that I have often seriously bated whether it would not be best to c for a considerable time the introductio both sacraments until the people's minds been further enlightened, and some gro work of knowledge laid down. Otherwise are almost certain to regard these two bolic observances as means of obtaining vague benefit, quite irrespective of the condition of those receiving them.

"It would be ludicrous, were it not

ddening, to see how baptism is regarded ongst the semi-heathen Malagasy. In some ses people have come up from the country stricts saying they wished 'to pray to the ptism;' in others they ask that they may rink baptism,' probably confounding the o sacraments together. Soon after the rning of the idols in the central provinces 1869, when the Queen and Government ve in their adhesion to Christianity, there is a great rush to worship; and when they ard that their sovereign and the Prime Min- er had been baptized, immediately eager owds came forward to receive the ordinance ile yet utterly ignorant of its meaning. d in very many places, especially in those ay from the control of a missionary or an lightened native pastor, great numbers of ople, sometimes even by hundreds at once, re baptized. In a very large proportion these there is no doubt that a desire to do their rulers had done was almost the sole tive of their action, while in others there s probably the vague expectation of gain- g some unknown spiritual benefit. Even ong our more intelligent Christian people is curious to see what a superstitious notion en attaches to the symbol itself. Some v years ago one of my brother missionaries s preaching in a village congregation in his trict, not far from the capital, and being first Sunday in the month he had to pre- e at the Lord's Supper. But before that s partaken of he had also to baptize several ple, and the water for that purpose was ught (as is frequently the case) in one of cups used for the wine at the other sacra- nt. As soon as the baptism was over the was, of course, needed for this special pur- se; but here a difficulty occurred to the d deacons, What was to be done with the ter? A little consultation took place; y appeared to think it improper to throw ay what had been used for a sacred pur- e, and so at last, to solve the difficult pro- m, one of them took up the cup, and drank its contents!

'But the sacrament of the Lord's Supper still more liable to abuse by ignorant and f-enlightened people."

'By a considerable number of the commu- ants the Lord's Supper is certainly regarded a kind of charm, for many come to no pub- service except that on the first Sunday rning of the month, when very large con- gations assemble; and they evidently think t by thus once a month receiving the sacra- nt they have sanctified the rest of the time, l gained some spiritual advantage. Not a do not even attend the preceding service worship and preaching, but just come in the communion service only; while now l then, some will even slip in towards the clusion of the service, and ask the deacons procure them some bread and wine."

Indian Honesty.

A Canada correspondent of *The Episcopal Recorder*, who takes satisfaction in its efforts denounce the wrongs done to the Indian es of our country, sends to it the follow- interesting item from the *Saskatchewan rald.*

'*Battleford.*—'Some months ago four head attle belonging to the Lieutenant-Governor ayed away from Battleford. They traveled th, and were discovered by some Indians on the plains about seventy miles from here. Reasoning that they had strayed from the north, two of the Indians were deputed to drive them to Battleford in the hope of find- ing an owner for them. The conduct of these men, who were non-treaty Indians, in thus undertaking to bring the cattle across the plains in the depth of winter on the mere chance of finding an owner for them, at a time when they were short of provisions and could have killed the animals without any fear of detection, is worthy of the highest praise. In addition to the customary reward of five dollars a head for bringing in stray cattle, the Governor gave the Indians a sub- stantial evidence of his appreciation of their sterling honesty.'

"The fact is, Indians *can*, in this dominion, be raised in the moral scale and made to ap- preciate a paternal government and to value institutions which punish vice and reward honesty, but the custom is to depreciate and destroy, and make sport of 'Lo, the poor In- dian,' by American journalists and publicists.

Yours, JOHN HILAND.

Ontario, Feb. 25, 1880."

For "The Friend."

The Meeting at Firbank Chapel and its Results.

(Continued from page 253.)

The thoughtful reader may have noticed in the lively narrative by Charles Marshall, that those who were convinced under the power- ful ministry of John Camm or John Audland, and turned to their Saviour as revealed by his Light and Spirit in their hearts, were led in the same steps as those preachers had them- selves been compelled to walk in. They were made to feel their alienation from God, and brought into fervent concern and exercise to have all removed from them that the divine controversy was with; and were made will- ing to know the spirit of judgment and of burning to work effectually in them for their purification. They became, as C. Marshall expresses, "a plain, broken-hearted, contrite- spirited, self-denying people." Such will ever be the effect on those whose greatest concern is "to obtain through Jesus Christ the great work of salvation, and thereby an assurance of everlasting rest."

Charles Marshall further remarks: "I have learned of the Lord through many exercises unexpressible, that after the visitation of the Almighty to any soul, the Lord requires an inward worthy receiving his love, and spiritual watch to be kept in his holy sight, in which * * * supplicating breathings arise to the living, eternal God of love and compassion. When there is an abatement of the inward and spiritual care, and a gradual lessening of the inward watchfulness, then the mind be- comes both unworthy and incapable of the enjoyments of the power of the Lord that be- gun and carried on the work of the Lord."

John Camm and John Audland did not al- together escape that persecution which so plentifully attended their brethren in those days; yet their portion of physical suffering on this account was less than that of many others. On one occasion as they were going to a meeting about two miles out of Bristol they were assaulted by the rabble who violent- ly abused them with beating and kicking; crying "knock them down, kill them, hang them." Thus they were driven back and forced into the city again, narrowly escaping with their lives.

Thomas Camm says of his father that through his many travels, "his outward body did waste and his strength spend exceedingly, having a most violent cough, so that for seve- ral years before his death, he was never able to walk on foot half a mile at one time; nay, many times he was not able to go up one pair of stairs into a meeting-place, without help, yet nevertheless while the meeting continued (through the enlivening power and Spirit of God) would have been over the sense of his bodily weakness, but after the meeting was over, many times as one ready to be dissolved.

"In this outward weakness he travelled through many countries and places of the nation, to the confirming and strengthening the flock of God, for several years; sometimes taking me along with him to wait upon him, his weakness being grown so great, that he was not able many times to get on or off his horse without help; through all which the Lord brought him, his faith being fixed in his power; and his life and whole delight was in the prosperity of truth and righteousness in the earth among the sons of men.

"When he grew near his end, his weakness increasing, he had great joy as he always had in the company of Friends that were faithful, of which many came to visit him; and many times he would have been wonder- fully opened with the power of the Lord, and overcome with the sense of his love and peace, and a fresh testimony thereof he would often bear, to the great refreshment of Friends and his family, when he lay in great weakness upon his bed.

"His great care in all his travels was, that the Gospel of Christ which he had to publish, might be without charge, for all he had or enjoyed of outward things, was freely given up to the service of truth, so that he was willing to lay out part of the same in his travels; also his heart and house was open to entertain all Friends that came in truth's service, having a great comfort therein; he was a pattern of faithfulness in suffering for truth's testimony, though never much in prison, yet his goods were often spoiled or taken away, which he suffered joyfully in truth's tes- timony against tithes, in which testimony, and all other relating to truth, he was ever firm, and never shrunk in the least; his frequent exhortations were to all Friends and his family, to be valiant and noble for truth, and to keep their faith in God's power, and never to look out, or consult with the wisdom of the world.

"He did often call his children and family together, and exhort them with much fervency of spirit, to fear the Lord, and walk in holi- ness of life, as becomes the gospel that they had believed in; and would often pray to the Lord for us, and bless us in his name, some months before he died; he would often call for me to be with him, for he loved me en- tirely, and it was my joy and delight to serve and obey him in all things; and many times he would wonderfully extol the name of the Lord, and praise Him for his goodness and great mercy, counting his bodily weakness a happiness, being sanctified unto Him by that word eternal, which had sanctified his soul, and made him an honorable vessel, to the praise of his God, under the sense of which he would say, 'How great a benefit do I en- joy beyond many, who have such a large time of preparation for death, being dying daily, that I may live for ever with my God in that kingdom that's unspeakably full of glory; my outward man daily wastes and moulders down,

and draws towards its place and centre, but my inward man revives and mounts upward towards its place and habitation in the heavens', in the sense whereof his soul would often wonderfully magnify the Lord.

"That very morning that he departed this transitory life, he called my mother, the children and family unto him, gave us many good and seasonable instructions, to fear the Lord, love his way and truth, and walk in it with upright hearts; charging us to be kind and loving unto one another, telling us that his glass was run, the time of his departure was come, he was to enter into everlasting ease, joy and rest; charging us all to be patient, and content with our parting with him, as to the outward, and so presently fainting passed quietly away into a sweet sleep; whereupon we were all so overcome with sorrow and weeping, some of us aloud, as one out of sleep he was again awakened, and desired to be a little helped up in his bed, speaking to this effect, 'My dear hearts, you have wronged me, and disturbed me, for I was at sweet rest, you should not so passionately sorrow for my departure, this house of earth and clay must go to its place; but this soul and spirit was to be gathered up to the Lord, to live with Him forever, where we should meet with everlasting joy;' so again taking his leave of every one of us, and charging us to be content with his departure, lay down (and we being troubled, and reflecting upon ourselves for the disturbance we had given him through our impatience, endeavored contentedness) and in a little time he departed, as to the outward, but lives with us in the spirit; and being dead his life preaches, and is a sweet savor to the Lord and his people. His distemper was a cough and consumption, and he departed this life in 1656, being the seventh day of the week, and the next day was his body laid in Friends' burying-place at Birkrigg-Park, he being the first that was buried in that place."

(To be continued.)

Female Education in France.

Professor Wells, in the *Christian Advocate*, regards with much satisfaction the action of the French Chambers in giving the privilege of founding schools of a higher order for the education of girls, and granting money for that purpose. Heretofore a large part of the girls belonging to the upper classes of society have been instructed in the convents, where they are secluded during the years in which they are approaching womanhood, and placed under priestly control. Of the education there received, he says:

"Their religious instruction consists of little else than the lives of the saints, and the repetition of the Catholic catechism and the duty of intense loyalty to all the commands of the priests. This work, with daily religious duties, absorbs most of their time, while they learn but the merest elements of a civil education, to which are added what are understood as feminine accomplishments in the line of needlework and music. They leave these institutions absolutely destitute of any practical knowledge that will aid them in the duties and burdens of life, and, as a rule, they remain for life under the influence of the priest, who interferes in all their affairs from the cradle to the grave.

Now the present Republican State is jealous of this power of the Church, which imbues the mothers of France with an antagonism to free institutions, and it is endeavoring to wrest the girls of the country from the grasp of the priests, and provide them with a liberal higher education.

The women of France are notoriously ignorant of what is known as secular instruction, and as the [Roman] Church has had hitherto entire control of their training, it alone is responsible for this. The Republic wishes to raise the modern woman to the level of the modern man, and proposes to do it by means of higher schools for women than they have hitherto enjoyed.

It is needless to say that it was a very bold move on the part of the French Republicans, to make a demand so contrary to the general sentiment of the country as the public education of girls, who in France are kept so closely under surveillance as to make it a natural belief that they need always to be locked up in a convent, or somewhere else, to keep them safe; and it is a very gratifying fact to ourselves to know that the friends of the measure draw their weightiest arguments from the female colleges in the United States, and the general system of female education among us. Many very well-meaning Frenchmen held up their hands in horror at the thought that girls are here taught Latin and Greek, and the physical and mathematical sciences, and, forsooth, even rhetoric, philosophy, and political economy; and acknowledged that this virile education might do for an American woman. But what in the world can a French woman do with such knowledge?

And this was the wise reply: 'She can become capable of training her children for the active life that now evidently awaits them.' The result, therefore, was a resolve to establish in all populous centres high schools for girls at the expense of the State, with a liberal curriculum in studies, and no interference with the religious leanings of the pupils. These are simply to be day-schools, unless the local authorities choose at their own expense to add boarding-schools to them. This is a stupendous undertaking, and requires a great deal of money. Two hundred millions of francs was voted."

The following advices are taken from the third English edition of our Discipline, printed in 1840.

To Ministers.—Let ministers be careful how they enter upon disputed points in their testimony; or make such objections as they do not clearly answer; or give repeated expectations of coming to a conclusion.

Let ministers at all times be tender of each others' reputation; and let them be watchful not to hurt each others' service in religious meetings, but let every one have a tender regard for others. Let nothing be done or offered with a view to popularity, but in humility and in the fear of the Lord.

They are advised to have a godly care of judging or contradicting one another in public meetings; or showing any marks or signs of division therein, amongst ministers or others; it being of a very pernicious consequence to bring blame or contempt upon the ministry, and a great hurt to our youth and others.—*Printed Epistle*, 1716.

Meetings for Worship.—In all your meetings appointed for religious worship, wait with reverence and devotion of heart and soul for the power and life-giving presence of Go which is the crown and diadem of our assem blies. Take care, we beseech you, in this d of ease and liberty, lest lukewarmness and i difference prevail over you, to the stopping of the streams of the water of life, and re der you like the barren heath in the dese which knoweth not when good comes. W entreat you to be especially watchful in th behalf, that an indolent and sluggish dispo tion appear not among you, to the stumbli of such serious inquirers as may attend o meetings, in expectation of that life and pow to which the observation of your indifferen and unconcernedness may give them too ju cause to suspect that ye yourselves are stran ers.—*P. E.*, 1741.

In all your meetings for the worship Almighty God, let your deportment be su as may demonstrate that you are in earne in the great duty of waiting upon and wo shipping God in Spirit; that serious and te der-hearted inquirers may be encouraged come and partake in your assemblies, of th inward and spiritual consolation and refres ment, which the Lord is graciously pleas to impart to the souls of such as are humbl in his sight, and approach his holy presen with reverence and fear.—*P. E.*, 1744.

Let every one be watchful against an earl ly spirit, for that will choke the good se and bring forth a slighting or neglecting your testimony in your First-day and wee day meeting, and bring a decay of yo strength and zeal for God and his truth, a bring a weakness upon you, by reason where you will not be able to stand in an hour temptation.—*P. E.*, 1689.

Natural History, Science, &c.

Valuable Rubbish.—Turning from natur processes to those of man, we find that he doing his best, however clumsily, to foll the thrifty example she sets him. For ma and many a year no doubt the pine tree sh its pointed, needle-like leaves in the Siles forests, and there they were left to decay a turn into mold at their leisure, until M. Pan witz started a manufactory for converti them into forest-wool, which, besides bei efficacious in cases of rheumatism when plied in its woolly state, can also be curl felted, or woven. Mixed with cotton, it even been used for blankets and wearing parel. The history of gas-making best sho the value of "rubbish." To begin wi The coal which yields most gas is wha termed "cannel" coal, and is now worth fr twenty-five to thirty shillings a ton or mo whereas fifty years ago it was looked u as almost worthless. In distilling coal gas, a liquor is produced which for a l time was so great an inconvenience to gas companies that they actually paid permission to drain it into the common sew as the simplest way of getting rid of it. T gas liquor contains salts of ammonia, toget with naptha and tar, and the tar is now m by repeated distillation to yield pitch, ben creosote, carbolic acid, the substance kno as paraffine and aniline. It seems stra now that these valuable products should e have been thrown away as useless; s stranger is it to learn that we derive fr one of these waste substances the whole se of beautiful colors called aniline dyes. Napt line is another residuary product, by a n application of which it is said that the li

ng properties of gas may be enhanced fold at a very trifling cost. But the uses which the waste liquor of the gas works be put are not yet exhausted; for not is it turned to account itself, but com- d with the slaty shales found among the , which were also at one time a source of petual annoyance, it yields alum—used in manufacture of paper and preparation of her; copperas or green vitriol (sulphate of), used in dyeing, tanning and the manu- ure of ink, and Prussian blue, and sulphuric .

ags are now recognized as such a valua- commodity that in some countries their ort is forbidden by government; never- ess, from one source or another the paper- ers of England alone import annually e eighteen or twenty thousand tons of n and cotton rags, and collect large quan- s at home. These rags are of very vary- degrees of cleanliness, as may be imagined, e of the English ones require no bleaching ll, while those of Italy bear away the n for dirt. Old sails are made into the er used for bank-notes, so it is said, and opes reappear as brown paper, but many r things besides flax, hemp and cotton now used in the manufacture, and paper ade and remade over and over again. Not rap of paper need be wasted, for there are ty of persons ready to buy it, and if not l enough for remanufacture as paper, it always be converted into papier-mache, matter what its color or quality. Cuttings aper severed by bookbinders, paste-board ers, envelope cutters, pocket-book makers paper-hangers are readily bought up; so, too, are tons' weight of old ledgers account books by the papier-mache manu- rer, together with old letters and any r paper rubbish, giving a pledge that all ld be promptly consigned to destruction s large vat; and out of this heterogene- assemblage he produces a substance so and firm and durable that it has been rested as suitable for making soldiers' huts even ships.—*Chambers' Journal.*

o Innocent to be Killed.—The venerable . Dana, of Yale College, graphically de- es to his classes the "perfect little bird- ds" of the South Pacific Islands, which isited, and his feelings when capturing imens in the interest of science. One bird, ays, completely disarmed him. "The stood still; it turned its head and looked e; its eyes shone with a singularly soft, sed light. I lowered my gun. How l I fire? I crept toward it. It was a tiful creature. It did not move. I ght it was gratified at the sight of me. ted as if it had never seen a man before; not suppose that it ever had. I crawled g; I stretched out my hand, and yet it not fly; I touched it, I stroked it—with hand I stroked that magnificent unknown ure. It did not shrink. I took out my , opened it, and laid it down. The bird at me confidingly. I put the blade to hroat, but it would not stir; it trusted I came away; I could not kill the bird."

hat is a Cold?—It is startling to discover, the *London Lancet*, how little we know t the commoner forms of disease. For iple, a "cold;" what is it? How is it uced, and in what does it consist? It is to say a cold is a chill—a chill of what of the organism? We know by daily experience that the body as a whole, or any of its parts, may be reduced to a considerably lower temperature than will suffice to give a man a cold, if the so-called chill be inflicted upon the surface suddenly. Is it, then, the suddenness of a reduction of temperature that causes the cold? It would be strange if it were so, because few of the most susceptible of mortals would take cold from simply handling a piece of cold metal or accidental contact with ice. The truth would seem to be that what we call cold taking is the result of a sufficient impression of cold to reduce the vital energy of nerve centres presiding over the functions in special organs. If this be the fact, it is easy to see why nature has provided the stimulus of a strong fit of sneezing to rouse the dormant centres, and enable them at once to resume work and avoid evil consequences. This explains why the worst effects of cold do not as a rule follow upon a "chill" which excites much sneezing. Shivering is a less effective convulsion to restore the paralyzed nervous energy, but in a lower degree it may answer the same purpose. The shivering that results from the effect of a poison on the nervous centres is a totally different matter. We speak only of the quick, muscular agitation and teeth-chattering which occur whenever the body is exposed to cold, and evil results do not ensue. It follows from what we have said that the natural indication to ward off the effects of a chill is to restore the vital energy of the nerve centres, and there is no more potent influence by which to attain this object than a strong and sustained effort of the will. The man who resolves not to take cold seldom does.

The English journals publish an abstract of an interesting paper on two ancient samples of butter. The first specimen was what is known as Irish bog butter, and its estimated age was about 1,000 years. It contained 4 per cent. of curd, consisting partly of vegetable matter derived from the bog, but enough of animal matter to show that the butter had, in fact, been made from the milk of animals, and was not a mere animal fat. Its fatty character had, however, been entirely changed, and the glycerides of which the fat had originally consisted had been decomposed, so that a mixture of fatty acids only remained. That is to say, time and exposure to moisture had converted the butter into a substance of both the character and composition of the material of which composite candles are made, and which has to be produced artificially for industrial purposes by heat and acids. The other sample was found in an alabaster vase in an Egyptian tomb. Its age was thought to be about 2,500 years. It had first been melted and then poured into the vessel, which was afterward carefully sealed. There was no decomposition very apparent. With the exception of a slightly rancid taste, it had all the flavor and odor of butter, and had none of the cheesy smell of the Irish bog butter. The perfect state of its preservation is remarkable.

Affection in Birds.—In Gloucester City, a sparrow, evidently in search of winter quarters, stuck its head in a knothole in the weather-boarding of a house on Jersey avenue, and by some means it got fast and was unable to extricate itself. Two of the imprisoned bird's (companions), realizing that something was wrong, took turns in trying to pull the poor bird from its dangerous position. They would fasten their claws in its back, and by a fluttering up-motion of the wings, try to lift it out. This was continued for some fifteen minutes, when one of the spectators clambered out of an upper window, and relieved the bird, but little injured, from its involuntary hanging. Its two companions were in waiting, and when their mate was set free they almost carried it on their backs to other quarters.

"Everywhere and in whatever denomination of Christians, I can see nothing but oppressing and stupifying form, and well if it be no worse—for the mind may struggle by inborn elasticity out of stupefaction: but, 'My people love to have it so,' is too much the description of things as they are now, as well as when the prophet used the expression."—*Frances De Bunson.*

THE FRIEND.

THIRD MONTH 27, 1880.

In the parable of the Sower, our blessed Redeemer has taught us the danger there is of the "cares of this world and the deceitfulness of riches" choking and rendering unfruitful the Seed of Life, which He, the Good Husbandmen, plants in our hearts. It is a lesson we all need to learn, and to bear in mind as we pass on through the world. The duties and cares which *rightly* devolve upon us are many; and those who do not heed the restraining voice of Christ, which makes itself intelligibly known in the watchful heart, will almost certainly be led to undertake other labors which are not in accordance with the will of their Heavenly Father, on which his blessing will not rest, and which therefore will obstruct if not prevent any progress in the Heavenward path of true religion.

This has been the bitter experience of many who have ventured into more extended business than they were designed for, and who have found its multiplying cares to be so absorbing as to require almost every energy of the whole man, so that there was not ability left to devote the needful attention to the only concerns that are of much *real* importance—those which relate to the preparation for a future and never-ending existence. In these persons the Seed of the Kingdom has indeed been choked, and rendered unfruitful! We believe it has been in measure the experience of others also, who have been drawn from various influences into spheres of labor, sometimes of a benevolent or professedly religious character, which they have entered upon without sufficiently regarding the guidance of the Spirit of Christ. We are all called upon to labor in the Lord's vineyard, but it is the prerogative of the Great Husbandman to assign to every one that portion of service which He sees fit; and for want of humble waiting for His directions, some, on reviewing their lives, have been forced to acknowledge "mine own vineyard have I not kept." We are not so wise as our Maker, and greatly err when we attempt to promote his kingdom in any other way than as He directs and appoints.

Yet, as said before, "the duties and cares which *rightly* devolve upon us are many;" and persons of a tender spirit will often feel a concern that these may not hinder the growth of the good Seed. This honest watchfulness

over themselves, we believe, is acceptable in the Divine sight, and such persons may hope for the preservation of their spiritual life. The apostle Paul in his Second Epistle to the Corinthians, enumerates many of the exercises and tribulations which he had to encounter, and among them he mentions "that which cometh upon me daily, the care of all the churches." But though so heavily laden, he placed his dependence on the power of Christ, having been taught of the Lord, "My grace is sufficient for thee: for my strength is made perfect in weakness." This it was that preserved him through all, so that when he was ready to be offered and the time of his departure from this world was at hand, he was able to say, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness."

The same Grace of God which bringeth salvation and hath appeared unto all men, to which Paul testified, operates on the hearts of all in this day. As we abide under its influence, we may know a settlement of mind and a calmness of spirit even when many cares and trials press upon us. Though it may seem difficult or impossible for us to accomplish all that opens before us as duties to be performed, yet we may be strengthened quietly to go on with each succeeding step, trusting in the Lord that He will enable us to do all He designs we should do. The Psalmist said, "My heart is *fixed*, trusting in the Lord;" and they who are thus anchored on the immovable Rock, which has been the safe abiding place of the righteous in all generations, need not be dismayed.

In *Pilgrim's Progress*, the Interpreter is represented as showing Christian a fire on one side of a room which a man was vainly endeavoring to extinguish by throwing water upon it. The mystery was explained, when Christian was taken behind the wall, and another man was shown to him, who was constantly feeding the flames with fresh supplies of oil. If it were not for the fresh supplies of this precious *oil*, the blessed visitations of Divine Grace, the fire of true religion in our hearts would soon be put out by the cares, anxieties and concerns of this life, and the temptations of the evil one. But it is an unspeakable favor that the Lord does not leave his people in their need, but watches over them day and night, and gives them strength and nourishment according to their wants.

SUMMARY OF EVENTS.

United States.—The total tonnage of anthracite coal from all the regions, for the week ending on the 13th inst., was 354,105 tons; and for the year 3,703,241 tons—which is 220,938 less than for the previous year. The returns from the Schuylkill region show a very large yield, and with it a very heavy death rate from coal mine casualties. It is stated, one life was sacrificed for every 89,000 tons of coal mined—or one for every 251 men employed. In Great Britain the ratio was one to 238, which was considered exceptionally heavy. There the greatest loss of life results from explosions—with us from falling coal and rock.

The supplies offered for shipment to the suffering poor in Ireland having proved greater than the capacity of the ship ordered to receive them, the Secretary of the Navy intimates that he will cause the tanks of the vessel to be removed to increase her storage. Should this prove inadequate, and another cargo be made up, a second ship will be provided. On the 22nd inst. the total amount of money contributed was $32,469.91.

During the first week of this month, the steamers sailing from New York to English ports, carried 1221 head of cattle, 650 sheep, 300 hogs, alive; also 2408 quarters of beef, 850 carcasses of sheep, and 605 tons of fresh meat—some of the steamers reporting the dead meat carried, only by weight. This is the largest shipment in one week for several months.

The annual report of the Pennsylvania Institution for the Deaf and Dumb, states there are 176 boys and 143 girls in the home.

One hundred and fifty negroes from Arkansas, the advance guard of a number intending to emigrate to Liberia, passed through Memphis recently on their way to New York.

The rivers in Louisiana, and the Tennessee river, are greatly swollen by recent heavy rains, causing some inconvenience to travel and the apprehension of serious loss, should they continue rising.

It is stated that during 11th and 12th months last, the arrivals at San Francisco of Chinese were but 571, whilst the departures for China were 2119. During fourteen months, ending with 12th month, the arrivals were 5,669, and the departures 10,947.

Both houses of the Iowa Legislature have adopted an amendment to the State Constitution, prohibiting the manufacture and sale of intoxicating liquors as beverages.

The debt of the State of Michigan is said to be only $800,000, and there is more than enough money in the sinking fund to pay it.

The train and track men on the Cumberland and Piedmont Railroad have struck for an advance of fifty cents per day in their wages. All the trains have stopped except one passenger train daily. All the coal mines in the region have been compelled to stop mining for want of transportation, and 10,000 men are idle.

The mortality in this city for the week ending on the 20th, was 321. Of the whole number 180 were adults, and 141 children—57 being under one year of age.

Markets, &c. — Government bonds quiet and unchanged.—Sixes, 1881, 105⅜; 5's, 103¼; 4½'s, 1891, 107⅞; 4's, registered, 105¾; do. coupon, 106¾.

Cotton.—Sales of middlings are reported at 13¼ a 13½ cts. per lb. for uplands and New Orleans.

Petroleum.—Crude, 7¼ a 7⅜ cts. in barrels, and standard white, 7¾ cts. for export, and 8 cts. per gallon for home use.

Flour.—The market depressed. Sales of Minnesota extra, at $6 a $6.60; Penna. extra family at $6.12½ a $6.62½; western, do. do. at $6.75 a $7, and patent, $7.25 a $8. Rye flour sells slowly at $4.87½ a $5.

Grain.—Wheat is inactive, hut prices unchanged. Penna. red, $1.43 a $1.43½; southern amber, $1.44 a $1.44½. Rye, 91 a 93 cts. Corn, mixed, 55½ cts.; yellow, 56 cts.; white, 58 cts. Oats, mixed, 45½ cts., and white, 48 a 50½ cts.

Seeds.—Clover-seed dull. Sales at 7 a 8 cts. per lb.; flaxseed, $1.80 a $1.85 per bushel, and timothy, $3.20 $3.25 per bushel.

Hay and straw.—Average price during the week—Prime timothy, 90 cts. a $1 per 100 pounds; mixed, 80 a 90 cts. Straw, $1.15 a $1.25.

Beef cattle.—The market moderately active, but prices a fraction lower—2941 head were sold at 3 a 6 cts. per pound, as to quality. Milch cows, $15 a $40 per head.

Hogs.—The market active, and prices unchanged. Sales 6½ a 7½ cts. per pound.

Sheep, 5½ a 7½ cts. per pound, as to quality. Lambs, 6½ a 7½ cts. per pound.

Foreign.—The cable telegram from London on the 20th, quoted U. S. bonds at 105 for the 5's, 110¼ for the 4½'s, and 108¼ ex-coupon, for the 4's. Silver is quoted at 52¼d. per ounce.

The electoral campaign increases in activity. It has been almost impossible, during the past week, to get a sufficient number of members of Parliament together to make a House.

Parnell, the Irish member, who has been on a visit to this country, arrived at Queenstown on the 21st, and was enthusiastically received. He says, "The general verdict of American opinion throughout the Union is overwhelmingly in favor of a radical change in the Irish land system."

A despatch from Cape Town says, the General Post-office has been robbed of all the diamonds awaiting shipment by mail. The diamonds are valued at £75,000.

The Duchess of Marlborough, writing to the Lord Mayor of London, says there is now no danger of famine in Ireland, but there is dire destitution in the mountainous parts, and on the sea coast there is great need of clothing and seed.

France.—On the 16th, the Ferry Education bill, as amended by the Senate, was adopted by the Chamber of Deputies. The Senate and Chamber have adjourned till the 4th of next month.

Germany.—The 83rd birth-day of the Emperor was celebrated on the 20th inst. He is said to look h and well.

Prince Bismark has presented a paper in the Rei stag, on emigration from Germany in 1879, show that 33,327 persons, two-thirds of whom were ma emigrated, by far the greater number going to United States and British North America.

Under the operation of the new protective tariff is said foreign goods are being gradually driven fr the German markets.

The past winter is reported to have been the col that Austria has experienced for the last fifty ye The average temperature was 23° Fahrenheit, the lov 4 degrees below zero. Lakes were frozen which h never been known to be closed before.

It is reported from Constantinople, that the mo demanded for the ransom of Colonel Synge and w has been sent to the brigands, and the captives h been liberated.

WESTTOWN BOARDING SCHOOL.

A Stated Meeting of the Committee having cha of the Boarding School at Westtown, will be hel Philadelphia, on Sixth-day, 4th mo. 2nd, at 10 A. M

The Committee on Admissions will meet the s day at 9 A. M., and the Committee on Instructio 2.30 P. M.

The Visiting Committee, appointed to attend examination at the School, meet there on Second- evening, 29th inst. For the accommodation of committee, conveyances will be at the Street R Station on the 29th inst., to meet the trains that le the city at 2.30 and 4.35 P. M.

Wm. Evans,
Philada., 3d mo. 1880. *Cler*

TRACT ASSOCIATION OF FRIENDS.

The Annual Meeting will be held in the Commit room of Arch St. Meeting-house, on Fourth-day ev ing, the 31st inst., at 8 o'clock.

Friends generally are invited to attend.

Edward Maris,
3d mo. 1880. *Cler*

In the Circuit Court of the United States, in and the Eastern District of Pennsylvania, in the third circ *In Equity. Of April Sessions*, 1827. *No.* 1.

MAGILL et al. *v.* BROWNE et al.

The Master appointed by the Court to report di bution of the fund formerly in Court, with its inte and now in the Treasury of the United States, an the legatees, yet unpaid, under the will of Sarah Z deceased, in conformity with the decree made in case, in January, 1841, adding net accrued interest, meet the parties interested on Wednesday, the 21st of April, 1880, at 11 o'clock A. M., at the office of K. Price, Esq., No. 709 Walnut St., Philadelphia, and where all persons having any claim upon said will be heard. Jas. C. Sellers, Mast

FRIENDS' ASYLUM FOR THE INSANE

Near Frankford, (Twenty-third Ward,) Philadelp

Physician and Superintendent—John C. Hall,

Applications for the Admission of Patients ma made to the Superintendent, or to any of the Boa Managers.

Died, Tenth month 9th, 1879, Rachel S. Wa daughter of Joseph T. and Sarah E. Warren, nearly twenty-two years, a member of Upper Sp field Monthly Meeting, New Jersey.

——, 12th mo. 25th, 1879, George G. Will aged nearly 87 years, a member of Frankford Mo and Germantown Preparative Meeting.

——, on the 1st of Second month last, at her dence in Philadelphia, Mary Whitall, widow late John M. Whitall, in the 77th year of her age was a beloved and esteemed member of the Mo Meeting of Friends of Philadelphia for the We District. Having early in life surrendered her in obedience to her Divine Master, she endeavo follow Him unto the end. Hospitable in her fee and concerned to use the means entrusted to he good steward, it may be said of her as of Phebe o "She hath been a succorer of many."

——, at her residence, Pennsville, Lycoming Co on Third mo. 6th, 1880, Sarah E. Masters, i 61st year, a member and elder of Muncy Mo Meeting of Friends. "Blessed are the dead w in the Lord."

WILLIAM H. PILE, PRINTER,
No. 422 Walnut Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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For "The Friend."

ripture Illustrations from Malagasy Customs.

e inhabitants of Madagascar mainly be-
to the Malayan race; and many of their
ms throw light upon Bible allusions. In
apter on this subject, in his work on
gascar, James Sibree says:

. is not very easy for a foreigner to im-
ately understand the absolute character
government like that of Madagascar,
e every person, from the highest to the
t, is a servant of the sovereign, and
e no one can take any step in life—change
sidence, build a house or a tomb, go on
rney, be married, or even be buried—
ut reference to his immediate superior
nk, or directly to the head of the State.
ll this is much more like the state of
y described in the Bible, like the auto-
character of the Jewish monarchy, to
othing of other monarchies referred to
sacred records, than is our own social
political system. And, therefore, such
gs as, 'The king's wrath is as the roaring
ion, but his favor is as dew upon the
(Prov. xix. 12); 'The wrath of a king
nessengers of death;' &c., are in thorough
ony with Malagasy ideas.

, should, however, be understood that
are many influences now at work in the
d of Christianity, and the growth of
pean ideas, to modify the absolutism of
r times. What this was may be gathered
an incident related of Queen Ranavalona
on after the promulgation of the laws
st Christian worship, some of the people
to certain of the missionaries and asked
y did not tremble at the word of the
eign? They replied that they were in-
grieved that the Queen wished to prevent
nowledge of the Word of God, but that
did not tremble, because, after all, the
was only human. The natives rejoined,
ay be well for you to say so, because you
hite people; but as for us Malagasy, when
overeign frowns upon us we are as people
lead!' The ascription of divine honors
ng Agrippa in the shout, 'It is the voice
God, and not of a man,' was paralleled
of course, with a far less degree of blame)
e former appellation of Malagasy sover-
who were called *Andria-manitra hita*-
—'the god seen by the eye,' the visible
ty.

hen passing the chief entrance of the palace-yard, and noticing the crowd of people and officials sitting at the gate-way, I have often been reminded of the Eastern custom of suitors for any favor or office 'sitting at the king's gate' (2 Sam. xi. 9; Esth. ii. 19). This is not only seen at the royal gateway, but also at the entrance of the houses of the highest officers of state; people are there 'watching daily at his gates, waiting at the posts of his doors' (Prov. viii. 34). And just as in the East, those who seek to have justice done to them in any law-suit, have to wait and waylay the great men, and by their very importunity force them to attend to their cause (see Luke xviii. 1–5), so have we known women who have sat for days together at the palace gate, for the purpose of pressing their case upon the attention of the high Government officers as they went in and out from the presence of the Queen.

"There is also in Madagascar a custom that if, on any royal progress, a criminal can contrive to put himself in the way of the sovereign, so as to be seen and looked upon by her, he can claim pardon for his offence. (Malagasy offenders are not, as a rule, kept in prison, but have light fetters put upon them, so that they can walk about and get employment in various out-door work. When, therefore, the sovereign goes abroad, orders are issued that all convicts, *gàdra làva*, (must keep out of the way.) This is strikingly like Eastern customs, for there are numerous passages which show that to 'look upon,' or to 'regard,' &c., are expressions equivalent to gaining favor and compassion (see Exod. ii. 25, iv. 31; 1 Sam. i. 11; 2 Sam. xvi. 12).

"When a Malagasy sovereign goes on a journey to any distant portion of her dominions, she is always accompanied by an immense crowd of her subjects, including all the upper classes of the people, with their bearers and attendants. Like the Queen of Sheba, she goes 'with a very great train,' 'a very great company, she and her servants' (1 Kings x. 2). On recent royal 'progresses the number of these followers has amounted to as many as from 20,000 to 30,000 people! And in the preparations for these journeys we always have illustrations of many Scripture passages. As there are no roads, properly speaking, in Madagascar, the local authorities along the line of march are responsible for improving the paths, or, in many places, for making an altogether new road. The elevations are cut down, the hollows filled up, timber bridges are constructed, and the jungly grass and thickets are cleared out of the way. It is, in short, an exact illustration of the words, 'Prepare ye the way of the Lord, make straight in the desert a highway. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain' (Isa. xl. 3, 4). At every halting-place on the journey the camp is formed with most scrupulous care and order: the royal scarlet tent in the centre, and around it its courts; opposite the entrance are the tents of the chief officers of state, and then in regular order on all four sides are those of the different tribes and ranks of the people. The whole, when viewed from an elevation, bears a striking resemblance to the camp of the Israelites, as it must have appeared on their march through the desert.

"Throughout the whole of the East it is indispensable, when seeking an interview with a person of authority or influence, that a present be brought to propitiate his favor; for 'a man's gift maketh room for him, and bringeth him before great men' (Prov. xviii. 16). It is exactly the same in Madagascar; nor can these presents be properly termed bribes, for as the majority of Government officials have no regular or fixed salary, such presents are one of the chief means they have of keeping up their position. So much is this the custom that, even when coming to see us, their missionaries, the people usually bring some little offering—a bunch of bananas, half a dozen oranges, or other fruit, or a young fowl; and if they have nothing they make an elaborate apology for coming empty-handed. And I have often thought, when reading that story of Saul and his servant when seeking his father's asses, how like it is to Malagasy usages—their concern at finding they have nothing left to offer in approaching the great man, Samuel. ('But, behold, if we go, what shall we bring the man? for the bread is spent, and there is not a present to bring to the man of God: what have we?' 1 Sam. ix. 7); the servant's finding a quarter-shekel; his master's immediately appropriating it—all this is true to the life to what continually happens in Madagascar.

"As among the Jews and most Eastern nations, the staff is a sign of office and authority, so also it is among the Malagasy (see Numb. xvii.). When the elders of the people, chiefs of villages and tribes, come in from the country to the capital, they frequently carry with them this staff or rod of office as a sign of their position.

"Up to a very recent period, the punishments for political and other crimes in Madagascar were very severe. The code of laws in the time of sovereigns preceding the present one commenced by pronouncing death for a number of offences; but beside this it provided also that the wife and children of the culprit should 'be lost,' that is, reduced to slavery. And so 'the sins of the fathers were visited upon the children,' a thing which, although prohibited by the law of Moses (Deut. xxiv. 16; Ezek. xviii. 20), was often practised by Jewish rulers, as well as by neighboring nations (see 2 Kings x. 6, 14, xi. 1; Dan. vi. 24).

(To be continued.)

"There might be so fine an imitation of precious gems, that none but connoisseurs could discover the counterfeit."—*S. L. Grubb.*

For "The Friend."

The Meeting at Firbank Chapel and its Results.

(Continued from page 262.)

The last number of this narrative related the blessed end to which the Lord brought his faithful servant John Camm, enabling him to leave this life in the full assurance that a crown immortal awaited him in the world to come; as it certainly does to all those who continue unto the end to love the appearing of the Lord Jesus in their hearts.

The experience of his dearly beloved friend, John Audland, was very similar. He is described as a man whose "company was exceedingly delightful and pleasant, being always cheerful, and his discourse good and tending to edification." "It was his great joy to see the Lord's work to prosper, and the testimony of Truth spring in every bosom." Thomas Camm says, "Our hearts [were] perfectly united and knit together in that love that's everlasting; I never thought travel hard or tedious at any time, so that I might enjoy his company, in which I was always delighted." The same loving friend further says of him:

"After he was first called forth into the work and service of the Lord, he was very diligent therein, almost in continual travels, and several times was in prison for his testimony's sake; as at New Castle in the north, and Bristol; often in great perils in the beginning, having many rough places to break through, where many times he suffered sore beatings, and many strokes, together with cruel mockings, revilings and scornings from the wicked rabble often; and sometimes from angry bitter-spirited professors—through and over all which the Lord preserved him to his own glory, to inherit a kingdom that's everlasting—for he counted nothing dear unto him for the gospel's sake, but left his dear wife and child (whom he loved entirely) and trade, and all to follow the Lord Jesus Christ, the Captain of salvation, having an eye to the eternal recompense of reward, that the Lord hath given him fully to enjoy.

"His dear wife was not long after him, called forth into the same work and service, and travelled into several parts of the north country, and after into the south, where at Banbury, in Oxfordshire, she was a prisoner for one year and seven months, the Lord making her instrumental in his hand, to the turning many from darkness to light in that place, and many other places where she travelled.

"When J. A. did grow weaker, by his lingering distemper of a sore cough, his lungs wasting, he would often complain of an inward soreness in his breast, though he seemed to look well, being of a ruddy and fair complexion, and would often say: Ah! those great meetings in the orchard at Bristol, I may not forget; I would so gladly have spread my net over all, and have gathered all, that I forgot myself, never considering the inability of my body; but its well my reward is with me, and I am content to give up, and be with the Lord, for that my soul values above all things.

"Betwixt two and three weeks before he died, he was taken (as was supposed) with an hective fever, and daily it increased upon him; so that his sleep for many days and nights was taken from him, in which time I was often with him, being his desire and my delight to serve him; in which time Friends in abundance flocked to visit him from several parts; for, as I said before, he was a man greatly beloved of the Lord, and all his people, yea, many of the world had a good esteem of and loved him, and many times the Lord did wonderfully open his mouth in testimony to Friends (as if he had been without sense of his sickness) to their great refreshment and exceeding joy; and often he would be raised upon his knees upon his bed, and supplicate the Lord in the behalf of his whole heritage; and to prosper his work in the nation and nations round about: he said that there was nothing in all the world that he desired to live to enjoy, except the comfortable enjoyment of his friends and brethren in the fellowship of the life of truth, and that he might be a comfort to his dearly beloved wife; whose desolate condition he often bemoaned; but in this he said his will was in true subjection, submitting to the will of the Lord, whether life or death; to God he often and again committed and recommended all the whole flock, heritage and family of God, together with his dear wife and child, to be kept, cared for, and preserved; saying that He would be a husband to his desolate widow, and a tender father to his fatherless children, often entreating his dear wife freely to give him up to the will and disposing of the Almighty, whose he was, being made acceptable in the beloved Son; often sweetly comforting her in her sorrow and great distress, making as little show of his illness (for her sake) as ever he might: yet we saw that he was under a great weight of sickness, and that his strength daily wasted, so that in less than three weeks time after the fever took him, he finished here, and was sweetly taken to rest in the joy of the Lord for evermore, it being the 24th day of the First month, 1663, and the next day was accompanied to his grave by many Friends and others, and his body interred in the aforesaid burying place at Birkrigge Park."

His widow testifies that "he was a man of an exceeding sweet disposition, unspeakably loving and tenderly affectionate, always ready to lend a helping hand to the weak and needy, open-hearted, free and near to his friends. He was greatly beloved, and highly esteemed of in the Lord, for his work's sake; notwithstanding not lifted up thereby, but preserved in great humility and lamb-like lowliness. In the time of his sickness he was exceedingly filled with the high praises of God, being as one overcome and ravished in the sense of God's love, joy and peace everlasting.

"He was greatly afflicted in the sense of my sorrow (occasioned by his great weakness which I saw daily to increase upon him); and therefore did very wisely and tenderly comfort me, withal desiring me to give him up freely to the disposing of the Lord whose he was, and enjoyed His pure peace. And although it was hard to part with so dear and beloved a husband, yet the Lord strengthened me, and I seeing the extremity of his distemper to be exceeding heavy upon him and to increase, I was made willing to go to him, and freely recommend him into the hands of the eternal living God, to dispose of him according to his Divine pleasure, and unsearchable wisdom and counsel, whether life or death; the which added to his ease and my peace, in true submission to the will of the Lord; so his body daily weakening and his distemper prevailing; he notwithstanding being mostly kept sensible to the last, continuing in prayer and praising the Lord, he sweetly fell on sleep, and finished his course, being passed into the fulness of eternal joy, which his eye was only to, and his soul breathe[illegible] more than length of days in the enjoyme[illegible] the world or its riches: Glory, glory [illegible] eternal praises to the Lord for ever an[illegible] ever more."

(To be continued.)

For "The Fri[illegible]

The Senecas and the Valley of the Genesee

(Continued from page 258.)

The work of destruction to Indian [illegible] perty was pursued relentlessly, and desol[illegible] marked the army's route. Grain and [illegible] were destroyed, orchards of apple, pear [illegible] peach trees, raised in most instances [illegible] seeds under advice of the missionaries, [illegible] the common fate. In one place fifteen [illegible] dred peach trees, bending under the rip[illegible] fruit, were cut down. In this ruthles[illegible] struction the army exceeded the barbari[illegible] the savage. The Indians themselves, in [illegible] incursions upon the white settlements, sp[illegible] the fruit trees, the growth of many years [illegible] it may well be questioned whether this [illegible] cession was not due to the fact, that the[illegible] dom carried weapons with which to de[illegible] large trees. To the credit of some of Sulli[illegible] officers it should be added, that they re[illegible] strated against this barbarism, but he re-qu[illegible] his instructions from Washington, that [illegible] blow must be sure and fatal, otherwis[illegible] Indians will derive confidence from ou[illegible] effectual attempts and become more ins[illegible] than before," and "that the immediate ob[illegible] of the expedition are the total destructio[illegible] devastation of their settlements," and [illegible] country must be "not merely overru[illegible] destroyed."

Between Cayuga and Seneca lakes, th[illegible] dians fled so suddenly before the adv[illegible] guard, that kettles of corn were occasio[illegible] found still boiling over the fire. Near Ge[illegible] a fine white child, about three years old [illegible] discovered abandoned, nude and nearly [illegible] ished. On being spoken to he replied, "S[illegible] (How are you?) and used a few Indian w[illegible] He was evidently of Dutch parentage, [illegible] had probably been captured the year b[illegible] on the Pennsylvania border. General Sul[illegible] took no small interest in the boy's we[illegible] and prepared a rough pannier upon a h[illegible] in which he was carefully ensconsed. A[illegible] cellent milch cow accompanied the expe[illegible] from first to last, and afforded nourish[illegible] for the little stranger. The child was t[illegible] to near Newburgh, after the return o[illegible] army, where he caught the small pox [illegible] died.

At length the army reached the bord[illegible] the valley of the Genesee. A scouting [illegible] having been sent forward with the inte[illegible] of discovering the site of the capital to[illegible] the Indians, the adventure proved fat[illegible] many of them, who were led into an am[illegible] and surprised by five hundred Indians [illegible] Brant, and five hundred royalists under [illegible] ler. A few of the Americans having br[illegible] through the surrounding enemy, gave the [illegible] hint to Sullivan that a body of Britis[illegible] Indians were near; but they fled immedi[illegible] after destroying the scouting party. [illegible] engagement has been called the batt[illegible] Groveland, and its centennial anniversar[illegible] lately celebrated at that place.

At length the army reached Honeoy[illegible] Indian town situated on a fine plain nea[illegible] lake of that name. It consisted of hou[illegible] hewn logs, and around it were several [illegible] corn fields and orchards of apples and [illegible]

From the hills above, the rich coun-
rough which they were about to pass
be seen stretching for miles to the west-
-a forest mainly of oak and hickory,
ntervals of broken fields covered with
ant grass. While the American army
ere encamped almost undisturbed, the
d villages of Beardstown, Canaseruga,
ee, Canawaugus and other towns on
er were scenes of consternation. The
s were engaged in gathering a great
f corn. Skirmishing was frequent be-
the advancing pioneers and the Indian
, yet none of them fled from their vil-
until were heard the echoes of the yan-
big guns, those terrible engines, which
ied to Indian superstition all the dread
ies of hostile "medicine men." On
g them the women set up a wail, the
n bawled an accompaniment, and ex-
nt grew every moment greater. By
g the ear to the ground, they could hear
ead in Sullivan's camp. Preparations
urriedly made for the long journey to
Niagara. A small body of Americans
ed the retreating fugitives, who were
ted by a detachment of British troops,
d in green uniforms, the more readily
ceal themselves among the bushes and

whole army was soon upon its march
ard, over the trail for the Indian towns
Genesee, and in the evening took pos-
n of a village on the Canaseruga creek,
on commenced their work of havoc by
ying the corn by plucking the ears and
ng them into the river, and having fired
huts, resumed their march towards
Beardstown, moving over a plain of
rdinary fertility, on which grew grass
than a man, in which the guns only
soldiers could be seen, and reached the
e near the present village of Mt. Morris.
gth the capital town or Little Beard's
was reached, where the fires in some
ere yet fresh. This town consisted of
ndred and twenty-eight houses, "most-
y large and elegant." The surroundings
eautiful, and upon the cleared flat which
led for a number of miles, were exten-
orn fields and every vegetable the In-
were accustomed to cultivate. Here
estroyed the orchards of sixteen hun-
rees, collected the corn and burned it in
the product of two hundred acres having
thus destroyed. A detachment then
ded to Canawaugus, near the present
of Avon, and destroyed it, and return-
d waste the Big Tree village near Mt.
, afterwards the scene of the Morris
.

work was declared finished, the total
f the Indian settlement and the de-
on of their crops having been com-
, an immediate return of the army was
d. Eighteen days had elapsed since
had left Newtown, near the present El-
during which time they had destroyed
Indian towns, large and small, and had
l or otherwise wasted 160,000 bushels of
and vast quantities of vegetables of
kind. Before quitting this spot on their
homeward, a woman with an infant,
nearly starved, came within the lines.
ad been captured at Wyoming the year
us, and informed the Americans that
man had constantly fretted and begged
arriors to sue for peace.

The Indian warriors and their allies, together with 150 British regulars from Niagara, by whom they had been reinforced on the eve of quitting the Genesee, fled to Fort Niagara. Meanwhile Indian women, children and old men, were flocking thither from their burning towns, and as the plain became covered far and near with knots of fugitives, it strikingly resembled, says an eye witness, the diversified landscape formed by groups returning from an English fair. The Senecas were urged to make their future dwelling-place in Canada, but they continued to remain at Fort Niagara until the following spring, when the larger remnant of the tribe settled near Buffalo Creek. Scanty supplies were furnished them, and during the remarkably cold winter, when multitudes of deer perished from starvation, the refugees were fed upon salt provisions, which caused scurvy to appear among them, of which they died in great numbers. In the spring of 1780, several Seneca families came back and temporarily settled in the neighborhood of the former villages on the Genesee, but the greater portion of them never returned.

W. H. C. Hosmer, the poet of Avon, has in fitting language expressed the sorrow of these exiled children of the forest, on returning to their loved Genesee, in the following strain—

"THE SENECA'S RETURN.

Thy waves, dark rolling Genesee,
Still lave the flowery shore,
To look upon thy rippling tide
I have returned once more;
Thy glassy bosom pictures yet
The sunbeam and the cloud,
Though aged oaks that fringed thy banks
The ringing axe hath bowed.

The sun smiles on the meadow green,
Once shadowed by the wood,
And domes of beauty crown the hill
Where our rude cabins stood;
Where rang the hunters' call of yore,
And blazed the Council Fire,
The plowman's whistle shrill is heard,
And skyward points the spire.

The moss of age has overcrept
Our hallowed altar-stone,
And traces of our former sway
Are gone—forever gone.
The dusky pilot guides no more
His dancing bark canoe,
And bows of strength are snapped in twain,
From which our arrows flew.
* * * *

The pale face long since offered us
The cup with poison brim,
Our hearts grew weak with craven throbs,
Our falcon eyes grew dim;
The birth-right of our fathers brave,
We sold in our despair,
And vanished is our old renown
Like smoke in empty air."

The centennial celebration of the conquest of the Genesee Valley by Sullivan's army was celebrated at Genesee on 16th of 9th month, 1879. An extract from one of the speeches is worthy of note as the testimony of a pioneer to the worth of the Indians. The speaker said he could give them some of the unwritten history of Livingston county. "Sixty-one years ago I stood where the battle was fought in Groveland. * * The Indians simply defended their homes to the best of their ability. Indians were my neighbors when I lived across the river. They were good neighbors." Another followed in the same strain. "The Indian has been dispossessed by fraud and injustice, and I would rather be the advocate of the Indian than of the white man, before an impartial tribunal. We shall never do justice to the Indian until we make him a citizen. For every act of kindness to the race we may cite ten of fraud."

(To be continued.)

For "The Friend."

Faithful Watchmen.

There is no doubt but that our Society has been greatly benefitted by the care and concern of those who, from time to time, have extended a word of caution to such as may have felt it their duty to speak to the people.

John Crook, one of the early ministers of our Society, it is said was distinguished (in times of persecution) for the baptising power of his ministry; and, that after a series of years when persecution had ceased, his communications seemed to be devoid of this unction which had formerly characterized them. This became a source of concern to some of his friends. Two of them, who stood in the station of elder, from a sense of duty, waited on him, and with all the tenderness due to his age, experience and great worth, communicated their fears to him on this head, and desired that he would take the matter into serious consideration. It is said he received their communication with great meekness, and, after a time, waited on them in a broken tender frame of mind, and informed them, with many tears, that he believed they had ample cause for their concern; and expressed his gratitude to them for thus pointing out his dangerous situation to him. He continued silent after this for three years, and then again broke forth in a few words, just as he did in his first appearing in the ministry. "He that runs may read." I have reason to believe that no harm would come of it if those who have an oversight of the ministry, would be faithful in the discharge of their duties. I am well aware that it requires great caution in proceeding in this direction; but I am also well convinced that there is need of close self-examination on the part of those who speak, as well as close scrutiny on the part of those who hear.

Justice Marshall and the Turkey.—Chief-Justice Marshall was a great man; but great men are not apt to be proud. He was not too proud to wait upon himself. He was in the habit of going to market himself, and carrying home his purchases. Often would he be seen going home at sun-rise, with poultry in one hand and vegetables in the other.

On one of these occasions a fashionable young man from the North, who had removed to Richmond, was swearing violently because he could find no one to carry home his turkey. Judge Marshall stepped up to him and asked him where he lived. When he heard, he said:

"That is my way; I will carry your turkey home for you."

When they came to the house the young man asked, "What shall I pay you?"

"Oh, nothing," said the Judge; "you are welcome; it was all in my way, and it was no trouble to me."

"Who is that polite old man who brought my turkey home for me?" asked the young man of a by-stander.

"Oh," said he, "that was Judge Marshall, Chief-Justice of the United States."

"Why did *he* bring home my turkey?"

"I suppose he did it," said the by-stander, "to teach you not to feel above attending to your own business."—*Golden Threads.*

Selected.

Letter from Sarah (Lynes) Grubb, to a daughter when about to leave school.

1824.

My Dear Child,—Having some experience in the path which now opens to thee, I wish, if possible, to be instrumental in affording thee instruction and encouragement in thy future steps through life. Take, therefore, the affectionate counsel of a tender mother.

Place the fear of God continually before thee; have reference to Him in all things. He hath not only given thee a being, but endowed thee with a good understanding, and granted thee many blessings: let it be the sincere language of thy heart, "What shall I render unto the Lord for all his benefits?" so will He teach thee his Divine law, and enable thee to delight therein. Thus wilt thou possess religion; real, vital Christianity. It is the greatest of all treasures; befriends the godly through this world, and leads them to a better.

What are we without religion, even in our best state? We know not how to estimate our existence, nor any of the blessings offered; how then can we truly enjoy them? In distress, in sickness, in the dark and gloomy seasons which will overtake us sometimes, in the course of our journey, what have we to flee to for safety, if unacquainted with the name which is the power of God? Therefore, my dear child, "get wisdom;" "forsake her not"—"the fear of the Lord, that is wisdom."

Never give way to a fretful disposition. To repine at the crosses and difficulties attendant on our probationary state, betrays a little mind, and want of resignation to what Heaven permits; besides, it renders things trying in themselves, still more bitter; therefore, whenever tempted with peevishness, seek, with all thy might, to be quiet, and wait upon the Lord, who will bring thee near to Himself, and convince thee, that with Him who is light, there is no disquiet; and so He will grant thee peace. Thine enemies are thine own natural evil propensities: to overcome these in the Lord, is a most glorious victory. Thy dear Saviour is able and willing to grant thee this victory with holy triumph.

Give no place to an envious disposition; it would corrode thy mind, and prevent the incomes of heavenly love. The sweet and the bitter are more equally dispensed than man perceives. We cannot of ourselves promote our happiness, but, by watching against all wrong things, we may become strong in the Lord, and in the power of his might, to avoid all that would render us the authors of our own misery. Be assured, my precious child, that if there is not tranquillity in thine own breast, from suffering the all-regulating principle to operate there, thou never wilt find true felicity in any situation which may fall to thy lot; and while a kind Providence may permit thee to be surrounded by temporal good, thou mayest be without capacity for enjoying his bounty. Be wise, therefore, and submit early to the humbling power of truth, that it may be well with thee in time and in eternity, which is the desire and prayer of thy affectionate mother.

And now, with respect to domestic economy let me say, for thy future comfort—do every thing in its season: although it may seem very often, at the moment, as if this method was inconvenient and troublesome, thou wilt find thy account in it. Thou wilt hereby save much of thy precious time, and avoid confusion and hurry. Make suitable arrangements, and be sure to observe them. Have few servants; treat them kindly, but give not up thine own judgment to gratify their will, lest thou lose that government which is essential to the comfort of a family. Be industrious, but be not in the habit of doing that thyself, which properly belongs to the servants; for this only renders them negligent. Be sure to manage everything with frugality and prudence; thou wilt have the more to spare for the needy. Look well to thy household in all things. Let thy countenance be as sunshine to thy family, through the calmness of thy temper.

Be not over-anxious in trouble, but endeavor to leave all to the Lord, in doing according to the best of thy capacity; and thus let thy whole life bring glory to Him who is worthy of all glory, honor, and dominion, for ever and ever. Amen.

Original.

THE WILLOW.

1858.

How dear to my heart is the old weeping willow,
Whose green, waving branches, so gracefully bend,
From its ocean of leaves, as a gently tossed billow,
There speaks to my heart, the sweet voice of a friend.
The old weeping willow—the dear ancient willow,
What happy enjoyment thy shadows can lend.

The first tree in *Spring* to put forth its green leaflets,
And the last one in *Autumn* to wither and die—
Is the old weeping willow—thro' whose leafless branches
Bleak *Winter* in turn will so mournfully sigh.
Our dear weeping willow, the time-honored willow,
How grand is thy form neath the blue vaulted sky.

The birds seek thy boughs and build for the *Summer*—
Their little ones rock in thy branches to rest,
Thy wide-spreading arms receive every comer,
That seeks in thy shelter—a place for its nest.
Fair beautiful willow, thou large-hearted willow,
The songs from thy temple are purest and best.

The horse-block, that stood in the yard, at the corner,
The swing that hung down from thy strong, sturdy bough,
Were pleasant resorts, where youth loved to linger—
And drink the cool breezes that fann'd every brow.
Dear honest old willow, grand, noble old willow,
No tree on this earth is so cherished as thou.

Adieu! I would wish that long life be thy portion,
And the birdlings sing sweetly as ever for thee,
While happy young hearts still pay their devotion,
And age smile as calmly, as trustful and free.
Thou time-honored willow, our dear *mother's* willow,
A *father's* hand planted her favorite tree.

1868.

I have gazed on thy form, 'neath age it is bending,
Thy branches seem dwarfed by the breath of decay,
We have left thee *alone*—a memento of dear ones,
That time in its kindness will soon bear away.
Thou true weeping willow, dear sacred old willow,
What fond memories crown thy lone dying day.

1880.

Thou art gone, honored willow, the strong breath of Heaven
Blew hard 'gainst thy form in the day of decline,
Thou bent 'neath the blast, to earth wast thou riven,
And mouldered to ashes, all beauty of thine.
With tears in our eyes by the grave of our willow,
We mourn o'er the past—yet would not repine.

Thy life tho' so noble—in *death* is now ended,
My "harp" has been hung in thy branches to *rest*,
The song of the captive to Heaven ascending
Re-echo soft anthems from realms of the blest.
The "land" is not "strange" where loved ones have entered,
The songs of the *ransomed* are sweetest and best.

E. S. E.

"For though we are required to 'show the people their transgressions, and the house of Jacob their sins,' how can we reach the heart except we take along with us this holy softening influence, which is like precious oil?"—*Sarah (Lynes) Grubb.*

Grangemouth and the Earl of Zetland may not be generally known to our rea especially to those south of the Tweed, in the little town of Grangemouth a battle is being fought on the side of pro tion of the sale of strong drink. The E Zetland has given notice, to all parties cerned, to the effect that, "The prohibi contained in the feu-charters of properti Grangemouth, of which he is superior, ag using them as public-houses, dram-shops or in the sale of malt or spirituous liq will be put in force on or after the 15 May next."

This announcement has given rise to st feeling not only in Grangemouth, but thro out the country, and it is said that very v ous efforts are being made to induce the to change his mind, or failing that, to his authority in the Court of Session, even in the House of Lords itself. The of Grangemouth has about 4000 inhabit it is situated at the mouth of the little Grange, which unites with the Carron joins the Forth at the east end of the and Clyde Canal, which has been used fo passage of vessels from the east to the w Scotland and *vice versa*. The port of Gr mouth is therefore capable of harborin storage, &c., very large ships, and the ti trade is extensively carried on, great b being filled with the floating logs. The p lence of water intersecting the town rese some of the towns of Holland, and car special feature not only in the place b this matter of prohibition, for it very quently happens that persons under th fluence of drink, fall into this canal and results not unfrequently occur.

A short time ago three men were dro and a few weeks since three men fell int water and were only rescued with great culty. A public-house in Grangemouth most valuable property as may be noted the heavy rents obtainable for it. The ra tavern, having only four dingy places situated at a corner on the main thoroug calculated to excite the "drouth" ali lumpers and bargemen, affords over £ rent. One licensed house, which as a ba shop drew an £8 rent, returns to the lan £40 as a dram-shop. A contemporar ridiculed the idea of the uses to whic back-shop of a licensed shipchandler m turned; but in the same issue the writer have read a paragraph of one in Grange being fined for breach of certificate. A has for long been a thought to the mo spectable inhabitants, and the action has now been taken by the feudal supe the outcome of it.

Though Lord Zetland resides mos Yorkshire, both he and his lady have s themselves interested in the social and well-being of the people, and represent as to the real state of matters in Grange by those well qualified and entitled to them, have led to what is believed an a resolution.—*Daily Review.*

That the cry of distress should be hea over Europe is no great wonder whe leading Powers are spending $800,000, the maintenance of military establish The vast armaments of modern times intolerable burden upon the masses people from whose ranks they are rec and by whose hard-earned money th

ot up. There must come a time when the den, having grown beyond endurance, will thrown off forever, and the whole political ganization of Europe be destroyed and made v.

For "The Friend"

Memoir of Hannah Marsh.

BY HER DAUGHTER, PRISCILLA PITT.

(Continued from page 257.)

n dress she was a model for Christian wo- u. When young she had been rather tasty, ; as she yielded her heart to the power of ice, she found it easy to take up the cross l appear as a consistent Friend. Not only kept to the peculiar style then commonly rn, but she gave as little thought and at- tion to it, as it would be possible in any —at the same time always looked neat. t the age of seventeen," said she, "I had s same pattern for a sleeve; it fitted me, l why should I alter?" So she had it for years. She wore *black* silk bonnets for ny years. The reason she gave me was s—"When I wore light colors, there was h a fuss about choosing the color, so I ught I would have black, and then when anted a new bonnet, it would only be to , 'Make me another.'" She spoke many irs ago to a friend about dressing her chil- n too smart. The friend asked her how would have her dress them? Mother re- ed, "There is no need for me to dictate, u hast One who can show thee." My mo- r kept to what she felt easy to use and ar, not imitating even her dearest friend o was led into greater plainness. Our house s truly comfortable, though plainer than ny, as we neither had pictures, nor hearth- gs, nor anti-macassars, nor many orna nts about the rooms. Mother kept a very all stock of gowns. She maintained that Society had a testimony to bear against changeable suits of apparel.

With regard to her position as a member of religious Society she felt such unity with, was truly a mourner of later years at the nges taking place in our discipline and ctices. So much so that she could not feel enter so heartily into the transactions of meetings, or to labor in concert with those o advocate new views—nevertheless, she d the word of retreat had not been sound- in her ears. She believed there never was ime when Friends were more called upon stand firm and keep to their principles, n the present. She repeatedly lamented our meetings for discipline, that our Queries done away with, or more properly speak- , are altered, and not to be answered as merly, with other changes. She attended etings for worship and discipline, especially select ones, as long as she was able, which s to within two weeks of her end. Her ors in the ministry in distant parts were all compared with those of dear father, yet went with Lydia Ann Barclay as her com- nion, into Oxfordshire and Warwickshire; th father into Norfolk and Suffolk, Corn- ll and Devonshire, and to some family its in our own Quarterly Meeting, and in nily sittings in Croydon to many of the in- bitants; and they together held a public eting occasionally when out for change of . The last time she was liberated by the nthly Meeting for service, was three months fore her end, viz., in the 7th month, 1877, hold a meeting for the working classes in the Friends' meeting-house, Park Lane, Croydon. At this she imparted much motherly instruction and encouragement, in a clear and audible manner. On the 17th of 9th month, at our Monthly Meeting, in giving in as is usual, some statement on returning the minute, she used these or similar words, "With humble gratitude I can confess that through holy help I was permitted to perform that little service which I believed required of me in the 7th month, and for which sweet peace has been mercifully afforded." H. Binns desired a minute to liberate him to hold public meetings in and round London. Mother expressed the importance she felt there is in such a service, that a Friend so engaged should draw the people onward to the principles of Truth, and should not introduce the reading of the Scriptures in meetings for worship. This was the last Monthly Meeting she was at, for she died an hour before the following Monthly Meeting came around. But she had said enough to be understood, and I know how desirous she was, as she knew her life must be drawing to a close, to clear her mind on this subject, knowing that Friends in various parts are trying to get it introduced.

I do not profess to believe my mother was without failings, but I believe the bent of her heart was perfect with the Lord. She did not (since I knew her) give out her mind to literary pursuits, or worldly company, or politic matters; neither was she one of those extraordinary women who seem as if they could compass sea and land. She was remarkably watchful over her own heart; she was content to be little and lowly, and only desired the esteem and friendship of those who could love and value her for the love of God. She much enjoyed to receive letters from her relatives and friends, but in her late years felt more restriction in this indulgence. The bedroom window being opposite the letter-box, she told me she felt restrained from looking out while dressing, to see if there were any letters come, but believed it right to give her mind full time to begin the day well, by committing all her affairs, and those she most tenderly loved, to the kind care of our heavenly Father, and endeavor to stay her mind and look unto the Lord to enable her to go through the day, and wait till she went down to breakfast for the letters. She often said concerning little things and events, the anticipation of which troubled her, "How we are helped when we have committed it to the Lord." And at night, before dropping asleep, she said she remembered us each one in prayer. She was very cheerful in conversation, father being oftentimes very silent in company, left her to take rather too great a share. In her latter years she was very much more drawn into stillness, and would seem pained to hear me encourage the keeping up unprofitable talk with callers in, and often admonished me to watchfulness, and a guard over the tongue, quoting the apostle's words: "Let your words be few and savory, that they may minister grace unto the hearers." "We must not let the enemy get advantage over us." "It won't do for me to have my mind disturbed with so and so. It won't do for me to let my mind out, to take it off its centre, and rob it of quietness."

(To be continued.)

Kindness is an invisible force of unmeasured power.

The Martyrdom of John Huss.

Catholic as Constance is, it recognizes that its chief claim to fame is its connection with the poor Bohemian preacher, who was burnt without its gates just 464 years ago. It is, however, absurd, as some have done, to say that Constance glories in its crime. The city was no more responsible for the death of Huss than were the inhabitants of Smithfield for the martyr-fires that were lighted there, or than Oxford was for the death of Latimer and Ridley. No, it was the crime of Christendom, not of Constance. The wooden car or chariot in which Huss arrived in Constance at the end of his long journey from Prague is still preserved in the Wessenberg Museum. He put up at a little mean house near the Schnetzthor. Probably in the time of the Emperor Joseph II. a little tablet, with a medallion in stone of the Reformer, was let into the wall, and within the last twelve months his Bohemian compatriots have adorned the front of the house with a fine medallion portrait, with a suitable inscription in Bohemian and German. The city was crowded to overflowing with visitors, for it is estimated that no fewer than from 100,000 to 150,000 strangers had come from all parts of Christendom in the train of the great Council. Having received a safe conduct from the Emperor Sigismund freely to go and return, Huss seemed at first principally concerned about how he and his companion should obtain the means of subsistence until such time as the Council permitted him to depart. He writes at this time, "Living is very dear here; a bed with a room costs more than half-a-gulden (about 1s.) per week. I am greatly afraid that my funds will soon be exhausted. Please see my friends about this in Bohemia." Within a fortnight of his arrival he was arrested, in defiance of imperial safe conduct, and after several removals, on the 4th of January, 1415, he was thrown into a miserable dungeon close to the refectorium in the Dominican Convent, now the Insel Hotel. The refectorium is now the restaurant of the hotel, the handsome church of the monastery having been secularized into a magnificent dining hall. The traveller on rising from his luxurious *table d'hôte* has only to take a few steps to see what sort of accommodation Huss received in his narrow cell. The stone to which he was chained—only, I believe, however, at night—and the door with a little hole in it through which food could be passed to him, are preserved in the Wessenberg Museum. He suffered much from wet and cold, but through the kindness of his guards, whom he won by his gentleness, he was able to write letters to his friends, and even short theological treatises. With touching quaintness he writes from here to his knightly friend and countryman, John of Chlum, "Do not allow the great expense (of his keep) to trouble you. If God should free the goose (Huss in Bohemian means goose) from his prison, he will not allow you to regret the expense. To-morrow it is eight weeks that the goose has been lying close to the dining room." His prison was soon after changed to a tower of the Franciscan Convent, and then to the strong castle of Gottlieben. His offence was the preaching of those doctrines which all Protestantism has since adopted. It was in vain that every possible means was employed to make him retract. With gentle firmness he appealed to God and the Holy Scriptures, and was immovable. At

length, on the 6th of July, 1415, he was brought into the cathedral to be publicly condemned. Kaiser Sigismund was there, in his imperial robes, and with him were assembled all the spiritual and temporal lords who had come to the Council as the representatives of Christendom. It is natural for us to think of Huss as supported by all the Protestant sentiment which now exists in the world, but then it had not come into being. With many worldly, sensual, and cruel men, both among priests and laymen, assembled at the Council there were also the best and wisest of their generation, and it was these who held he was guilty of deadly sin. Against this consensus of the Christian world, he had only to place his individual conviction of right and duty based upon the Scriptures.

He was bitterly alone, and in his cold, dark prison cell, as well as now, standing before his judges, who were about to hand him over to a shameful and cruel death, the agonizing doubt may have come to him whether, after all, these man of learning and piety might not be right and he wrong.

A modern poet has said: —

> "They are slaves who dare not be
> In the right with two or three."

But the choice spirits to whom the world owes most have often had to tread the wine-press absolutely alone; and who shall estimate the agony of this loneliness, compared with which the stake, and even the rack, are small torments? The stone is still shown in the Cathedral where Huss stood while being degraded from his priestly office, and where he was publicly condemned and cursed.

When he fixed his eyes full upon Sigismund and reminded him of his imperial safe conduct, the hot blood mounted to the Kaiser's cheeks, so that all present observed it. One hundred years later this blush saved the life of Luther. When the youthful Emperor Charles V. was urged by his clerical counsellors at Worms to disregard the safe-conduct he had given to Luther on the ground that no faith was to be kept with heretics, he replied, "I should not like to have to blush like Sigismund." It is a melancholy instance of the perversion of conscience that in his mature age Charles never ceased to reproach himself for this act of good faith. The awful ceremony of public condemnation and anathema over, Huss was given over to the secular arm.

The Pfalzgraf leading with 800 soldiers, took him to the place of execution. With them went a vast multitude, the spiritual and secular lords on horseback. We can still trace every step of the way to the place of martyrdom. It now leads through a rather pretty suburb of the town until you come to an ugly gasometer, when you turn down an avenue of poplars which leads to a little spot enclosed with an iron railing, in which stands a huge boulder overgrown with ivy. On one side is the simple inscription "Joannes Huss, Juli 6, 1415," and on the other side, "Hieronymus von Prag, Juni 7, 1416;" for on the same spot, within a twelvemonth, Jerome, the friend and disciple of Huss, also witnessed a good confession.

Before we bid farewell to Huss and Constance and the Boden-see, there is one incident I should like to recall, which seems to me one of the most touching in the chronicles of the martyrs. Huss has commended his soul to God, and solemnly asserted his integrity and the joy with which he seals with his blood the truths he has taught. The executioner is about to light the fatal pile, when the martyr observes a peasant adding a fagot to the pile in the assurance that this act will further his salvation. It causes no emotion of anger or indignation in the mind of the sufferer, but he admires the simple faith that prompts it, and gently says, "O sancta simplicitas." Those who sadly feel that they can no longer say "Shibboleth" as their fathers have said it, do not always possess the gentleness and humility of Huss, nor realize that the censure of good men who remain in the old paths may be animated by this "holy simplicity." —*Times.*

For "The Friend."

The Allegheny and Cattaraugus Reservations.

The following article was written by one of the girls at the Boarding School for Indian children under the care of Friends at Tunessassah, and was first read at one of the meetings which are occasionally held among them for literary improvement. It is interesting not only on account of the information which it contains respecting the homes and habits of the Seneca Indians in New York, but as an evidence of the proficiency which children of this people may attain under favorable circumstances. The writer of the article has lately left the Boarding School, and is now teaching one of the public schools for Indian children on the Allegheny Reservation.

"There are in the State of New York, seven reservations, being tracts of land set apart by the government of the United States for the use of the different tribes of Indians living thereon.

But I will confine my subject to the two with which I am most familiar, viz: Cattaraugus and Allegheny, which are closely allied. The former contains about thirty-six square miles and the latter thirty-nine. They are situated thirty miles distant from each other, in the south-western part of the State. The population of both is near two thousand six hundred, and consists of three nations, the Seneca, Onondaga and Cayuga, which tribes are again divided into clans. The names of some of the clans are Bear, Wolf, Turtle, &c. The children retain the name of the clan and tribe of the mother. All the people of the same clan are said to be related to each other, and are not allowed to intermarry. The Senecas have a Republican form of government, and their officers are President, Treasurer and Clerk, several Counsellors and Peace-makers, all chosen by the people, and holding their offices only one year; but there are other officers, such as the overseers of the poor, and the police marshals, who are sometimes in office two or three years. Their sessions they call councils, and are held alternately on the two reservations.

There are ten schools on the Cattaraugus and seven on the Allegheny reservation. In some of these, Indian teachers are employed One at Cattaraugus has been teaching successfully for a dozen years or more. There is also on that reservation an Orphan Asylum, established as a home for destitute orphan children of any tribe in New York, and is kept up by the State. It is a large building situated on a farm, and capable of accommodating over one hundred children, of all ages and sizes, from infants to those grown up almost to man and womanhood. The boys, a they are capable, are taught to do all kinds farm work, and the girls receive practical in structions in housekeeping and other usefu employments. All who are old enough atten school a part of the time. The institution managed by trustees, six of whom are Indian and six white men, and under the care necessary officers to conduct the affair. Ther is also a boarding school on a large far adjoining the Allegheny reservation, wher thirty pupils, ranging from seven to twent years of age, are very comfortably provide for. Meetings for worship are regularly hel twice a week, and on Sunday afternoon ther are scripture recitations and reading. All th pupils are in school a certain number of hou each day. Most of them can read, write an spell, and there are classes in mathematic geography, grammar, United States histor natural science, philosophy and physiolog When not in school, the boys assist on th farm, besides having plenty of time for youtl ful sports. The girls are instructed in a branches of systematic housekeeping, an those who incline to read, have ample time t do so, and have access to a good assortmen of books. There is a large playroom in whic they spend their leisure time in innocen amusements. This school was established an is supported by the Society of Friends, Philadelphia Yearly Meeting, who commence their labor amongst the Indians in the yea 1798.

There are some Indians on both reserv tions who still hold to the old Indian religio and many of the modes of worship seem si gular, but they are undoubtedly sincere i them. They have three festivals during cac year, called the Strawberry, Green-corn an New Year's festivals. They have building for this purpose, with seating capacity f some hundreds, and warmed by a fire-pla at each end. At these gatherings they dan and play games and partake of an appropria repast which is prepared by some of the o women; after which their great men mal speeches in the native tongue. They al hold a feast on the tenth day after the dea of any of their party. At this meeting th call together the relatives and friends of t deceased, and after the feast they dispose the clothing and other articles which was his or her possession to those present as t kens of the love and esteem which he or s had for them; and this is followed by th form of religious services. But a great number of Indians profess Christianity, a there are several buildings in which religio services are held, some of them expensive a commodious structures, capable of seati some hundreds of persons, and are occupi by Presbyterian, Methodist and Baptist co gregations. On the Cattaraugus reservati an agricultural exhibition is carried on ea year. It is twenty years since it was start and there have been many and great impro ments. The cattle which they exhibit an ally are of good breeds, and produce of t first quality. Many of Indian women c show as good bread, pies, canned fruits, & as their white neighbors can produce.

On account of the geographical position these reservations, the Cattaraugus India have better advantages for farming, and a surrounded by a better class of white peop and therefore they are a more intelligent a enterprising community. The Allegheny r

ation lies for thirty-nine miles along the ›res of the Allegheny river, and averages f a mile in width on each side of the river. s surrounded by a lumber country which ngs a poor class of white people, many of m of low moral character, of whom the lians obtain whiskey and tobacco, and who in many ways a disadvantage to our race. a great amount of lumber is rafted on the er in the spring of each year, some of the lians engage in it. For the sake of high ges they neglect their farming until it is late to raise a good crop. But all do not so, for many of them have good farms ich are well cultivated, and which, with ir homes, will compare favorably with se among thrifty white people. Many of women are good cooks, and keep their nes clean and neat, and some of them are d nurses, seamstresses, &c. In the summer e they have picnics and other like pas- ies. In winter sewing parties, New Year's etings, &c. At this meeting a person who been appointed for the purpose, announces number of deaths which have occurred ong the Indians during the year, which he carefully noted down. After this three n are appointed to distribute the New ar's cakes among the company. On Christ- s eve they have Christmas trees in the ool or meeting-houses. Indians are seldom wn to swear, for there are no such words their native language, and but few are so c as to swear in English."

For "The Friend."

Kansas Refugees.

Elizabeth L. Comstock writes to Joshua L. ily from Topeka, Kansas, under date of 3d . 18th:

'A steady stream of emigration continues. e Refugees come to Topeka at the rate of to 300 per week. We hear from our nts in different parts of the State of fresh ivals in still larger numbers. From Par- s we hear of large arrivals in great desti- ion. The same reports come from Coffey- e, Chaptopa, Oswego and other parts. The ntleman who has charge of our receiving l shipping department has just informed that at the present rate of demand our plies will not last two weeks. Canst thou ten more bedding and clothing as quickly possible?"

On the 23d inst. E. L. C. writes: "The r refugees are crowding in faster than y can be cared for. The cry of suffering l destitution comes to us from other towns ."

The most reliable estimates place the num- of Refugees who have reached Kansas in last few months at 18,000 to 20,000. Gov. John, of Kansas, says in a recent letter t he has reason to believe that the colored igration to the North this spring will not short of 100,000.

E. L. Comstock addressed a meeting at 'arwell Hall," in Chicago, on the 16th inst., ich was very fully reported and favorably mented upon by several of the papers of t city, and it is believed will arouse a larger erest among the people of Illinois on be- f of the Refugees.

At the earnest solicitation of Gov. St. John l others, E. L. C. is about to go to Nebraska endeavor to bring about a like interest in t State. It is desired to procure homes l employment for the Refugees in other Northern States, now that the emigration is becoming greater than it seems possible suitably to provide for in Kansas.

Since the first of the Eleventh month last, the undersigned has received in this city and transmitted to Elizabeth L. Comstock, for the relief of the Refugees, $1500 in cash, and supplies as follows, viz: 32 boxes, 35 bales and 146 barrels of clothing; 2 bales burlap for bed sacks; 2 boxes bibles and school books, 2 tierces crockery and queensware, 2 boxes tin and iron cooking utensils, 1 box building hardware, 3 boxes soap and 6 boxes seed. In all 231 packages.

At least one third of these supplies were sent from New England, a few from New York and Delaware, and the remainder from various parts of New Jersey and Pennsylvania. Free transportation was procured from Boston and Providence to Philadelphia, as well as from Philadelphia to Kansas.

"The Kansas Freedmen's Relief Association," with which our friend E. L. Comstock is co-operating, does not propose to support the Refugees in idleness, but every endeavor is made at once to distribute them where employment can be had. The readiness of these people to take the positions found for them, the alacrity with which they enter upon work, is evidence that the emigrants are of the most energetic sort, and their general sobriety and good conduct has been a most gratifying feature of the work.

But very few of these people can be put on their feet at once, and made wholly non-dependent. Under the most favorable circumstances to be looked for, most of them will need aid for some time to come, at least until they can make their first crop—possibly three months hence.

The appeal for aid is therefore renewed, not only for those who have already reached Kansas and are needing help to help themselves, but for the still larger number whom continued persecution in the South is driving northward.

The undersigned will continue to receive and transmit, as heretofore, any moneys or supplies that may be entrusted to him. The most desirable form of donation is either in money or made-up clothing. Articles sent by rail or boat, should be securely packed. To avoid miscarriage, each package should be distinctly marked "Joshua L. Baily, Philada., for Kansas Refugees;" and should also have upon it the name of the donor or shipper, in order that its receipt may be properly acknowledged. Shipping receipts should be mailed with each shipment.

JOSHUA L. BAILY,
210 Chestnut St., Philadelphia.

3rd mo. 30th, 1880.

THE FRIEND.

FOURTH MONTH 3, 1880.

One of the reasons why the children of men do not more generally accept the gracious invitation of the Lord to take up their daily cross and follow Him, is a want of real faith in his goodness. It is too true, that there are multitudes who do not *really believe* that their happiness will be promoted by denying themselves those pleasures which the Light of Christ shows them to be opposed to the Divine will. Yet those who have given themselves up to be willing servants and obedient children of their Heavenly Father, unite in their testimony to the blessedness of the way in which they are walking; and their sincerity is shown by the earnest desires raised in their hearts that others, especially those who are the nearest and dearest to them, may enter on the same path that leads to everlasting rest, peace and happiness. There is a beauty and dignity that are very attractive in a life where love to God is the ruling element in the character, and where its proper fruits are manifested—even love to others and a course of conduct consistent with the Divine requirings. These reflections have arisen from reading the Memorial of that valuable minister Daniel Stanton, who died in Philadelphia 110 years ago.

In his early years, he had few opportunities of going to places of Divine worship, nor does he appear at that period of life to have had much help in an outward way in his religious progress. "But," he says, "the Lord was pleased by his grace and good visitation, to operate on my mind, that I was made to dread and fear the great Almighty Being, and it was given me to know, that 'God is a spirit, and they who worship Him, must worship Him in spirit and truth;' and through the blessed knowledge of God by his Holy Spirit, I had great reproof in my breast for sin and transgression, and dreaded to speak bad words, or to do what was evil, and was brought by inward conviction to mourn, and seek for mercy to my soul; and at a time when I heard of the suffering of my dear Saviour on the cross, and how he suffered unto death, my heart was broken before the Lord, and I went alone and wept, being much affected with a sense of his sufferings by that hard-hearted people, the Jews, and of his being crucified. Great was the goodness of the Almighty to me, in giving me a sense of many things appertaining to godliness, in the time of this tender visitation; and I found by the divine witness in myself, that if I would be a disciple of Christ, I must take up my cross daily to that which displeaseth God; He being greatly to be feared and obeyed, and was worthy of the deepest reverence that my soul, body and strength could ascribe to his all-powerful name."

Yielding to this blessed visitation, his mouth was opened in the ministry, whilst yet an apprentice; and throughout the remainder of his life he was often engaged in pleading with others, "to come, taste and see that the Lord is good," to which truth, he could bear witness from his own experience. In illustration of this, we quote the following passage from his journal. "Blessed be [the Lord's] holy name! He sustained and supported me, and through his gifts and grace preserved me in the fear of God; his fear was a fountain of life *as well as unspeakable pleasure* in my first setting out in the world for myself. Oh! the streams of the celestial fountains or waters of life stand open to all that are athirst, that they may drink, and they may have wine and milk without money, and without price."

In the last page of his journal, written shortly before his death, when his previous life had been passing in view, he confirms the above testimony: "I know I have endeavored to serve [the Lord] in fear and trembling, and frequently have been bowed under a sense of my great unworthiness; but great hath been his mercy and power, extended toward me a poor tribulated sufferer in spirit, for the

blessed Seed's sake; magnified be his eminent name! He hath hitherto been my rock, fortress and deliverer, and through his great kindness, I have a fixed hope in my mind of his salvation, through Christ Jesus my dear Redeemer, whose glorious name let it be magnified and adored for evermore."

We cannot desire a more happy course of life for our dearest friend, than that he should early in life partake of the Lord's "grace and good visitation;" through submission to this, be led to fear the Lord and seek his mercy and preserving care; be enabled by Divine help to perform the allotted share of service in the world; know the Lord to be his "rock, fortress and deliverer;" and be sustained when the end of life draws nigh, with "a fixed hope of salvation through Christ Jesus."

May all who are conscious of the Lord's visitations, of the pleading of his Holy Spirit, trust themselves unreservedly in his hands, hold nothing back, but, with full assurance that He designs to bless them, surrender themselves, all that they have and all that they are, to his guidance and disposal. They that trust in the Lord shall never be confounded.

SUMMARY OF EVENTS.

United States.—An analysis of all the rainfall and snowfall observations of the Signal Corps for the past winter, shows the total amount of precipitation for that time over the great grain-growing districts, except the far Northwest and California, is considerably in excess of the average for many years past. This fact, it is stated, gives good promise for future harvests.

The annual report of the Board of Managers of the House of Refuge states, that on First month 1st, there were in that institution 282 white boys, 77 girls, 143 colored boys, and 44 colored girls, from whose labor during the past year $13,084.54 were received.

The U. S. ship Constellation sailed from New York on the 27th ult., with instructions to land the cargo at Kingstown, Queenstown, or Galway, as desired by the Herald Relief Committee.

Eight hundred and thirty-eight German immigrants arrived at New York on the 25th ult., who are said to represent a desirable class of agriculturists.

The imports for the last week, at New York, were valued at $8,532,763, of which $2,806,376 was dry goods. This is a large falling off compared with the previous week, and the opinion is expressed in commercial circles that the bulk of the season's importations has been received.

Six thousand half chests of tea, valued at $90,000, consigned to a New York agent, have been seized at Toronto for violation of custom law.

The journeymen tailors and girls employed on custom-work in New York, have resolved to demand higher wages or strike. The packing box makers have also made a similar resolution.

Secretary Schurz is informed that large numbers of Sitting Bull's band of Indians have applied for rations at Fort Peck, offering to surrender their arms, and ponies. The Secretary of War considers they can only be received by his department as prisoners of war.

Ouray and the other Ute Indians who have been in Washington, left for Colorado on the 26th.

The recent snow storm in Nova Scotia and New Brunswick, has been more severe than any during the winter. The roads are blockaded, and trees, chimneys and fences were levelled by the wind. In some places in New Brunswick the snow is from five to six feet deep.

High winds prevailed throughout the West on the 27th ult., reaching at St. Louis a maximum velocity of sixty miles per hour. At several points along the Ohio river, small boats were damaged; and at Cincinnati navigation was almost suspended.

Five cars of gold ore from Modoc, Ontario, the first of a consignment of one hundred cars, were forwarded recently to Buffalo.

The milling interest of Minneapolis, Min., have increased very rapidly, and according to the *Tribune* of that city, the mills have 28½ acres of flooring, covered with expensive machinery, having a daily capacity of 19,275 barrels. Last season's product reached 1,551,789 barrels.

At a meeting of the Board of Pardons, held in Harrisburg on the 27th, the application for the pardon of the Riot Bill Bribery convicts was refused. The Board is said to have been equally divided on the question of granting the pardons.

The number of deaths in this city for the week ending on the 27th, was 328.

Markets, &c.—U. S. bond—sixes, 1881, 105¼; 5's, 103¼; 4½'s, 108; 4's, registered, 106; coupon, 107.

Cotton.—Sales of middlings are reported at 13¼ a 13½ cts. per lb.

Wool.—Ohio, Penna. and Virginia, No. 1, 57 a 60 cts.; No. 2, 51 a 54 cts.; common, 47 a 49 cts.; Iowa, Illinois and western, No. 1, 53 a 56 cts.; No. 2, 46 a 51 cts.

Petroleum.—Crude, 7⅜ cts. in barrels, and refined, 7¾ cts. for export, and 8 cts. per gallon for home use. Linseed oil in moderate demand—American, 80 a 81 cts.; Calcutta, 81 a 82 cts. Lard oil, 60 cts. Crude sperm, $1.07 a $1.10; bleached winter, $1.20 a $1.23.

Flour.—The market is dull. Sales of Penna. and Minnesota extra family at $6 a $6.50; western, $6.25 a $7; patent and other high grades, $7.25 a $8. Rye flour, $4.87½ a $5.

Grain.—Wheat active, but prices lower—Penna. red, $1.40; southern amber, $1.41. Rye, 90 cts. Corn is quiet, but firm. Sales of mixed at 55 cts.; yellow, 55½ a 56 cts.; and white at 57½ a 58 cts. Oats, mixed, 45 a 46 cts.; white, 46½ a 48 cts.

Seeds.—Clover is dull at 6¼ a 7¼ cts. Timothy, $3.25 a $3.37½. Flaxseed, $2 per bushel.

Hay and straw.—Average price during the week—Prime timothy, 95 cts. a $1.05 per 100 pounds; mixed, 80 a 90 cts. Straw, $1.20 a $1.30 per 100 pounds.

Beef cattle.—The market was fair, and prices without change—Extra, 5⅝ a 6 cts.; good, 5⅛ a 5½ cts.; medium, 4⅝ a 5 cts.; common, 4 a 4½ cts.

Milch cows.—But few sales reported at $15 a $40 per head.

Hogs.—Market moderately active at 6½ a 7¼ cts. per pound.

Sheep.—Sales at 5½ a 7⅜ cts. per pound. Lambs, 6½ a 8 cts. per pound.

Foreign.—*London.*—Parliament was dissolved on the 24th. The Queen's speech was read by Lord Cairns, but there were only few of the members present. She commends them for the zeal and ability displayed in the exercise of their important functions, and rejoices in the indications of a general improvement in trade, and that the commercial depression appears to be passing away.

Fourteen thousand clergymen of the Church of England have united in a memorial to their bishops, asking them to support earnestly measures for the further restriction of the trade in intoxicating liquors. They are convinced, they say, that the condition of the people "can never be greatly improved, whether intellectually, physically or religiously, so long as intemperance extensively prevails among them, and that intemperance will prevail so long as temptations to it abound on every side."

The Emperor William replying to the congratulations of his generals on the occasion of the celebration of his birthday, said that he believed he was able to assure them they would probably have no more opportunity of putting in practice their military knowledge, all fear of war having apparently, for the present, been dispelled.

Fifteen hundred and sixty-eight Germans and seven hundred and thirty-two French were naturalized in Switzerland last year. The German emigration into the Swiss Republic is steadily increasing.

It is officially stated that the number of men killed by accident in the St. Gothard Tunnel, during its construction, was 120, and the wounded 400.

Increased severity is said to be exercised towards the Jews in Russia. They are driven to represent themselves as Protestant Christians to escape expulsion by the police of St. Petersburg. In the governments of Tula, Orel and Kharkoff, the Jews who have been established in business for many years are ruthlessly expelled.

Nineteen sanitary detachments, composed of doctors and nurses, have been set to work in the Province of Kharkoff to combat the ravages of diphtheria, which appear to be increasing.

Immense coal fields were recently discovered in China, and are being developed slowly. In one locality ten beds of coal have been discovered lying only 100 feet below the surface.

The public debt of Egypt is said to be $500,000,000, and the total value of the products of the country are estimated at $100,000,000 per annum. The debt is owned by capitalists in England and France.

South American War.—Information is received from Panama that on the 26th of 2d month, a Chilian fo numbering about 10,000 men, landed at the port of I without resistance, and on the same day another fo of 3000 men about twenty miles further south. T position, it was said, would enable them to stop all s plies and reinforcements intended for the Peruv army in Arica. The Chilian Legation at Washing has since been advised of the bombardment of Arica the Chilian fleet for three days. An engagement land is also reported, in which the Chilian forces w defeated.

Arrangements have been made by which Frie attending the Yearly Meeting can be furnished w simple meals, both before and after the sittings of meeting, at a moderate charge (15 cents), in the sec story of the central part of the Arch St. Meeting-hou Meals will also be furnished for those attending Meeting for Sufferings and Select Meetings, the p ceding week. On the evenings of the Freedme meeting and the meeting on Indian Affairs, supper be had from five to six-thirty.

In the Circuit Court of the United States, in and the Eastern District of Pennsylvania, in the third circ

In Equity. Of April Sessions, 1827. *No.* 1.

MAGILL ET AL. *v.* BROWNE ET AL.

The Master appointed by the Court to report dis bution of the fund formerly in Court, with its inter and now in the Treasury of the United States, am the legatees, yet unpaid, under the will of Sarah Za deceased, in conformity with the decree made in t case, in January, 1841, adding net accrued interest, w meet the parties interested on Wednesday, the 21st of April, 1880, at 11 o'clock A. M., at the office of K. Price, Esq., No. 709 Walnut St., Philadelphia, wh and where all persons having any claim upon said fu will be heard. Jas. C. Sellers, Master

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Married, at Horsham Meeting of Friends, 3rd m 11th, 1880, Reece L. Thomas, of Chester, Pa., Martha C. Shoemaker, of Montgomery Co., Pa.

Died, on the 31st of First month last, Mary Mada widow of the late Daniel P. Madara, aged 65 years member of the Monthly Meeting of Friends of Ph delphia for the Western District.

——, 2nd mo. 1st, 1880, at his residence, Germ town, Pa., Charles Williams, aged nearly 82 ye a member and elder of Northern District Mont Meeting, Philadelphia. This beloved Friend will l be remembered for his kindness, gentleness, hospital consistent life, and his strong attachment to the pri ples of the Society he belonged to. His religious d was always his first concern, and as a consequence, approached the termination of life with a most co fortable assurance, saying a few days before his dece "I have nothing to do but to wait the Master's will and the sweet innocent serenity of his countenance b evidence of his peace. "Blessed are the pure in he for they shall see God."

——, suddenly, in the city of Philadelphia, on 2nd of Second mo. 1880, in the 78th year of his Tilman Patterson, a member of Springville Mont Meeting of Friends in Iowa. He was for many ye a useful member of Somerset Monthly Meeting, O acceptably filling the station of overseer and elder. earlier life, he travelled considerably as companio ministers; often passing through very proving exerc on his own account, and in sympathy with those wh hands he was endeavoring to support, as well as those amongst whom he visited. When the evenin life came on, and with it a release from active serv he retained an earnest concern that the Society Friends should be preserved on its ancient foundat and that he himself might be found with his la trimmed and burning, at the coming of his Lord, wh he had long anticipated might be at an unexpected ment. "Blessed is that servant whom his Lord, w He cometh, shall find watching."

——, at the residence of her husband, near Hadd field, New Jersey, 3rd mo. 11th, 1880, Lydia H. B linger, (late Jones), wife of John H. Ballinger, daughter of the late Christopher Healy, in the year of her age, an esteemed member of Haddon Monthly Meeting of Friends. Though her death sudden, her friends have a hope that through the m of God in Christ Jesus, she has been admitted into mansions of rest and peace.

——, in this city, on the 14th of Third month William Norris, in the 79th year of his age, a m ber of the Monthly Meeting of Friends of Philadel

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For "The Friend."

The Senecas and the Valley of the Genesee.

(Continued from page 267.)

SETTLEMENT OF GENESEE VALLEY BY THE WHITES.

he whole army was greatly impressed ı the beauty of this country, and with the arkable fertility of the soil, and the atten- of settlers was early directed thitherward he glowing descriptions brought home by soldiers. The restlessness which follows wars was favorable to emigration, and a de had not passed before a number of the ates and officers who had formed part of van's army and others attracted by their unts, removed hither and were preparing ake this region their future home.

ew England and Pennsylvania did much ard peopling the Genesee country. The talists of Connecticut and Massachusetts e first to risk their means in the inviting ı which peace had thrown open to their rprise. Before any title could be given, mportant question of jurisdiction, involv- a history of England's grants, had to be led. Patents for this land had been grant- o Richard Hackluyt and others, "firm and ty lovers of colonization," by James I., 606, for that part of America commonly ed Virginia, between the 34th and 45th rees of north latitude, and from the At- ic to the Pacific, a rather extensive grant ı king who had no rightful claim what- thereto. The Virginia company did not per, and its charter was annulled in 1624, use of the jealousy of the Spaniards, and g James' desire to conciliate them in order arry his son Charles to a Spanish princess. s produced much contention because of monstrous assumption of the crown, and ened the decisive struggle between the ereign and Parliament, which led to the of Charles' head.

he Pilgrims who are supposed to have led on Plymouth rock, in 1620, obtained atent from this Virginia company, but e carried far to the northward of their nds and their charter thus become void and ess. They afterwards obtained a charter the province of Massachusetts Bay, which alf century later was vacated, but renewed 691 by William and Mary, who expressly gnized the western boundary, as had each he others, to be the Pacific Ocean.

In 1663, Charles II. conferred upon his brother, the Duke of York and Albany, afterward King James II., all land lying between the Delaware and Hudson, and northwards to the boundary of Canada. This embraced the present limits of New Jersey and New York, which latter claimed the whole area of the present State, as far eastward as the Connecticut river. Massachusetts claimed to the Hudson, and likewise the western half of the territory of New York and westward to the Pacific. Disputes hence arose, because of conflicting grants to settlers in this debateable region, followed by bloodshed, and the strife continued until hushed by the dangers that threatened the common country, at the beginning of the Revolution. The contention was at length quieted, and Massachusetts surrendered to New York all claim and title to the government, sovereignty and jurisdiction of the lands and territory in controversy, and New York released to the former State and to her grantees, the right of pre-emption of the soil from the native Indians, and all title and property in that portion of the State lying west of the old "pre-emption line," which extends northward through Seneca Lake, and terminates at Sodus Bay, on Lake Ontario, embracing about six millions of acres of the fairest portion of the State.

In 1789, a land office was opened at Canandaigua, which was the first of the kind for the sale of unoccupied lands. The system employed in the surveys of United States lands was adopted, which method may be described as the establishment of ranges six miles in width, running north and south through the whole purchase, which ranges are crossed by parallel lines six miles apart, running east and west. These spaces enclosed were called townships, and were mostly divided into lots of 160 acres each, for actual settlers. This is the quarter section of the western land surveys. This land office was opened in the interest of Phelps & Gorham, who had purchased a large portion of the original tract, and had secured a release of the Indian claims. A very large part of the tract that had been purchased by Phelps & Gorham, having reverted to the State of Massachusetts, it was resold to an agent of Robert Morris, of Philadelphia, the eminent financier of the Revolution, who fully believed, to use his own language, "that he would make a greater fortune out of it in a short time than any other person can now believe." By this purchase Morris secured the exclusive power to extinguish the Indian claim. He paid or was to pay therefor, one hundred thousand pounds Massachusetts currency, and the extent of four million acres included most of Western New York. To effect its sale agencies were established in the principal capitals of Europe, and before Morris became aware of the great value of his lands east of the Genesee, William Temple Franklin, a grandson of Dr. Franklin, had sold them to an association in England, composed of Sir William Pultney, an eminent British statesman, and John Hornby, an ex-Governor of Bombay, India, and others. The lands lying west of the river, were soon sold to the Holland Land Company, an association of five capitalists of Amsterdam, Holland. For more than half his life, William H. Seward was the principal agent and attorney of this company.

Robert Morris had stipulated with the Holland Land Company to extinguish the title of the natives at his own expense. In the summer of 1797, arrangements were made for the treaty. President Washington nominated Commissioners who were confirmed by the Senate with the understanding that no action should take place until the Indians themselves requested a treaty. Their consent was at length obtained, at the treaty of "Big Tree," now Genesee, in 1797, at the unfinished residence of James and William Wadsworth, and in a temporary council-house not distant.

At the opening of this council Corn-planter spoke first, addressing the Commissioners, acknowledging the speech of invitation conveyed through Horatio Jones and Jasper Parrish, and returning the string of wampum that had reached him with the invitation. The Commissioners then presented their credentials, and Colonel Wadsworth assured the Indians of his purpose watchfully to observe the proceedings, in their interest. Robert Morris was not present, but his son Thomas and Captain Williamson, agent of the Pultney interest, submitted his speech and a belt of wampum, which were laid upon the table. On reassembling on the next day, Red-Jacket thanked the Great Spirit for his care of the dignitaries, and turning to Thomas Morris, said, "It appears to us as though something is kept back. From the candor and veracity promised by you we hope that all will be said before the Indians fairly." On being assured of this the chief observed that as the sun was nearly down, it would be well to adjourn until the next day. On the next day the objects of the treaty were presented, and the Indians were left to their private deliberations. Five or six days passed without a public session, and the interval was spent in considering the speech of Robert Morris, and in drinking the whiskey that had found its way to them. Several among the chiefs had been drinking, and Red-Jacket was found among them, and was in a quarrelsome mood. The chief, under advice, siezed the offending barrel of spirits, and knocked in the head, but not in time to prevent a general fight.

Again the council-fire was uncovered, and speeches were made in reply to Robert Morris' proposals. Red-Jacket was unfavorable thereto, and referred in glowing terms to the importance which the possession of their fine lands had given the Seneca among other nations of Indians. "It raises us in our own estimation," said he. "It creates in our bosoms a proud feeling which elevates us as a nation."

* * * "We are courted while the Oneidas are considered fit only to make brooms and baskets. Why is this difference? It is because the Senecas are known as the proprietors of a broad domain, while the Oneidas are cooped up in a narrow space." At a private conference with the chiefs, Morris offered the Indians $100,000 for their lands, a sum, he said, which placed in the Bank of the United States, would bring them $6000 a year interest. The idea was altogether new to the natives, who were as yet unable to count a hundred, and they could not comprehend how money could grow without being planted in the ground, nor how great a sum $100,000 was. To aid their comprehension, Thomas Morris told them that it would fill a certain number of kegs, and would require thirty horses to draw the silver hither from Philadelphia. The speech was well received, and the Indians consulted together on the following day. Much opposition existed to the sale of the lands, and Red-Jacket boldly asserted in council, that the Indians did not want to sell, though they had assented reluctantly to holding the treaty, and offered Thomas Morris a single township in Pennsylvania at one dollar an acre, which he asserted would sell at an advance sufficient to cover the expense he had incurred. The Commissioners were determined to bring the proceedings to a close, and insisted against Thomas Morris' advice, that this proposition should be instantly rejected, and the natives brought to the consideration of the original offer, otherwise they would return home. Red-Jacket sprang to his feet, and in great passion said, "We have now reached a point to which we wished to bring you. You told us we were free either to sell or retain our lands. I repeat, we will not part with them. Here is my hand on it"—thrusting his arm across the table—"let us shake hands and part friends. I now cover up this council-fire." All was now tumult. The whooping and yelling of the Indians was such, that persons unaccustomed to them would have imagined that they intended to tomahawk all the whites."

The result was a bitter disappointment to the Commissioners, who did not understand the Indians as well as did Morris.

(To be concluded.)

Selected for "The Friend."

In the spring of the year 1764, I informed my friends that I had a desire to attend the Quarterly Meeting at Salem, in New Jersey, and having their concurrence, on the 17th of the Fifth month I left home and went to Wilmington, and next day in company with several Friends from thence by water to our friend Joshua Thompson's, at the mouth of Salem creek. At the meeting of ministers and elders we were comforted together through the goodness of the Lord. On First-day there was a large gathering of a mixed multitude, and quiet, the Divine power being felt and gospel truths preached, by the influence whereof, many hearts were tendered; though I thought the beauty and solemnity of the meeting were a little marred by one Friend speaking too long; to begin in the life and conclude in the power and life, is becoming a minister of the gospel. * * * * *

Attended the general meeting at Uwchlan—it was large and measurably attended with the ownings of truth, under the influence of which, admonition and counsel flowed freely to the youth, the Divine witness in several of whom was reached, and the name of the Lord praised, who is for ever worthy!

In these large meetings, as on all other such occasions, it is necessary in order for a proper qualification to minister to the people, humbly to wait to know the inward life and baptizing virtue of the Spirit and power of Jesus Christ, our all in all, without whose help we can never do his work to his praise, but instead of gathering the flock, we shall minister to their scattering from the true place of feeding.—*John Churchman.*

For "The Friend"

Memoir of Hannah Marsh.

BY HER DAUGHTER, PRISCILLA PITT.

(Continued from page 269.)

In her ministry, Hannah Marsh often referred to the prophetic testimony to the Word nigh in the heart: "After those days, saith the Lord, I will make a new covenant with the house of Israel, I will put my law into their hearts," &c., was very, very often the subject of her ministry. She also very often comforted the poor and needy ones, and encouraged all to seek first the kingdom of heaven and the righteousness thereof, then all things needful *shall* not *may* be added. "My faith is strong," she used to say, "I want to encourage my friends to exercise faith." "Mind the Lord's business, and He will mind thine," said a worthy friend. "Where's our faith?" she would say; she wished Friends would exercise more faith, and come to their week-day meetings. "If we give the heart up to the Lord, we give Him all."

She wished our meetings for discipline to be kept up under the same Divine power in which they were first set up. She reproved Friends sometimes for offering remarks without rising from their seats. She dearly cherished the memory of many dear valuable Friends, who in their day and generation conducted the discipline and were true elders and overseers of the flock; and she greatly deplored that so few seem now to be prepared to walk in their footsteps, and she would not spare herself the unpleasant task of lamenting occasionally in these meetings, in her latter years, the changes that have been allowed in individual practice, and in the ordering of these meetings, and in abolishing the wholesome Queries and the drawing up of Answers to them. She used to say, "It's not that I feel animosity to any one, but it won't do for me to turn aside. Whereunto any have attained, let them walk by the same rule, and mind the same thing. I undoubtingly believe the testimonies of Truth professed by Friends, were given to us as a people to bear before the world, and that we were intended to be as lights in the world, and as a city set upon a hill." My father used to go further, and say he "believed if we did keep to our principles people would flock to us as doves to the windows." My dear mother was very often heard in meeting to quote the "dear Saviour's" words, "If any man will be my disciple, he must take up his cross and follow me." She labored in private to oppose the modern liberty for music in families. Though she was so grieved at the modification of the discipline, and the laxity in its enforcement, yet could she not feel excused from attending Meetings for Discipline when able.

In this state of things, when year by year the discipline relaxed more and more amongst us, and her beloved and honored fellow-lab ers followed one by one the way of all livi and some of them, alas! took up, or at le tolerated modern views, another great tr had to be endured. Some with whom parents enjoyed sweet unity, believed the selves called upon to absent themselves fr our meetings, and meet apart with those o who still loved and cleaved to ancient prin ples. This left my parents still more solita while as my mother remarked, "We have yet heard the sound of a retreat." She of would remark, "I believe there never wa time when it more behoved those who l the Truth, to stand faithful and be at th posts. It won't do for father and me to swe from what we have known to be right. Th who truly buy the Truth, can't sell it. No ing could make up to me for the loss of sw inward peace—oh! there's nothing to co pare with it." "Be still and know that I God" was a very frequent text with her, when enjoying the society of "dear friend "Then they that feared the Lord spake of one to another," with the blessing attache and truly my parents ever had an open d for the "living remnant" in an especial m ner—and for those less faithful or less exp enced, they often made way to their ta saying "we must not live to ourselves, shut ourselves up in a box; we are not own—we are bought with a price. We h a being here to promote his glory."

Her scattered memoranda often brea the poetic prayer—

> "Oh! for a closer walk with God,
> A calm and heavenly frame—
> A light to shine upon the road
> That leads me to the Lamb!"

How often in her latter years she would f ingly quote sweet simple stanzas of li children's hymns. She would say, "I h nothing to boast of, but I do feel thankfu my Heavenly Father that good desires still uppermost with me as in my very ea days.

The last eight years she was quite bl with one eye, and the latter years the si of the other eye gradually failed, till she co only see to read and write in a good d light; but she often remarked with a chee voice, "But what a favor it is to have my ward sight preserved!" It was after an tack of erysipelas in the head she lost sight of that eye; the doctor said it would turn; she used every morning on com down, to put her hand over the seeing eye prove whether the sight were returning the other; and after awhile she felt it bes desist, and leave off anxiety, for "if Heavenly Father saw it right, He would store it." Thus under every change and t she was enabled to "come at resignati When dear father was taken from her, was wonderfully shielded from overmuch g or murmuring, nor did she "sit down fret," as father told her not to do. She w say, "It is so calming to my mind to thin dear father." "I feel my loss very much very much miss him, but I think it's a fa he was taken first." "I desire to be resig to whatever may overtake me—I wish to h no will." It was natural that in low mom she should feel her loss very closely, for beloved John was not only a companion to outward life and walk through this world, also a true helpmeet and sharer of her inw troubles and joys; but as the Lord had

his wisdom to take him, she felt she must e all and trust to his Almighty power and ance alone; living only hour by hour—ner looking at the past, nor at the future, liviug for the present, and leaving all to .

(To be continued.)

For "The Friend."

cripture Illustrations from Malagasy Customs.

(Continued from page 265.)

The power of the crown is theoretically nited over the property and personal ser- of the people, so that for all Government , sueh as building a palaee or fort or ckshop, every one is liable for an uncertaiu ant of labor and expense until its com- on, and without any payment. The de- tiou given by Samuel to the Israelites as he demands that would be made upon by their future king, with its some- t sarcastic conclusion as to their ultimate rin on account of their folly, might have applied very well to Malagasy sovereigns a recent period. But the present Queen, r the influenee of Christian teaching, has n a laudable desire to lighten the burdens r subjeets, and is known universally by ppellation, 'exceedingly kind and gentle- ted.'

Marriage and Family Life.—In few eoun- is more respect paid to age and to elders in Madagascar, and very fully is the ept carried out, 'Thou shalt rise up be- the hoary head, and honor the face of old man' (Lev. xix. 32). And such senti- ts as those expressed by Elihu, 'I am ng, and ye are very old; wherefore I was id, and durst not show you mine opinion' xxxii. 6), might be paralleled by many ssage taken from the *kabàrys* or public ches which have been noted down. And respect for age is also earried out to a iderable extent for seniority. Thus, if brothers are taking a journey and any len is to be carried, the younger one al- s carries it, as a matter of course."

The Hebrew law, by which a man was, the death of his elder brother, bound to ry his widow and so preserve his name family possessions, finds a very elose llel in Malagasy usages (Deut. xxv. 5, 6); there are speeial phrases to denote such riages. This is elosely connected with strong family and elannish feelings of the agasy, in aecordance with whieh people seldom marry out of their own tribe and ily, so that property may be kept together; as by the Jewish law all land was to be ined in the possession of the same tribe family originally holding it. (See Numb. vi. 7, 'The inheritance of the ehildren of el shall not remove from tribe to tribe; every one shall keep to himself the in- tance of the tribe of his fathers.')

As, however, large families are very un- mon amongst the Malagasy, and a con- rable number of women are childless, ption is far more common among them it is with Western nations, and, there- many passages in the Epistles, such as adoption of sons,' 'the spirit of adoption,' have greater force to the people of Mada- car than they have to us. And further, here is much less extreme poverty among Malagasy than in our overcrowded West- eivilization, children are most easily sup- ted, aud are ardently longed for, often with the passionate earnestness shown by Hannah the mother of Samuel (1 Sam. i. 10–16).

"*Benedictions, Curses, and Salutations.*—From what has just been stated, it naturally follows that to have ehildren is looked upon as one of the greatest of all blessings; and the benediction upon a bride in the patriarehal times, 'Be thou the mother of thousands' (Gen. xxiv. 60), finds its parallel in the Mala- gasy blessing, 'May thy heirs and descendants be multiplied.'

"In Malagasy benedictions and salutations the Divine Name is most frequently invoked, as it is indeed by all Eastern peoples; but it would be an utter mistake to suppose that this frequent use of saered words is any evi- dence of deep religious feeling. On the eon- trary, now that our Christian people are begin- ning to appreeiate the obligations imposed by the Third Commandment, we always consider that a man is rather more of a heathen than others if he is profuse in the use of the name of Gôd. Ignoranee of this Eastern habit has led to some very edifying, but most mistaken, eomments upon sueh passages as that in the Book of Ruth, where Boaz says to his reapers, 'The Lord be with you; and they answered him, The Lord bless thee' (ii. 4). And it has been sometimes inferred from these phrases that there was a delightful and earnest re- ligiousness of character in those using sueh beautiful language. But the fact is, that these were, and are still, the ordinary Oriental salu- tations, eommon to all religions; and a refer- enee to other passages shows that people of very questionable character were equally pro- fuse in similar pious language; see what was said by the murderers of Ishbosheth (2 Sam. iv. 8), by Saul after disobedienee to a plain command (1 Sam. xv. 14), by Laban, and by many others. And just in the same way, the *Tahin' Andriamàntra hianao* ('May you be blessed of God') of the Malagasy is the most common expression of thanks and of farewell, and is used in the vast majority of cases with- out any more religious feeling than we are eonscious of when we say 'Good bye' (God be with you) or 'Adieu.'"

"Amongst all the tribes of Madagascar the commands of a father or an ancestor are held as most saeredly binding upon his descendants; and so one frequently meets with tribes or families who are prohibited from passing a certain place (as the royal family are bound not to pass along a particular road in the capital), or from doing certain acts, or from eating some kinds of food. One of my bearers was bound by the injunction of an aneestor not to eat pork, and another not to eat onions. We have examples of this in Scripture in the commands of Jacob to his sons, and of Joseph concerning his bones (Gen. xlix. 1–25); and also in the injunctions of Rechab to his de- scendants not to drink wine, or plant or sow, or live in houses (Jer xxxv. 6, 7); and some- thing similar in the abstinence of the Jews from a certain sinew in the thigh (Gen. xxxii. 32)."

"In the more primitive state of society existing in the still heathen tribes of Mada- gascar, it is common to see menial offices, which are left to slaves in the more civilized capital of the country, performed by the female relatives of the chiefs. Thus at Ivòhitròsa, among the forest people, I remember being surprised to see the daughters and wives of the king and his family pounding rice and fetching water, &c., while still arrayed in the ornaments proper to their rank. But it will be remembered that this is just what both Rebekah and Rachel did, although they were near relatives of a wealthy and prosperous man, doubtless a sheikh, or chief of the dis- trict where he resided (see Gen. xxiv. 15–20; xxix. 9, 10). There is, however, the same distinetion among the Malagasy as among Easterns in the way of carrying the water piteher; free women earry it *on the shoulder*, as did Rebekah (Gen. xxiv. 15), while slaves earry it on the head. Almost every Malagasy town and village presents the same scene now, morning and evening, as is described in 1 Sam. ix. 11: 'Young maidens going out to draw water' for the daily use of each house- hold; and in every house there are two or more waterpots placed, as there was at Cana in Galilee (John ii. 6).

"Mention was made just now of the 'riee- pit.' These are dug in the hard red clay soil of Imérina, and are a bottle-shaped excavation for storing riee in the husk; a flat stone is plaeed over the mouth, and then the whole is covered with earth, so that it is not very easy for a stranger to discover the store of food. These riee-pits form a common plaee of con- eealment from an enemy, and many Chris- tians have been hidden in them during the time of perseeution, just as the eisterns of the East are often used as hiding places (see 2 Sam. xvii. 15–21, describing the stratagem by which Jonathan and Ahimaaz were concealed in the cistern, and so escaped Absalom's ser- vants)."

(To be concluded.)

Indian Ideas of Honesty.—Indians may be treaeherous, but they ean be just, and they ean be honest, and who shall say how far the dishonesty of others has led to their treachery. They know when they are eheated, as our Government has found to its eost. An old trader, who had established himself at what happened to be a favorable locality among the Northern Indians, tells a good story of his first trials with his red customers. Other traders had located in that same place before, but had not remained long. The Indiaus, who evidently wanted goods, and had mouey and furs, floeked about the store of the new trader and carefully examined his goods, but offered to buy nothing. Finally their chief, with a large number of his tribe, visited him.

"How do, John?" said the chief. "Show me goods. Aha! I take that blanket for me and that calico for squaw—three otter skins for blanket and one for calico. Ugh! pay you by'm by—to-morrow."

He reeeived his goods and left. On the next day he returned with a large part of his band, his blanket well stuffed with skius of various kinds. "Now, John, I pay."

And with this he drew an otter skin from his blanket and laid it on the counter. Then he drew a seeond, a third and a fourth. A moment's hesitation, as though calculating, and he drew out a fifth skin—a very rich and rare one, and passed it over.

"That's right, John."

The trader instantly pushed back the last skin, with—

"You owe me but four. I want only my just dues."

The chief refused to take it, and they passed it several times back and forth, each one as- serting that it belonged to the other. At

length the dusky chieftain appeared to be satisfied. He gave the trader a scrutinizing look, and then put the skin back into the blanket. Then he stepped to the door, and gave a yell and cried out to his followers:

"Come—come and trade with pale face John. He no cheat Indian. His heart big!"

Then turning to the trader, he said:

"Suppose you take last skin, I tell my people no trade with you. We drive off others; but now you be Indians' friend and we be yours."

Before dark the trader was waist-deep in furs and loaded down with cash. He found that honesty had a commercial value with these Indians.

Business Immorality.—All kinds of deception practised upon others for personal advantage are as forbidden as they are frequent. In a shop window an article is ticketed at a certain price. You enter the shop and are shown another article similar, but inferior, which, with many assertions and protestations, is declared to be identical in quality. You see an advertisement of "special bargains," in consequence of bankruptcy, or fire, or wreck, and while the initiated pass by with a smile, some, for whose behoof it was placed there, have no suspicion that it is a lie. You purchase a piece of calico "warranted" thirty-six yards, which measures thirty-one; and a piece of tape measuring fifteen yards, which is "warranted" eighteen. Herbert Spencer tells the story of one manufacturer who, hesitating to follow this custom, had his goods returned to him, and finally, as a great favor, he was permitted to satisfy his scrupulous conscience by sending in blank labels! It is argued:—"All this is understood in the trade, and price is lowered in consequence, so that no harm arises." But what does that mean? It means that at first some unscrupulous manufacturer reduced the length "warranted," and so made unjust profit till he was detected; others, finding themselves unable to compete with him, were compelled to follow his example, the weakest men first, the strongest last, until the practice became tacitly allowed.

But how that diminishes the immorality of the practice, we fail to see. Examples of deception might be adduced, however, which have not even that flimsy excuse. A clever salesman will sometimes present samples in such order as to disqualify the eye, or the taste, or even the touch of the purchaser; or assuming an air of singular honesty, he will point out defects in the first purchases, till, having won the confidence of the customer, he abuses it by passing off inferior goods. In all such acts the sin lies in the deception of the more ignorant or weak. If you sell milk and water, or shoddy, as such, no wrong is done; but if the one is sold as cloth, and the other as milk, then the very sin is committed of "selling the refuse for wheat," on account of which Amos threatened punishment from an offended God. Such deceit does not prevail only in trade transactions. The barrister commits it who takes his fee for the work he does not mean to do, or advances a plea in court which he knows to be invalid. The candidate for municipal or parliamentary elections commits it, when he makes promises which will never be fulfilled, to gain the suffrages of the electors. The politician is guilty of it, if he keeps the people in ignorance till their passions and pride are sufficiently aroused to impel them to an unrighteous course, from which a false sense of honor will not allow them to draw back. All such offences stand condemned at the bar of God, by the great and changeless law, "Thou shalt love thy neighbor as thyself."—*Sunday at Home.*

Selected.

SOWING TIME.

"In due season we shall reap if we faint not."

I seek not the harvest here
From the seeds of truth I sow;
I willingly wait to bind the sheaves
In the world to which we go.

Too busy am I in the field
To track them as they fly;
But I know there's a germ of life in each;
And they cannot, cannot die.

The breath of the Lord will waft
Each one wherever he will;
And there it shall spring, and bear its fruit,
His purpose to fulfil.

'Tis a joy to bear the seed,
To go with the store of grain,
To scatter it here and scatter it there,
And sow and sow again.

In the morning's dewy hour,
'Mid noontide's sultry heat,
At evening time when the shadows fall,
To drop the gospel wheat.

I know not which shall thrive,
But the promise of God I take;
His eye will follow the smallest grain
I sow for his dear sake.

"Blessed are ye that sow!"
Yes, Lord, the work is sweet;
The hardest toil is the dearest joy,
The soul's most dainty meat.

Thank God for the sowing time!
But who can the bliss foresee,
When the work is done, and the workers throng
To the harvest jubilee!

London Christian.

Selected.

DEVOTION.

BY S. D. BURCHARD.

'Tis not beneath the fretted dome
Alone, God listens to our prayer;
'Tis not when crowds behold us kneel,
To pour our spirit's incense there.

'Tis not when wealth, and joy, and love,
Leave life's gay path without a thorn;
Or pleasure with her honied cup,
An early offering brings each morn.

'Tis when the spirit lowly bends,
Unseen by eye, unheard by ear;
'Tis in the hour of grief and pain,
We feel His gracious presence near.

An humble heart and spirit meek,
Are all He asks for all his care,
In any clime, in any tongue,
For God, our God, is everywhere.

He sits in majesty enthroned;
But not the slightest breath of prayer
Is lost, for angels hover round
To waft it up for record there.

Selected.

"Little by little," the tempter said,
As a dark and cunning snare he spread
For the young, unwary feet.
"Little by little and day by day,
I will tempt the careless soul away
Until the ruin is complete."

"Little by little," sure and slow,
We fashion our future of bliss or woe,
As the present passes away.
Our feet are climbing the stairway bright
Up to the regions of endless light,
Or gliding downward into the night,
"Little by little, day by day."

Origin

A LEGEND OF THE TRAILING ARBUTU

'T was in the early history of the land,
While yet the Red Man owned its forest bowers,
Two little English children, hand in hand,
Went forth into the woods to seek for flowers.

The dreary winter had been long and wild,
No living thing might brave its deadly frost,
Above the garden-fence the snow lay piled,
And all the outer world to view was lost;

And oft while aiding in her household task
Their busy mother, moving to and fro,
The little ones would pause, and wistful ask,
"Will spring come back again? we fain would kno

Then, gravely sweet, the mother would reply,
"The seed-time and the harvest shall not cease,
For God has promised, therefore you and I
May trust His gracious Word, and wait in peace."

"And will the woods have flowers, like those we kn
And loved to gather in the English dells,
The sweet, pale primrose, and the violet blue,
And hyacinth, with all its fragrant bells?"

"My children, He can make the flowers to grow
And bloom in beauty here, as well as there,
If not the very same, yet still we know
That what His Hand has planted, will be fair."

And lo! one smiling morn, the little maids
Awoke from sleep, and Spring was come again!
Her balmy breath had thrilled the forest glades,
And softened all the winter's icy chain.

The oak and elm put forth their swelling shoots
To lure the happy birds to rest and sing,
And far beneath, amid their sturdy roots,
Grew moss and fern, and many a lovely thing.

And forth into the woods the children went,
The breezes sported with their golden hair,
Their eyes were beaming with a sweet content,
And their glad voices stirred the vernal air.

And as they sought o'er all the mossy ground,
Where vines o'erarching made a tangled bower,
"O see!" cried one, "the treasure I have found!
As fair and sweet as any English flower!

Beneath this tree, the wintry leaves between,
I saw its face just peeping at the sky,
And here are more amid the mosses green,
On yonder bank, and all around they lie."

Laden with sylvan spoils, the children came
To where the waiting mother sat and smiled.
"O look, and tell us what shall be its name,
This lovely stranger of the western wild!

"'Tis like the Mayflower* of the old home-time,
The pink-tipped blossom with its snowy heart,
But then it grew so low we need not climb,
And had no thorn to make our fingers smart."

The mother praised and blessed the lovely flowers,
Then softly said: "The Mayflower let it be
In memory of the land that once was ours,
And the good ship that brought us o'er the sea.

And when the sky of Life seems overcast,
And hope grows faint, by wintry tempests driven,
Remember how the flower came forth at last,
And 'mid the faded leaves looked up to Heaven."

In after times the men of science came
With learned words for every leaf and spray,
But still the flower maintains its simple name,
And Spring's first darling is the lovely May.

I. A.

It is a somewhat questionable complim to speak of "a remarkably well-preserv old person. It commonly means that the son has lived to take care of himself; that chief aim in life has been to live, and tha has obtained his reward. To be well "w out" is ordinarily a great deal better tha be "well preserved." Wrinkles and deep lines belong to the face of one who has d and borne his part in life. A fair countena in maturity is often an evidence of a use life.

* The English hawthorn.

For "The Friend."

A Copy of Giles Knight's Certificate.

our well beloved Friends and Brethren in e Truth at Nailsworth in Glocestershire elsewhere, we send greeting—

gnifying that our ancient friend, Giles ght, having some occasion to see his native ntry, and his outward affairs requiring his onal appearance, doth induce him, as well ffection, to undertake his voyage to see old friends; now he having made applica- to our Monthly Meeting in order to have rtificate, and persons appointed to make uiry how he leaves his family; and withal he ship could not stay until our next nthly Meeting he mought have a Certifi-, signed by the Particular Meeting where elongs, to wit Byberry.

hese may certify that enquiry being made, no objection found, we recommend him as lder and one well esteemed by us for many rs; having left his family with a great deal ove; he has had that great comfort in hav- sober and well inclined children, and the d has blest him with outward substance, ch we hope may be well disposed to his eful offspring. We heartily wish the Lord spare his life to see his friends and family in; having left us in unity and love. We h and pray for his preservation in the th; with all the faithful throughout the ole world: We salute you and bid you fare- l in our Lord Jesus Christ.

igned at Byberry the 8th of 7th mo. 1717, order of Abington Monthly Meeting.

James Cooper,	Jonathan Knight,
Henry Comly,	William Walton,
John Dunkan,	Thomas Walton,
John Carver,	Thomas Knight,
James Carver,	Henry English,
Edmond Dunkan,	George James,
John Brock,	Everard Bolton,
Joseph Gilbert,	Alexander Mode,
Thomas Knight,	William Dunkan,
Daniel Knight,	Thomas Martin.

For "The Friend."

Notes from Florida.

erhaps it might be right to let the readers 'The Friend" know a little of our labors he lovely clime of the far South. During stay here of near two-and a-half years, ng what seemed right for us to do, we find Good Master has work for his humble ants here as in other lands. Little by lit- the work has been growing. We let our ds be known to some extent of a want of per literature, and many friends and un- wn parties have kindly sent us tracts, &c., free distribution. We have received in 34,841 pages of tracts; 3,156 temperance, st-day school and religious papers; and bibles and testaments. Nearly all the ve have been distributed to the best of our ity. We are now quite short of nearly all ds, and would be thankful to any who e the cause at heart if they would send us ther supply. We are not working for ney, nor for self-honor, but for the good souls. We have not means at our com- nd that we can spare much to purchase ding matter with; but trust the Lord will, ough his servants, supply what is neces- y.

ur work in the above way is largely among colored people, who are quite poor gene- y, but always glad to get what we can e them. Many of them seem quite in- terested in education; the State furnishes equally to white and black a limited amount of money for free schools. The unnecessary use of liquor is quite prevalent with all classes; consequently we need much temperance litera- ture. Our temperance work has been blessed. A number of hard drinkers have reformed; yet there is much labor needed.

Wm. B. Lipsey.

Archer, Alachua Co., Florida,
3d mo. 13th, 1880.

For "The Friend."

The Meeting at Firbank Chapel and its Results.

(Continued from page 266.)

John Audland's wife was one of the mem- bers of the congregation that met at Firbank Chapel, and in her heart, as in that of her husband, the seed sown fell into good ground and brought forth fruit abundantly. The previous parts of this narrative give some hints of the Christian spirit with which she was animated, as well as the Gospel labors that she performed. In a testimony concern- ing her husband, she says, "The eternal God, who by his providence joined us together in marriage in our young days, in his blessed counsel also caused his day to spring from on high upon us; in the marvellous light and bright shining whereof He revealed his Son Christ in us, and gave us faith to believe in Him, the eternal Word of life, by which our souls came to be quickened and made alive in Him; and also in and by the quickening power of his holy Power we were made one in a spiritual and heavenly relation, our hearts being knit together in the unspeakable love of Truth, which was our life, joy and delight, and made our days together exceeding com- fortable, as being that whereby all our tem- poral enjoyments were sanctified and made a blessing unto us.

"Notwithstanding I loved his company, and the enjoyment of him with me, above all the world; yet nevertheless in submission to the will of God (whose chosen vessel he was) and also in respect to the honorable service of Truth, and the publication thereof, which he was called unto; I could freely give him up as to be separated from him in the outward a great part of our time after we were con- vinced of God's blessed truth, and made living witnesses of the virtuous life and powerful operation thereof, as in this our day gloriously made known to the everlasting joy of our im- mortal souls."

A letter which she wrote to her husband when from home in 1654 on the service of the Gospel, manifests not only her affection, but her zeal for the Lord's cause, and what a faith- ful helpmate she was in strengthening him in the good work in which he was engaged. In this she says: "O! how am I refreshed to hear from thee, to hear of thy faithfulness and boldness in the work of the Lord. O dear heart, I cannot utter the joy I have con- cerning thee. O blessed be the day in which thou wast born, that thou art found worthy to labor in the work of the Lord; surely the Lord hath found thee faithful in the little, therefore He hath committed much unto thee. Go on in the name and power of the Lord Jesus Christ, from whence all strength cometh, to whom be all glory and honor forever. Now is the time of the Lord's work, and few are willing to go forth into it. All the whole world lieth in wickedness doing their own work; but blessed be the Lord forever, who hath called us from doing our own work into his great work. O dear heart, thou knowest my heart, thou mayst read daily how that I rejoice in nothing more than in thy prosperity in the work of the Lord."

Of this good woman the following interest- ing account is preserved in Piety Promoted.

"Anne Camm, late wife of Thomas Camm, of Camm's-Gill, was daughter of Richard Newby, in the parish of Kendal, in West- moreland, a family of good repute, being al- ways religiously inclined. Her father was convinced of the blessed truth in 1652, and died therein a faithful man. Anne Camm was born in the Eighth month, 1627; and was well educated in learning proper for her sex. About the thirteenth year of her age, she was sent up by her parents to an aunt at London, where she became acquainted with a religious people called Puritans. Her stay in London was about seven years, from whence she returned to Kendal. After some time there, she removed to the city of York, and dwelt in a family of great account in the world, her mistress being a pious woman, after whose decease she returned again to Kendal, her society still being with the most religious where she came.

"At Kendal there was a seeking people, who met often together, sometimes sitting in silence, other times in religious conferences, and often in fervent prayer. John Audland living remote, yet sometimes fell in amongst them; and about the year 1650, John Aud- land and she married, and they were both convinced of truth in the beginning of 1652, by the ministry of that honorable servant of Christ, George Fox. So powerfully did God, by his sanctifying word and spirit, work upon them, that they were thereby made effectual instruments in his hand, to preach the gospel unto others in the next year, 1653, and so forward, until the Lord put a period to their days.

"The first place the said Anne Audland was called of the Lord to visit, except about home, was the county of Durham, about the begin- ning of the year 1654, and she preached truth to the people in the town of Aukland, in the said county, on a market-day, for which she was imprisoned in the town jail, where she spoke to the people through the window, and several were affected with her testimony; and towards evening she was discharged. John Langstaff, who was of great repute among his neighbors, owned her testimony, and went with her into prison, and when released brought her to his house; but John's wife being no Friend, chid with her husband, which made Anne very uneasy to stay there. So she walked out in the fields to seek some covert place to take up her lodging in; but Anthony Pearson, of Rampshaw, a late justice of the peace, who lived some miles distant, having knowledge by George Fox, who was at his house, of Anne's coming to that town, came with a horse and pillion, and took her home to his house that night.

"After her service in those parts was over, she returned home; and in the winter follow- ing, she, with Mabel Camm, wife of John Camm, travelled through Yorkshire, Derby- shire, Leicestershire, into Oxfordshire, to the town of Banbury, where Mabel Camm had a concern to go to the steeple-house; and spoke to the priest and people, and Anne accom- panied her. Whereupon the people rudely hurried them out of the house, and abused

them in the yard. The priest passing by, Anne Audland said, 'Man, behold the fruits of thy ministry.' Next day they were sent for before the mayor, who had got two witnesses to swear Anne had spoken blasphemy, for which they committed her to prison. Mabel Camm was dismissed, and travelled to Bristol, where she met with her husband, John Camm. After some days, two men in Banbury gave bond for her appearance at the next assize, by which she was a kind of prisoner at large, which gave opportunity for her to have several meetings with the people in the town. Her two bonds-men, and several hundreds more, came to be convinced of truth, and turned to the Lord Jesus Christ, being the fruits of that effectual powerful ministry God had called her to bear, so that many were added to the church, and a large meeting of Friends there was in that town, and several other meetings in the country adjacent were settled. For this cause their adversaries were angry, and they threatened that she should be burned when the assize came."

(To be continued.)

For "The Friend."

Robert Sutcliff's Travels.

(Continued from page 260.)

"1804. 8th month 15th. In the evening I called on Wm. Savery's widow, who appeared to be dejected, on account of the recent loss of a beloved husband. Few men have finished their course in the possession of more esteem and regard from mankind in general; and his mind dwelling near to the Fountain of Life and Love, his charity was unbounded. Exclusive of the testimony of the meeting to which he belonged, I noticed a number of tributes to his memory in a variety of periodical publications, both in prose and verse.

"8th month 16th. Spent a pleasant evening at D. Bacon's. He, like the last mentioned Friend, was a man highly esteemed in the circle of his acquaintance; and, being of a sweet disposition, had a great place amongst young friends, when his advice was wanted. He is since deceased.

"8th month 17th. I dined and spent a part of the day at James Pemberton's, a kind and hospitable Friend of this meeting. Although approaching to his 90th year, he was then of considerable activity in offices of kindness to his friends. Having lived nearly all his time in this city, he has had the opportunity of observing its regular, although rapid progress, from a small town to a great commercial city. Amongst other things, he mentioned to me that he well remembered the time when there was but one iron monger's shop in the place; and when there was only one ship in the trade between Philadelphia and London; and the arrival of this vessel used to be of so much importance, that marriages were sometimes delayed until its return. Such is the great increase of this city, that it is now said to contain 106,000 inhabitants; more than 1000 families of whom are of our Society."

Under the head of "Occurrences, &c., in Philadelphia during a stay of several months," R. S. writes:

"11th month 2nd. I supped and spent the evening at S. S.'s, where a sister of John Pemberton's widow was present. She informed me that her father was frequently in the practice of entertaining different parties of Indians, who came to Philadelphia on public business; and that having once invited a number of chiefs then in the city to breakfast, they came to the house rather earlier than the servants expected, accompanied by their interpreter. However, they were introduced into the breakfast room, where a servant was engaged in brightening up some of the brass work about the fireplace, and were desired to sit down until her master made his appearance. They had not sat long, before one of the Indians made an observation in his own language, which the interpreter was desired to put into English; but this he objected to, alleging that what the Indian had said was a matter of indifference, and not worth repeating. On being closely pressed to keep back nothing the Indians might say, as every thing from them would be interesting, he complied, and said that the remark which the Indian made was this: 'Look,' said he to his fellow Indians, 'at that servant, how she labors at those andirons. I dare say if we had come yesterday, we should have found her at the same employment; and if we come to-morrow morning, it is ten to one but we shall still find her at the same work. How foolish these white people are! thus to labor and toil about things which can answer no good purpose; certainly these white people must be fools!' Thus the Indians judge the civilized part of the world; and what is called the civilized world is not behind in judging the Indians; so apt are we to judge one another.

"1805. 1st month 8th. I spent this afternoon at J. D.'s, a Friend who some years past came from the neighborhood of Darlington, with his wife and family. There is something so remarkable in the circumstances of his leaving England, that I am tempted to give them as related from his own mouth. He being a merchant of great respectability and liberality, who, by industry, has realized a large property, I believe they may be relied on. For some time before he left England, his thoughts had been turned towards Pennsylvania; but before he had come to any fixed resolution, he dreamed that he had met with a Friend from that country who was able to give him every necessary information on the subject. A short time after this dream he came accidentally to Darlington, where he saw a person in the street who exactly resembled the Friend he had seen in his dream. He accordingly applied to him, and found the individual he was speaking to was John Pemberton, of Philadelphia, who was at that time on a religious visit to Great Britain. Having received what information he thought necessary, he made arrangements for his voyage to America, and, with his wife and children, took a final leave of England."

There are doubtless many readers of "The Friend" who will be reminded by the above narrative of Isaac Jackson's removal from Ireland to Chester County, Pennsylvania, in 1725. He too was favored with a remarkable dream or vision, which confirmed him in the belief that his removal to America was in the ordering of Divine Providence. For an interesting account of which and of his son William Jackson, see "Biographical Sketches and Anecdotes of Friends," p. 240.

"1st month 14th. I dined at J. W.'s in company with Doctor Fothergill, of Bath, who had lately come over on account of his health. At J. W.'s hospitable table we were treated with wild venison, which had been sent to him from among the Indians. Another of the company was a partner in a house Antwerp. I was sometimes ready to thi that Philadelphia might be considered a kind of central depot, in which is found p ple of every nation on the earth; and wh all appear to unite cordially as in one co mon family. Such are the beneficial effe of a free and liberal policy, the seeds of wh were sown by that enlightened patriot Willi Penn."

War Debt.

The U. S. Consul at Frankfort, Germa recently sent to the Secretary of State, so suggestive tables, which give a sad pictur the burthens to which the people of Eur are subjected—largely through the milit system. By these it appears that the agg gate indebtedness of the European nati has increased from about $12,503,000,000 1865, to $20,585,000,000, in 1879. The ann cost of conducting the governments has vanced in the same period from $1,898,000, to $2,788,000,000. The amounts expended military purposes in 1865 was about $5 000,000 per annum, and in 1879, $766,000,0 In his letter our consul says:—

"In this connection it may be remar that there seems to be little prospect at present time of any material reduction in immense military burdens borne by Europ countries. Between these countries the p sent situation is that of an armed truce. Germany, for example, the tendency is tow an increase rather than a reduction of milit forces, and a bill having such increase in vi is now pending in the Imperial Parliamen

The other great powers are in like stat preparation for an impending conflict. Al them demand additional forces, and threa to lay additional burdens of taxation."

Natural History, Science, &c.

A Struggle with an Octopus.—Mr. Smale, Government diver, who was attacked b large octopus, while at work recently on bed of the Moyne River, at Bedfast, in colony of Victoria, gives his account of affair: "Having thrust my arm into a ho found that it was held by something, and action of the water was stirring up the lo clay, and therefore I could not see distin for a few minutes; but when it did clear av I saw to my horror the arm of a large octo entwined around mine like a boa-constric and just then he fixed some of his suckers the back of my hand, and the pain was tense. I felt as though my hand was be pulled to pieces, and the more I tried to t it away the greater the pain became. I the greatest difficulty in keeping my down, as the air rushed along the interio my dress and inflated it; and if my feet got uppermost I should soon have become sensible, held in such a position, and also had given the signal to be pulled up, the m ster would have held on, and the char would have been that I should have ha broken arm. I had a hammer with me, could not reach down to use it on him. Th was a small iron rod about five feet from and with my foot I dragged this along un could reach it with my left hand. And the fight commenced, and the more I str him the tighter he squeezed, until my arm quite benumbed. After a while I found grip began to relax a little, but he hel until I had almost cut him to pieces, and

elaxed his hold upon the rock, and I pulled up. I was completely exhausted, having in that position for over twenty minutes. ought the animal up, or rather a part of We laid him out, and he measured over t feet across, and I feel perfectly con- ed that this fellow could have held down or six men."—*London Times.*

ost Countries found in Coin.—In citing the orical information derivable from coins, geographical facts we acquire from them of equal importance. A case was stated e time ago how an island of the Ægean, ch had been lost, was discovered by means coin (the piece not bigger than a half- e), and how recent soundings proved the tence of this isle. There was a lost city ch owes its place to a coin. For over a sand years no one knew where Pandosia History told us that at Pandosia King chus collected those forces with which he rau Italy, and that he established a mint c; but no one could put their finger on dosia. Eight years ago a coin came under sharp eyes of a numismatist. There were letters, Pandosia, inscribed on it, but what better, there was an emblem, indicative well-known river, the Crathis. Then ything was revealed with the same cer- ty as if the piece of money had been an , and Pandosia, the mythical city, was at given its proper position in Bruttium. , a coin may be valuable for artistic merit, when it elucidates a doubtful point in his- or geography, its worth is very much nced. This silver coin, which did not gh more than a quarter of a dollar, because eared up the mystery of Pandosia, was th to the British Museum $1,000, the price paid for it.

writer in *Nature* says: "While engaged survey of the Disang River, in Eastern am, I had occasion to sound by a line the h of a pool called the 'Deo Dube,' (or deep e Demon.) While seated in a small Rob canoe, and very slowly drifting on the , I became aware of a number of large sir (*Barbes macrocephalus*) moving about e water below and around me. Sitting ectly still, I had the pleasure to see them lually approach the surface and move it me at a foot or so distance, passing along- under, and round the canoe, carefully mining it, bow and stern specially. It be easy to guess a fish's thought, but the manner in which they examined my metrical and gray-colored canoe they ap- ed to think it might possibly be a hugo and dead, of course. While watching movements I was aware of a peculiar ck,' or percussive sound—frequently re- ed on all sides, and coming from below, close to me. Eventually I found that this made by the mahsir, and one—passing along on my right, by itself, made several nct sounds as it went on—that seemed vered by others to the left. If seated, say he bank, the sound would be loud enough e heard at forty feet distance. A large lve also is common in some parts of Eastern am that sings loudly in concert."

curious occurrence has lately taken place e London Zoological Gardens. One night of the lions was observed to be in a state reat tribulation, rolling about, and trying et something out of his mouth with his s. Upon examining the animal to see t was the matter Mr. Bartlett found that a great bone had become a fixture in the poor brute's mouth. The difficulty was to remove it, as the lion was in a fearful temper. This was done by getting the lion into a "shifting den," where his face would not be very far from the bars. It was then ascertained that the object in the lion's mouth was the spongy, round bone, as big as a cricket ball, which forms the hip-joint of the horse. The lion had had part of a haunch of horse for dinner and in amusing himself with the bone first got his upper large canine tooth into the soft part of the bone, and biting on it, the corresponding canine tooth in the lower jaw came through so far into the bone that it almost met with the point of the upper tooth; the jaw thus became fixed. The animal was prevented from taking food or water. Bartlett, with a great deal of tact and manœuvring, managed to get this bone out of the lion's mouth, and lucky he did so, as it was found that the long projecting part of the bone was pressing hard upon the lion's tongue. This is the third clever operation in dentistry that Bartlett has performed—first removing a big tooth from the hippopotamus; second, operating on the base of the tusk of the big elephant; third, taking a horse's leg bone out of the lion's mouth.—*Land and Water.*

THE FRIEND.

FOURTH MONTH 10, 1880.

It was one of the very interesting features of the rise of our religious Society, that so many of its first members were *independently* convinced of the same truths and led to observe the same testimonies by the operation of the Spirit on their hearts and minds, without having learned them of any man. George Fox often speaks of his knowledge of Heavenly things as having been given or opened unto him by the Lord. When he was sent forth by his Divine Master to preach to others the truths which had been made known to him, he met with many whose hearts had been prepared to receive his message by a similar experience.

In the present day, the want of deeper religious experience, of a more faithful waiting on the Light of Christ, and of seeking to be instructed by Him who teacheth as never man taught, is one of the causes of the tendency to scatter and divide which is manifest among us. If it should please the Lord Omnipotent to send to his church such a visitation of his grace, as will bring the members generally to sit as humble learners and faithful servants at his feet, we may then expect them to see more nearly eye to eye—being "all taught of the Lord" to mind the same things; and the peace of the body will be greatly promoted thereby.

It is very encouraging to notice, how the operation of the same Holy Spirit in this day is leading one here and another there in a path that seems very familiar to those who are much conversant with the literature of our Society. A friend recently described an instance of this which had come under his observation within a few months. He met with a nice young colored woman, in a distant city, a member among the Methodists, who had felt it her duty to take part in the public ministry of the gospel. To her natural diffidence and shrinking from publicity, was added the discouragement that such labor was only partially recognized among her people as suitable for women to engage in. Besides this, her husband, who was an Episcopalian, was strongly opposed to such public exposure, and could not believe it was a right course. So the poor woman was brought into a great strait, and like many another one, sought to find some substitute which might be accepted in lieu of the service required. With this view, she took charge of a First-day school, and labored in that employment. She then undertook visiting the sick, reading the Scriptures to them, and endeavoring to help them spiritually. But none of these things brought that peace of mind, which she longed for. She had learned to listen to the inspeaking voice of her Saviour—and his command was intelligible to her. So she finally yielded in simple obedience; and, as she was drawn to the service, from time to time spoke in the assemblies of the people that which was given her in charge.

The same Light of Christ which had given her to see the true ground of Gospel ministry, opened to her the duty of conforming to the Scripture injunction as to plainness and simplicity in dress. She had been like many other young women, fond of ornament and gay attire. But as she came under the discipline of the cross of Christ, she found one ornament after another had to be given up. On one occasion, as she was putting on the ear-rings which she had been in the habit of wearing, the command came to her with startling distinctness, to lay them aside. She reasoned not, but yielded a ready obedience; and thus she was brought into a simplicity and neatness of apparel, consistent with her Christian profession. She stated also, that in the section of country where she resided, other women among her people had been similarly led into the exercise of the ministry; and that all these had found it required of them to adopt a plain and simple mode of dress.

Our Society regards its testimonies to the nature of a true call to the exercise of Gospel ministry, to the need of depending for ability to exercise it, on the fresh anointing and putting forth of the Head of the Church, and to Christian plainness and simplicity, as not designed to be confined to its members alone, but of far more general application. Let us be stimulated to faithfulness in the maintenance of them by the evidences presented, that others outside of our influence are similarly taught of the Lord. And may the faith of the faint-hearted be strengthened by the confidence that the same Divine Power which in all ages has operated on the heart of man, leading him to repentance and amendment of life, is still at work in the earth, that his word shall not return to Him void—but that He will cause his own glorious cause of truth and righteousness to spread and prosper.

An esteemed correspondent has called our attention to that part of the article on "Scripture Illustrations from Malagasy Customs," on the first page of No. 34 of "The Friend," which speaks of the ascription of divine honors to *King Agrippa* in the shout, "It is the voice of a God and not of a man." He suggests that the monarch alluded to was *Herod*, as is mentioned in Acts xii. 21 and 22. There were three Jewish rulers of the name of Herod —Herod the Great, who murdered the infants at Bethlehem at the time of the birth of our

Saviour; Herod the Tetrarch of Galilee, to whom our Saviour was sent as a prisoner by Pilate, and *Herod Agrippa*, who was smitten to death for his pride, as related in Acts, ch. xii. The reference to this monarch as *Agrippa*, by the author of the article on Malagasy Customs, is therefore not incorrect, as that is a part of his name—though it might have prevented misunderstanding to have given the name in full.

We have received the first number of the *Oriental and Biblical Journal*, an illustrated Quarterly Magazine, edited by Stephen D. Peet, of Clinton, Wisconsin, and published by Jameson & Morse, 164 Clark St., Chicago, Ill. Its object is "to give results of latest researches in all oriental lands." The prospectus says it will embrace such subjects as "the manners and customs of all nations, their traditions, mythologies and religious notions." It is well gotten up and contains several interesting articles.

We have received a copy of *Roberts Miscellany*, edited by B. H. Roberts and E. S. Roberts, a twenty-four page, illustrated Magazine. The table of contents comprises Historical and Biographical Sketches, Descriptions of Foreign Lands, Scenery and Customs, Natural History and Scientific Notes. The design of the editors is to furnish a magazine devoted to useful information; and they believe they can demonstrate that it is not necessary to resort to fiction in order to provide entertainment for Christian families.

Price, $1.50 per year. Address the Publisher, B. H. Roberts, Rochester, N. Y.

SUMMARY OF EVENTS.

United States.—The average temperature of the Third month was 39.6 degrees—one degree less than the average of the past five years. The highest temperature was 75 degrees, on the 5th, and the lowest 20 deg. on the 25th. Average barometer 30.067 in. Total rainfall or melted snow, 3.53 in. There were 14 days on which rain or snow fell. The prevailing direction of wind was northeast.

The public debt statement issued on the 1st inst., shows a decrease during last month of $14,719,396.95. Cash in Treasury $201,106,983.03; gold certificates, $3,855,500; silver certificates, $11,289,920; certificates of export outstanding, $8,495,000; refunding certificates, $1,830,450; legal tenders outstanding, $346,681,016; fractional currency outstanding, $15,025,297.

The coinage of the United States mints, during last month, amounted to $7,475,604, of which $5,112,200 was in gold, mostly eagles and half eagles; 2,350,000 standard dollars, and 1,298,600 one cent pieces were made.

The total value of merchandize imported by the United States during the seven months ending 1st mo. 31st, 1880, was $341,789,320; and the exports for the same period $483,397,692.

On the 1st inst., a fire caused by sparks from a locomotive on the Pennsylvania railroad, burned over 2000 acres of woodland. Besides the timber, wood-choppers' houses, wagons and implements and maple sugar houses were consumed.

Typhoid fever is said to be epidemic in Pittsburg—particularly in that part on the south side of the Monongahela river. Between four and five hundred cases are now in the hands of the physicians.

Four of the Bribery Fugitives made their appearance in Harrisburg on the 5th, and Judge Pearson admitted them to bail in $2,000, until the 26th inst., when the court will meet.

The Anglo-American Telegraph Cable of 1873, was broken on the 3rd inst., at a point 35 miles west of Valentia Bay, on the Irish coast. It is thought there will be no serious difficulty in repairing it, as the break is in only 80 fathoms of water.

A cyclone visited Ottawa and the neighborhood of Girard, Kansas, on the 2nd inst.; much property was destroyed, three persons were killed, and many others seriously injured.

During last month, 38 vessels belonging to or bound to or from American ports, were lost. Their total value, exclusive of cargoes, was $492,000.

The National Board of Health is advised that during the week ending 2d mo. 7th, there were 61 deaths from yellow fever in Rio Janeiro.

The mortality in this city the past week numbered 378, an increase of 92 over the same week last year. Of these 62 were of consumption; convulsions, 27; debility, 14; disease of the heart, 13; typhoid fever, 8; inflammation of the lungs 35, and old age 15.

Markets, &c.—U. S. sixes, 1881, 105¾; 5's, registered, 102¼; do. coupon, 103½; 4½'s, 1891, 109¼; 4 per cents, 107.

Cotton.—Sales of middlings are reported at 13 a 13¼ cts. per lb. for uplands and New Orleans.

Petroleum.—Crude, 7⅛ cts. in barrels, and refined, 7½ cts. for export, and 7¾ a 8 cts. per gallon for home use.

Oils.—Linseed, 80 a 81 cts. for American, and 81 cts. for Calcutta. Lard oil, 60 cts. Crude sperm, $1.07 a $1.10; winter bleached, $1.20 a $1.23.

Wool is reported in good demand—western, No. 1, 59 a 60 cts.; No. 2, 55 a 56 cts.; common, 53 cts. per lb.

Flour continues dull, but prices unchanged—Minnesota and Penna. extras $5.75 a $6.50; western, do. do., at $6.25 a $6.87½; and patent and other high grades, $7 a $8.

Grain.—The wheat market is dull and unsettled.—Penna. red, $1.35; southern amber, $1.36. Corn is weaker with very little demand—mixed, 53 cts.; yellow, 53½ a 54 cts.; white, 56 cts. Oats, mixed, 40 a 41 cts., and white at 42 a 45 cts.

Seeds.—Clover is offered freely at 6 a 7 cts. per lb. Timothy and Flaxseed remain unchanged.

Hay and straw.—Prime timothy, $1 a $1.10 per 100 pounds; mixed, 85 a 95 cts. Straw, $1.30 a $1.40 per 100 pounds.

Beef cattle.—Extra, 5⅝ a 6 cts.; good, 5¼ a 5½ cts.; common, 4 a 4½ cts. per lb.

Milch cows were in fair demand at from $15 a $40 per head.

Hogs.—The market the past week has been dull.—Extra, 7¼ cts.; good at 7 cts.; medium, 6¾ cts.; common, 6½ cts.

Sheep.—The market was active for the medium grades, while heavy sheep were ½c. lower. Prices ranged from 5½ a 5¾ cts. for common, to 7 a 7¼ cts. for medium and extra.

Lambs were scarce and in demand at 6 a 7½ cts. per pound.

Foreign.—News from the elections now progressing in Great Britain indicate that the next Parliament will have a majority of Liberal members. Up to the 3rd inst., the Liberals had secured 235 seats, the Conservatives 137, and the Home Rulers 16. The Queen is expected to return by the 22d, and it is rumored that the Cabinet has decided to resign immediately.

The subscriptions received by the French committee for the relief of Irish distress has risen to 125,000 francs, of which amount 100,000 francs has already been forwarded to Ireland.

At a meeting of Superiors of unauthorized religious confraternities in France, it has been decided neither to communicate their statutes to the Government nor demand authorization, but to stand upon their common law rights. The Jesuits have establishments in the Islands of Bourbon and Madagascar—the decrees have therefore been extended to the colonies also.

In Germany the prospect of a Liberal victory in the Parliamentary elections in England, is said to be regarded with no small fear and trembling. The universal belief being, that the peace of Europe would be much more assured under a Tory than under a Whig Government.

Belgium.—An explosion of fire-damp occurred on the 31st, in a colliery at Andulues. Eighty-six persons were in the pit at the time of the disaster, of whom forty-two were killed.

Statistics published by the Italian Government report the attendance in the public schools of 700 scholars between forty and fifty years old. Education has long been backward in the peninsula; now the desire to learn prevails among all classes and ages.

During the past month, the Government of Spain has provided the Captain General of Cuba with $9,000,000 for suppressing insurrection.

Chung How, the late Chinese Minister to Russia, has been stripped of his honors and titles, and thrown into prison, on account of dissatisfaction with the treaty concerning Kuldga. The dissatisfaction is said not to be with the course he took, but that he did not pursue this course far enough. The Government is thought to be in a restless, uncertain condition.

South America.—A vessel loaded with supplies for Peruvian army in Arica, recently eluded the block ing vessels, and landed its cargo safely. The Chi iron-clad Huascar is bombarding the town three h daily. A part of the town is reported on fire.

WESTTOWN BOARDING SCHOOL.

The Summer Session opens on Second-day, the of Fifth month.

Parents and others intending to send pupils, ar quested to make application early to the Superintend Benjamin W. Passmore, (address *Street Road, Ch Co., Pa.,*) or to the Treasurer, Charles J. Allen, *Arch St., Philadelphia.*

The Eleventh Annual Meeting of The Indian Association of Friends of Philadelphia Yearly Meet will be held on Fifth-day, 4th mo. 22d, 1880, at 8 P at Arch Street Meeting-house, Philadelphia.

Friends generally are invited to attend.

Richard Cadbury, *Cler*

Arrangements have been made by which Fri attending the Yearly Meeting can be furnished simple meals, both before and after the sittings of meeting, at a moderate charge (15 cents), in the se story of the central part of the Arch St. Meeting-ho Meals will also be furnished for those attending Meeting for Sufferings and Select Meetings, the ceding week. On the evenings of the Freedm meeting and the meeting on Indian Affairs, supper be had from five to six-thirty.

In the Circuit Court of the United States, in an the Eastern District of Pennsylvania, in the third cir *In Equity. Of April Sessions*, 1827. *No.* 1.

MAGILL et al. *v.* BROWNE et al.

The Master appointed by the Court to report di bution of the fund formerly in Court, with its inte and now in the Treasury of the United States, an the legatees, yet unpaid, under the will of Sarah Z deceased, in conformity with the decree made in case, in January, 1841, adding net accrued interest, meet the parties interested on Wednesday, the 21st of April, 1880, at 11 o'clock a. m., at the office of K. Price, Esq., No. 709 Walnut St., Philadelphia, w and where all persons having any claim upon said will be heard. Jas. C. Sellers, Maste

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FRIENDS' ASYLUM FOR THE INSANE

Near Frankford, (Twenty-third Ward,) Philadelp

Physician and Superintendent—John C. Hall, M

Applications for the Admission of Patients ma made to the Superintendent, or to any of the Boa Managers.

Died, at Germantown, Philadelphia, 8th mo. 2 1879, Anna M. Jones, wife of James S. Jones, daughter of Enos and Hannah H. Smedley, in the year of her age, a member of Germantown Parti and Frankford Monthly Meeting of Friends.

——, at his residence, 10th mo. 8th, 1879, Columbus, N. J., Francis DeCou, in the 47th ye his age, a member of Upper Springfield Mo Meeting.

——, First mo. 25th, 1880, at the residence o son-in-law, Isaac DeCou, near Trenton, Mary C., of Joseph D. Satterthwaite, in her 71st year, a me of Upper Springfield Monthly Meeting, held at M field, N. J.

——, Third mo. 13th, 1880, at his residence in M field, Daniel Satterthwaite, in his 86th yea esteemed member and elder of Upper Spring Monthly Meeting, held at Mansfield, N. J. He w a meek and quiet spirit.

——, near San Jose, California, Third mo. 16th, after a brief illness, in her 61st year, Rachel, w Jesse Bowersock, a valued member and overseer o Jose Monthly Meeting of Friends. This dear Fr by her consistent Christian walk, and by many a kindness and charity, had endeared herself to a circle of friends in and outside our Society. She firm adherent to the doctrines and principles of Fri By her removal the Church has lost a useful an emplary member, and being sensible of this, and k ing also that by example and precept she endea to adorn the doctrine of God our Saviour whil earth, her relatives and friends have the comfo assurance, that her purified spirit has entered in rest prepared for the people of God.

WILLIAM H. PILE, PRINTER,
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THE FRIEND.

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For "The Friend."

ionies Inciting to Early Dedication and Faithfulness.

ie following are some brief extracts from raphies of Friends, showing their early usal and filial obedience to Christ, with aternal guardianship and preserving care them. They are herewith compiled the hope that their perusal may tend to the pure mind of our younger members cially, and incite to emulation in the faith- ceupancy of the precious gifts and talents h a beneficent Saviour and High Priest bestowed for the promotion of his king and the working out of the salvation of never-dying souls. Truly "the fields white unto harvest;" while, as is also en, "He that reapeth receiveth wages, gathereth fruit unto life eternal," &c. t then doth hinder from an unreserved ation of ourselves, and a rallying to the dard of Him, the invincible Captain of nd peace? who, having bought us with rice of his own cruel sufferings even unto , is surely entitled to the government us, with all we have and all we are—a e burnt offering and living sacrifice upon oly altar.

becca Toovey, of London, was a dutiful pious child, a frequent reader, and a lover ie Holy Scriptures, and other religious s. Although young in years, it pleased Lord to endow her with a large under- ling in things natural and divine, and of an innocent and prudent demeanor, ompany and conversation were pleasing instructive. She was virtuous in her ices, quick of apprehension, just and in all she undertook, and was never n to tell a lie, or to speak an ill word. oved to attend religious meetings, saying, was sweet to her." Some few weeks be- her sickness she was at a meeting, in h a Friend exhorted the children present ake choice of the blessed truth for their on, whilst in the enjoyment of health, they might be prepared for their dying ; to which she was very attentive, and melted into tears; and after the meeting over retired by herself to read, which was sual practice.

ving lived in the fear of the Lord, which rves from evil, when taken with her last s, though her body was in great pain, her heart was filled with the sweet incomes of the Lord's love and mercy, which caused her to utter many heavenly expressions. Thus, through divine mercy, having a well-grounded hope of acceptance, through Jesus Christ our Lord, she was not afraid to die; but bade her relations and acquaintances farewell; and in a heavenly frame of mind departed this life, aged nine years.

Sarah Lidbetter, of Brighton, England, was born the 3rd of Third month, 1822. From a very little child, she was fond of reading the Holy Scriptures, and showed a decided preference for works of a religious character. She was of a very unassuming, diffident disposition; yet her observations on subjects discussed in her hearing, evinced that her understanding was good, and that she was a child of quick perception and mature judgment. She much enjoyed meetings for divine worship, and mentioned the comfort and instruction she received from attending them, even when they were held in silence. Being fond of retirement and waiting upon the Lord, she early experienced the benefits and comfort of secret prayer, endeavoring to bear in mind that she was always in the presence of her Heavenly Father, and must seek for the aid of His Spirit, to teach her to pray aright.

She seems to have been a child of prayer. It is recorded that, from the bed of sickness and of death, she exhorted one of her young relatives to watchfulness unto this great duty, saying: "I prayed to my Heavenly Father very earnestly, and kept on until I was forgiven," &c. Then to her little cousin, of about six years, she said: "If thou art good, thou wilt go to heaven and be happy: but thou must pray very much—thou art old enough to pray—thou knows how to ask mother for any nice thing, and so thou knows how to ask thy Heavenly Father to make thee good, and that is praying."

To her parents she was dutiful, obliging and affectionate—orderly in her behavior, and of but few words. She loved her brothers and sisters tenderly, watching over them for good; and when they had done amiss would plead with them in a very affectionate manner, often saying on such occasions, "thou wilt displease thy Heavenly Father;" evincing that her infant mind was supported and directed by Divine wisdom, and the love of her Heavenly Father shed abroad in her heart. This preserved her in such fear of offending the Lord, and such great tenderness of conscience, that if at any time she said or did any thing amiss, her sorrow and grief were very great.

Thus led and fed, preserved and blessed, this lovely, pious child, died on the day she was nine years and a half old.

Jonathan Burnyeat was born in Dublin on the 4th of Eleventh month, 1686. It is to be regretted that so few particulars respecting this early visited, and altogether extraordinary youth remain to us. A remarkable exemplification of the scripture, "They that seek me early shall find me," is instructively shown in the following account, compiled from the annals of that experienced servant of Christ, James Dickenson, viz: "Early in 1699 James Dickenson again visited Scotland, having for his companion Jonathan Burnyeat, a child not much more than twelve years old; he naturally felt much concern on behalf of his little friend who—he need scarcely have told us—had not travelled as a minister before. But Jonathan Burnyeat seems to have been—in almost the literal sense of the word—one of the babes to whom the Lord of heaven and earth sees fit to reveal those things which are hidden from the wise and prudent; for James Dickenson says: 'My companion was deeply opened in the mysteries of God's kingdom, and grew in his gift so as to give counsel to young and old.' * * * The Lord was kind to us, and bore up our spirits in all our exercises. We had many precious meetings, and were deeply bowed under a sense of the Lord's favor to us." Five years later they again travelled together, "in sweet brotherly love." And before Jonathan Burnyeat's early death he was again J. D.'s associate on a few short journeys.

Jonathan Burnyeat died on the 5th of the Third month, 1709, in the twenty-third year of his age.

Sarah Lynes Grubb was born at Wapping, in London, in the year 1773. In an address to her children, she has left us the following remarkable testimony relating to the experiences of her early years, viz: "Our Heavenly Father visited me by his love when not more than five years old; so that I delighted then in the 'Divine songs' of Watts, which an amiable elder sister had made me acquainted with, at that early period of my life.

"At school I sought the Lord; feeling his power in my heart operating against the evil propensities of my nature; yet to these corrupt inclinations I many, many times gave way; and for this I was brought under great condemnation, even as early as when nine years old; so that I bemoaned my condition, and have begged and prayed at that period, for a better state and a happier. When I grew to about thirteen years of age, I began to discover something about me, or in my mind, like the heavenly anointing for the ministry; for the Lord had revealed his Word as a hammer, and had broken the rock in pieces in my living experience; and I was contrited under a sense of power and love; saying even vocally, when alone, 'Lord make me a chosen vessel unto Thee!'"

3rd of Sixth month, 1791, she writes: "Oh the deep distress and sore anguish of soul which I now feel! It is beyond expression; yet, out of the depth of my tribulation, have I been permitted this morning to cry unto the depths of his mercies, whose compassions fail not. Oh! there is something in me which perhaps is not of his pure Spirit; that wishes it might please Him to cut the thread of my

life, or that I might go into some solitary place, where I might mourn and none know it. But I find another language, peradventure more profitable to attend to, 'Is this keeping the word of my patience?'

"I was then eighteen years old; and had come forth as a minister, yet discovered great need of further refinement, both for my own acceptance with the Lord, and that I might be fit for the Lord's use. Truly I had to abide the fiery furnace."

Yielding to the service of the ministry, though but seventeen years old when first giving utterance publicly to a sentence or two, she says: "I had sweet consolation in coming into obedience; and after a while was surprised to find, that although I stood up in meetings expecting only to utter a little matter, more passed through me, I scarcely knew how."

"Thus the gift grew, and much baptism and suffering was my portion from time to time: the great work of my salvation and sanctification going on, while I was occasionally induced to invite others to the needful acquaintance with Him who came to redeem us from all iniquity. *I have never known an easier way to favor with the Lord of life and glory, than that of passive submission to all His holy will concerning me, even under dispensations most proving and mortifying to the fleshly mind.*"

Sarah Lynes Grubb could subsequently testify: "Without Thee, oh Thou fulness of strength, I am less than the worm of the dust. Be Thou only, and forever exalted in, by, and through thy poor child; and let nothing be able to pluck me out of thy hand. Amen." Again she writes: "I assuredly believe, that as I look to Him who is almighty, He will yet raise me up out of my present depressed condition; that He will give me to see that all things work together for good to those who love Him with the whole heart; for in my measure 'I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate' his dedicated children from his love 'in Christ Jesus our Lord;' who encouraged his disciples in the language of, 'Be of good cheer, I have overcome the world.'"

This dignified and faithful handmaiden of her Lord, died the 16th of Third month, 1842.

(To be continued.)

What Liquor Does.—It is matter, not of assertion, but of sternest demonstration, that the drink traffic causes the most amazing waste of our national resources; that to it are due, mainly the worst phenomena of pauperism; that it causes seventy-five per cent. of those melancholy cases of domestic ruin which fill our police courts; that it contributes enormously, both directly and indirectly, to the hideous social evil; that, but for it, on the testimony of nearly every judge on the bench, crimes of violence would well-nigh disappear; that it is the cause, both directly and indirectly, of a most terrible mortality; that it chokes our prisons, mad-houses, and penitentiaries; that it creates an hereditary taint which makes life a curse to a stunted population; that because of it thousands, ay, tens of thousands of miserable men, and yet more miserable women, and poor little children most miserable of all, lead lives of such squalor and anguish as only they who have witnessed can conceive.—*Canon Farrar.*

For "The Friend."

On Dancing.

The following remarks on dancing, by Dr. Adam Clark, I should like to see printed in "The Friend." Dr. C. was a Methodist, and the author of *Clark's Commentaries.* R.

Haddonfield, 3d mo. 10th, 1880.

Dancing was to me a perverting influence, an unmixed moral evil; for, although, by the mercy of God, it led me not to depravity of manners, it greatly weakened the moral principle,—drowned the voice of a well-instructed conscience, and was the first cause of impelling me to seek my happiness in this life. Everything was absorbed by it. I have it justly in abhorrence for the injury it did me; and I can testify (as far as my observations have extended) I have known it to produce more or less of the same evils in others that it did in myself. I consider it, therefore, as a branch of that worldly education, which leads from things spiritual to things sensual, and from God to Satan; let them plead for it who will, I know it to be evil and that only. They who bring up their children in this way, or send them to schools where dancing is taught, are consecrating them to the service of Moloch, to bring forth the seeds of a fallen nature, with an additional rankness, deep-rooted inveteracy, and inexhaustible fertility. "*Nemo sobrius saltat.*" No man in his senses will dance, says Cicero, a heathen. Shame on those Christians who advocate a cause by which many sons have become profligates and many daughters have been ruined.

For "The Friend."

The Senecas and the Valley of the Genesee.

(Concluded from page 274.)

The following day, Morris having induced the other commissioners not to interfere, reopened the negotiations and persuaded Farmer's brother to reopen the council, by reminding him that *he* had lighted the fire and *he* only had a right to cover it up; and that Red-Jacket had no warrant for declaring it extinguished. Negotiations with the sachems having failed, custom justified an attempt to secure the approval of the "warriors, who defended the lands, and the women who cultivated them," who were entitled to take the business into their own hands when dissatisfied with its management by the sachems. Accordingly in a few days Morris invited the chief women and some of the warriors to meet him, when he renewed to them his offer, promising to concede such reservations as would be required for actual occupancy, and showing how much the money would do toward relieving the women from drudgery. He also stated that he had brought some presents from Philadelphia, to be distributed, but only in the event of effecting a purchase of their lands; but as no cause of complaint existed against the women, their portion of the gifts would now be divided among them, and in a few hours silver brooches glittered, and glass beads sparkled upon hundreds of the dusky daughters of the forest, while all were more or less fantastically arrayed in shawls and printed calicoes. Some days were spent in rude festivities, alternated by serious consultations, and at length Cornplanter being the principal war-chief, opened the proceedings, and Red-Jacket no longer attending the meeting, remained intoxicated until the terms were agreed upon. Four or five days more were spent in fixing the limits of the reservations, the Indians demanding they should low natural boundaries, such as the course streams, and it was finally settled that cert quantities of land should be marked for th by square miles. The utmost jealousy found to exist among the chiefs, and c sachem and warrior sought to increase own bounds, and to lessen those of a ri the contest raging highest between Co planter and Red-Jacket, the former wish to have the principal reservation at Buff and the latter on the Allegheny river. length it was agreed that the Indians sho receive about 200,000 acres of land, of wh 26 square miles were located at six of th village sites on the Genesee, 42 square m at Allegheny river, 42 square miles at Ca raugus, and 200 square miles at Buffalo Tonewanda creeks.

A map of the district on which the reser tions were laid down, had been prepared Joseph Ellicott, who answered every inqu of the eager chieftains. Joseph Ellicott* a gentleman eminently qualified, professi ally and otherwise, to superintend the w of survey, and David Rittenhouse, the emin astronomer, had personally attended to preparation of the compass and other inst ments for use in the survey. To extingu the Indian claims cost Robert Morris m than $118,000.

The Holland Land Company lost no ti in developing the rich country which come into their possession. Roads were c structed, mills erected, and encouragem offered to actual settlers by fair adjustmen terms of payment. These investments pro more fortunate for the settlers than for company, for it is understood that when affairs of the association were finally sett their investment had paid them a profit o more than five per cent.

To James Wadsworth belongs a large sh of credit for his energy in the developmen the Genesee country. James and his brot William located 2000 acres at Canandaig in 1789, at the cost price of eight cents acre. In the spring of 1790, they procee westward with ox-teams and "store goo poling their boat up the Mohawk, and dr

* Joseph Ellicott was a distinguished mathemati and surveyor, and was employed by the Holland Company to survey and divide their lands in We New York. These lands covered several millio acres now comprised in the counties of Niagara, esee, Erie, Cattaraugus, Chatauqua, &c. Assiste his younger brother Benjamin, he executed this with great fidelity and success, and continued in employ of the Land Company for twenty-five y He founded the city of Buffalo and several other t in this region; made his residence at Batavia, dying in 1826, left a large estate, the result of his cious investments in the lands he had surveyed. Jo and Benjamin were members of the Society of Fri and continued united therewith to the day of death in 1826 and 1828 respectively.

Their elder brother Andrew was well known mathematician and surveyor, and was frequently i employ of the United States and of the State of P sylvania. He laid out the City of Washington an City of Erie, and was the Commissioner to sett boundary between the United States and the Sp possessions in Florida. He was appointed Surv General of Pennsylvania under Governor Mifflin, which he became the Professor of Mathematics at Point, and died at that place in 1820. He had lo right of membership among Friends by marrying trary to the Discipline.

Ellicott Mills, now Ellicott City, on the Pat Md., in the midst of a region of remarkable beauty the result of the enterprise of Andrew and his br John Ellicott.

heir boat and goods by ox-teams over the ages. Much of the road was but an In- path, and full of impediments to travel. y finally arrived at Canandaigua, where ing that a fine body of unoccupied land upon the Genesee river near "Big Tree," proceeded thither, and soon began to cut n trees and erect a cabin on the site of present town of Genesee. Their cabin was residence of the Treaty Commissioners, around it 3,000 Indians gathered for ty days, where Robert Morris, through son Thomas, consummated the most noted ty ever made by the Six Nations, and by h was extinguished their claim to nearly 0,000 acres, as already above described. iam Wadsworth was lost in a swamp two s north of the present town of Genesee, was discovered and released by James, had reached their destination as above ted. Soon the unwonted sound of axes ght to their camp Lemuel Jennings, the white man in that vicinity, who had pre- d them, and who had erected a cabin and herding cattle on the neighboring flats. months after the arrival of the Wads- th brothers, 37 families had settled them- es in Ontario county, which then embraced the Genesee country, as appears by the us taken in 8th month of 1790. The sum- of 1792 witnessed a large addition to the ulation of the Genesee country. The In- s were very friendly, attending solely to r domestic concerns, and were gradually uiring civilized habits. The institutions ociety came slowly on. In 1793, the first uit Court was held in Geneva, and in 1794 ourt of Common Pleas at Canandaigua.

n the autumn of 1793, the Marquis de eyrand, the famous French statesman, piloted through the wilds of the Genesee n an exile. Standing on a bluff near Mt. ris, he said, after admiring for an hour scenery spread out before him to the east- d, "It is the fairest landscape that human ever looked upon." It is probable that he the forest, the great oaks and sugar le in the vast park, in their gorgeous au- n coloring, and for once spoke from honest viction, having no diplomatic purpose to serve. Other noted European travellers y visited this region, among whom may be ed Louis Philippe, then Duke of Orleans afterwards King of the French, who tar- many days among the habitations of the y settlers.

n 1795, the Duke de Liancourt, an emi- t French nobleman, passed through the ey, spending several weeks with the Wads- th's and others. Of Canawaugus, near n, he says: "The inhabitants here are but few, but among them is one of the inns we have seen for some time past." particularly notices the oak openings, or acts entirely free from timber and show- signs of former cultivation, where 10,000 s might be found in one body encumbered n not even a bush, but covered with grass igh that the largest bullock at thirty feet n the path, could be completely hidden n view." The first settlers supposed these e poor lands, and it was only when com- ed to test their quality that to their agree- surprise, they found the soil of great ellence. These lands that could have been ght for a quarter of a dollar an acre, sud- ly advanced in price to ten dollars.

nother tribute to the beauty of the Genesee Valley is found in the language of Benjamin West, the great American painter, who while standing at the western door of the Wadsworth mansion at Genesee, is said to have remarked, "I have visited the storied regions of the Rhine, realms veined by the classic streams of Italy, and Arno's flowery vale, but never have I gazed upon a scene of more surpassing loveliness."

For "The Friend"

Memoir of Hannah Marsh.

BY HER DAUGHTER, PRISCILLA PITT.

(Continued from page 275.)

Among the expressions and counsels uttered by this dear friend at various times, the following have been preserved, which manifest her watchful frame of spirit and her love for the Lord:

"I do not wish for any comfort at all, except from the Lord."

She earnesly desired me to bring up our son in the nurture and admonition of the Lord, not provoking him to wrath, but feel after divine help constantly and quietude of mind; it would, she believed, have a desirable influence over his spirit; and to be ever on the watch. She told me she had lain awake a good while last night. I inquired the cause. She said her thoughts had been on us, earnestly feeling after our help and preservation.

One evening, after reading, she expressed, that good desires are not of ourselves; that she was thankful to feel the continual desire in her heart to be conformable to the will of her Heavenly Father. She has often told me how she reviews the day when she lies down at night, and seeks forgiveness for all she has offended in, and commends herself and *all of us* to the care of her Heavenly Father. She said to some visitors, "I find it well to strive after or to keep in a 'watchful waiting state.'" One evening when unwell, her son-in-law, George Pitt, went up to see her in bed. She said to him, "I am pleased to find you have had a favored meeting at Mitcham, and glad you wound it up as you did by going to this meeting this afternoon." "Ye are not your own, ye are bought with a price," &c. She went on still talking gently to him: "I have a great deal of time for thinking, and I often feel low and discouraged, but then I look to the alone Source for help, and sometimes am unexpectedly favored with the lifting up of His countenance, and I am comforted and strengthened to hold on my way. I often think of dear father, how he felt the desire, 'Let the words of my mouth, and the meditation of my heart be acceptable in Thy sight, O Lord! my strength and my Redeemer.' Let us wait on the Witness." She seemed then in a sweet frame, quiet and calm.

She said to George one morning, when he went into her room, "Sometimes when I wake of a morning, a number of things are apt to crowd on the mind and disquiet it, but I find it won't do to give way to it, and so endeavoring to stay my mind on the Lord, He takes it off me, but I could not take it off myself." One day she spoke of this text, as though it was her own feeling: "As the hart panteth after the water brooks, so panteth my soul after thee, O God." She said, on George going in to her before breakfast, "I always feel I must begin the morning by turning my mind profitably to things of highest moment." On taking leave of him one night, he said, "It is much warmer." She replied, "Yes, and its a favor we have got something to keep us warm inside." He answered, "There's nothing else worth living for: Thou hast the words of eternal life." "That's what I feel," said she, "It is a privilege to feel something within that unites us together."

One night when in bed I said to her, "Make haste and go to sleep." She replied, "There's always something to do before going to sleep—cast up our accounts." During her summer visit to us at Berkeley Cottage, Mitcham, she was very cheerful, calm, sweet, happy, loving and kind. One evening I was fearing she had been exposed to taking cold. She said, "Dear father was so desirous of our living each day as though it were our last, and I feel my time so uncertain, that my mind is often engaged in desire to be ready, that my mind is often not at all on little things that sometimes trouble thee." One day she said to me, "There are five words I have on my mind for thee, 'Dwell inwardly with the Lord.' Let your words be few and savory, that they may minister grace to the hearers. I have often thought thou talks too much. I want thee to have thy mind so staid on the Lord, that little outward matters and troubles may not take such hold on thy mind."

"I have had this prayer so much brought to my thoughts, 'Do with me what seemeth thee good, only take not thy Holy Spirit from me. Restore unto me the joys of thy salvation, and uphold me with thy free Spirit.' I have no desire to have any will of my own, but to leave everything to Him. My desire is to be entirely passive, and resigned to whatever may come; my prayer is to be resigned to whatever He appoints or permits, and if it is not as I would have had it, to submit. My mind is occupied in desire for our filling up our stations." This was said while riding over to Croydon Meeting. In meeting she spoke on the single eye—quoting the Saviour's words in Matthew. After meeting, T. A. was walking with us to the train, and telling her something interesting. I asked her if she was tired? She said, "Oh! my dear, my mind is so after things of higher interest, I take little heed of little things."

In 1876, referring to letters she had been looking through and tearing up, "I feel it unprofitable to me to go over them to read them, filling the mind with scenes long past. I feel it would interfere with allowing my mind to be directed as it ought, and that what I have now to do, is to attend to the present." At supper she said, "I think we have so much to do in our own hearts, it does not do to dwell too much on others." Not only her words, but her bearing that evening, implied to my mind that she did strive to "turn inward," as she often said we have such need to do.

5th mo. 1877, she was speaking of enjoying Job Scott's writings "as face answering to face in a glass. Though we may enjoy books, it's the introversion of mind—the inward quiet—the feeling after—that is the true benefit."

I may here mention how often my father used to read Friends' books to us while we sat at work. Also on First-days he would read in the family, and daily in the Scriptures; and mother often would advise us on those occasions to turn our minds to the Spirit that gave them forth, to be enabled to understand and profit by them. In her latter years she often read Friends' books; also generally read the Bible to herself of a forenoon, and spent some time in retirement. She said one

day she enjoyed having the New Testament read in the family after breakfast.

She remarked one day in 1876: "It is sweet to feel we are all under the care and notice of Him who cares for us, and strengthens and comforts us; oh! it is sweet!" How in accordance this remark with a pencilled memorandum I find dated, "Third-day, 2d mo. 2d, 1864. In bed all day—

My Heavenly Father knows best,
And in that belief I rest."

Also in the same little pocket book: "Fifth-day morning dear John and self left home for (sea-side) Folkestone; favored to leave it very comfortably with our valuable servant Mary, whom we consigned to the preserving care of Israel's Shepherd. Our precious children, with their dear little lambs, we also commended to the same gracious preserving power, with our own souls. For the many mercies hitherto vouchsafed to us and our's, may we be increasingly sensible, and also desirous of rendering unto the great and good Giver all that He may be pleased to call for at our hands." She not unfrequently remarked when in bed at night, "I am so sensible of my many privileges. How I am cared for!"

(To be continued.)

Selected.

SONNET.

To the Supreme Being.

The prayers I make will then be sweet indeed,
If Thou the spirit give by which I pray;
My unassisted heart is barren clay,
That of its native self can nothing feed.
Of good and pious works Thou art the seed,
That quickens, only where Thou sayest it may;
Unless Thou show to us Thine own true way,
No man can find it. Father! *Thou* must lead.
Do Thou, then, breathe those thoughts into my mind,
By which such virtue may in me be bred,
That in Thy holy footsteps I may tread.
The fetters of my tongue do Thou unbind,
That I may have the power to sing of Thee,
And sound Thy praises everlastingly.

Wordsworth.

Selected.

THE BROWN HOUSE.

I am sitting alone in the twilight,
Alone in my cosy room,
Where softly falls the firelight
Athwart the deepening gloom.

And of all the pleasant memories
That to me thronging come,
This is the sweetest, fairest:
My dear, my childhood's home.

I've stood where crystal waters
Came from the mountain down,
But clearer, those that sparkled
Beside the house so brown.

I've heard the sweet, wild harp-notes,
And many a melting strain;
But sweeter far than music
Came down the pattering rain

Upon the roof that sheltered
From storm, and blast, and chill,
The friends I loved. Dear faces!
I seem to see them still.

Sometimes the cloud is lifted
That overhangs life's sea,
And though so far I've drifted,
The past comes back to me.

With all its old-time sweetness
My mother's voice I hear,
My baby sister's prattle,
My father's words of cheer;

Therefore of all the memories
The years are wafting down,
This is the sweetest, fairest,
The dear old house so brown.

Selected.

THE SOUL'S INTERVIEW AT EVENTIME.

The night comes softly down, my soul,
The night comes gently down;
The quiet, thoughtful stars will hush
The murmur of the town.
Come, let us be alone, my soul,
In the still night alone;
And tell me truly, O my soul,
What thou this day hast done?

I had some shining gold to use,
I worked, nor worked in vain;
And where I scattered one at morn,
At eve I gathered twain.

Is *this* thy long day's work, my soul?
O foolish soul! Ere morn
The thief may take thy treasured hoard,
And thou be left forlorn.
Or, if the Lord should call, my soul,
This very night, oh, say,
Where were thy treasure *then*, my soul?
Was *this* thy work to-day?

I sought for knowledge, and have found;
Tracked great men's thoughts afar;
Searched out a riddle of the earth—
The secret of a star!

Is this thy long day's work, my soul?
O foolish soul! We know
That earthly wisdom counts for naught
Where thou and I must go—
May go this very night, my soul,
What of thy wisdom then?
Was *this* thy long day's work, my soul,
In the wide world of men?

I thought—and sent forth to the world—
A noble thought; I wait
For its sure coming meed of praise,
When men shall call me great!

Is this thy long day's work, my soul?
O foolish soul! Thou knowest
How little earthly praise can reach
To that world where thou goest!
O child of immortality!
Thy crown shall be of bay,
Not woven by an earthly hand—
Was *this* thy work to-day?

While walking in a crowded street,
I met a weeping child;
I know not now what words I said,
But when I left it smiled.

That was a work of joy, my soul!
O happy soul! That deed
Will rank with giving water to
The thirsty one in need.
And when the angel of the book
Writeth of this, he'll say,
'Twas for the loving Master's sake
This work was done to-day!

I found a man who sought for rest,
But nothing him sufficed;
I led him to the cross's feet
And showed him Jesus Christ!

This is thy good day's work, my soul!
O blessed soul! Thy crown
Has one more jewel! Now, my soul,
In peace we'll lay us down:
In peace and love, and faith and hope,
The long day's work is done;
New work, new strength the Master gives
With the new rising sun.

Frances Eastwood.

In his journeyings, Bishop Janes kept his eyes solely on his work. Twelve times, I heard him say, he passed within the sound of the roar of Niagara before he saw it. And then, I doubt not, he was called there to preach. He rode clear by Yosemite, and did not stop to look at its gorge; went near the great trees, and never beheld them.

His visits to Europe were exclusively devoted to his official work. He went and came without turning aside or tarrying to look upon the famous sites of which he had of read, and which he would have been deligh to have visited. But it was not in his pl and so was not in his work.—*Selected.*

For "The Frien

Scripture Illustrations from Malagasy Customs.

(Concluded from page 275.)

"*Roads and Paths.*—The poetical book Holy Scripture are full of figures taken fr roads and paths, for we constantly meet w such expressions as 'way,' 'goings,' 'leadi 'guiding,' 'footsteps,' 'slipping,' 'slidi 'stumbling-block,' and many others. A such language is by no means unfrequent e in the prose portions of the sacred writin so that the figures have long ago passed o into our Western speech and become so na ralized that when we speak of taking a ri or wrong path (as regards conduct), it har seems a figurative expression at all. I further, on account of the perfection attai by our modern civilization, all these figu have become faint and weak to us compa with their force to those who live in the E With our wonderful railway system cover the whole country, with our smooth roads a paved streets, travelling has been divested all its discomfort and of a large proportion its danger, and we must live in a country l Madagascar, which is *without roads*, to real the vividness of such expressions as, 'Te me, O Lord, the way of Thy statutes,' 'Te me thy way, and lead me in a plain pa 'He set my feet upon a rock and establish my goings,' &c. How often as I have pick my way up or down a rough rocky stairc rather than a road, or toiled painfully alo a slippery clay slope, have I recalled words, 'Hold up my goings in Thy pat that my footsteps slip not,' 'Ponder the p of thy feet, and let thy ways be establishe and at other times, either on foot, or bo on the shoulders of my stout bearers, or casionally on horseback, when skirting edge of a sheer precipice by a narrow pa have I realized the terrible force of some the curses in the Bible, 'Let their way dark and slippery,' 'Their footsteps shall sl in due time;' or with more cheerful feeli have rejoiced in the words, 'When my f slipped, Thy mercy, O Lord, held me up.'

"And while the paths in Madagascar difficult enough in the day, they become p tively dangerous by night. As we stum into a deep hole, or our feet come in sh contact with a rough stone, we find meaning in the words, 'Make straight pa for your feet,' 'Take up the stumbling-bl out of the way of My people,' 'Thou s walk, and thy foot shall not stumble.' should we chance to be overtaken by da ness after the brief tropical twilight, how recall the prayer, 'Lighten my darkness Lord,' and welcome the approach of a frie torch or lantern, and are reminded of text, 'Thy word is a lamp unto my feet, a light unto my path.'

"In such circumstances as these a l class of words in the Bible have a fresh and reality which they never acquire in own country.

"*Symbolic Acts and Figurative Languag* When reading the Bible we frequently n with examples of the use of symbolic ac impress some important truth upon the nesses of such actions. The prophets of

Dispensation frequently received Divine nands to use such teaching; thus, Ezekiel ht by eating a roll (lii. 1–3,) by the ic siege of a tile upon which Jerusalem portrayed (iv.), by the use of a chain 23), of a boiling pot (xxiv. 1–4), by the ng of two sticks (xxxvii. 15–17), and nany other symbolic actions; and false hets also did the like, one of them mak- horns of iron to give vain confidence to ngodly king (see 1 Kings xxii. 11).

n Malagasy history there are some in- ting examples of a similar employment mbolic actions, especially before the gene- so of writing had made written letters mon. Towards the close of the last cen- the King of Imérina, the central province adagascar, had reduced under his authority eat part of the interior of the island, and, ident in his own power, sent a messenger e principal chief of the southern central ince, Bétsiléo, telling him that he was son' (a common Malagasy expression, ying that one person is subordinate to her), and requiring him to come and ac- wledge his father. The Bétsiléo chief, ever, replied, that he was no son of the a king, but that they were brothers, each essing his own territory. The Hova re- ed for answer, 'I have a large cloth (to r me), but thou hast a small one; so that u are far from me you are cold; for I am island to which all the little ones resort, efore come to me, thy father, for thou art son.' When the Bétsiléo chief received this sage he measured a piece of wood between extended arms (the *réfy* or standard mea- of the Malagasy, between the tips of the ers when arms are stretched apart to the ost), and sent it to the king, with the ds, 'This wood is my measure, bid An- nampòina (the Hova king) equal it; if he span it, then I am his son and not his her.' Upon Andrianampòina trying it was unable to reach it, for the Bétsiléo f was long in the arms. But the Hova would not give up his point, and replied, measurement of the wood is of no con- ence, for kingship does not consist in th of arms; thou art little, therefore my I am great, therefore thy father.'

Still the southern chief was unwilling to nit, and sent a particular kind of native h ornamented with beads, with a request an ox should be cut up upon it, as an- r sign whether he was to acknowledge Hova king as his superior or not. This also turned out to his own advantage; at length Andrianampòina would have no her trifling. He sent back the cloth with ece cut off one end of it, and a spear hole ough the middle, as a significant warning is intentions unless immediate submission made. The lesson was not lost upon the aker chief; he returned a humble answer, ging that he might not be killed, saying, hile it is to-day, all day let me eat of the der (food) of the earth, for Andrianampòina ord of the kingdom.'

Something of a similar kind of symbolic is related of Queen Ranavàlona I. When came to the throne in 1828 there was a e boy not many months old at that time, the true seed royal, and descended from line of the ancient kings. The Queen n announced that she had made this boy adopted son, and that he should be her cessor; even if she should have children of her own, his right to the throne should remain good. Afterwards she had a son of her own, whom she named Rakòton-dRadàma; many thought that her own son would succeed her, but the declaration in favor of the other was never rescinded, and hence arose much animosity between the two princes. When the queen became old and feeble, the subject of the succession came up, and she settled it in a singular way, substantially as follows:—She held a meeting of her officers, judges, and heads of the people with great solemnity within the palace, when she announced her intention of making a valuable present to each of the two princes. Two fine vases or covered vessels were placed on the table, and the two young men were called in; the elder was first directed to choose which he would have. He did so, and on opening the vase, it was found to contain some beautiful gems and valuable ornaments. The younger, her own son, then opened his vase, and found it contained only a handful of earth. The queen then addressed the assembly, saying that the elder prince was to be advanced to high honor and riches in the land; but, as the land could not be divided, the younger prince, who had received from God the handful of earth, should be her successor. (He eventually became king under the name of Radàma II., but only reigned about eighteen months)."

For "The Friend."

The Meeting at Firbank Chapel and its Results.

(Continued from page 278.)

Account of Anne Camm, continued.

"When the assize came, John Audland, John Camm, and Thomas Camm were there, and some Friends from London and Bristol; and the substance of the charge or indictment drawn up against her was, that she had said God did not live, because she had said concerning the priest at Banbury, that 'True words may be a lie in the mouth of some that speak them;' alleging, Jer. v. 2, 'And though they say the Lord liveth, (which nothing can be more true,) surely they swear falsely.' The judge of the Court was moderate, observing her sober and wise answers to his questions, and her innocent boldness, and comely personage, and seeing the uncertainty of the evidence against her, and that the matter of fact charged, did not amount to what was designed, gave the matter to the jury thus, viz., 'That she acknowledged the Lord her God and Redeemer to live, and that there were gods of the heathen and of the Philistines that were dead gods.' Some upon the bench perceiving their end would not be answered, went off to influence the jury to bring in something against the prisoner, lest they should come off with discredit. One of the bench observing the injustice in that matter, stepped off also, telling them he would sit no longer with them, till more justice was amongst them, and was convinced of truth. Other officers in the court threw away their staves, and bore testimony against their arbitrary proceedings.

"The jury returned into court, and being asked if they were agreed, they answered they were; and being asked what they found, they made answer, 'only misdemeanor.' A friend present told them it was illegal to indict her for one fact and bring her in guilty of another; for they ought to have found her either guilty or not guilty, upon the matter of fact charged in the indictment. The judge told Anne, if she would give bond for her good behavior, she might have her liberty. She refusing, they sent her to prison again: but the judge was heard to say, that the prisoner should have been discharged, but the judge had a mind somewhat to please the angry justices. Her adversaries were confounded, and slipped off the bench one after another, in disorder, without dismissing the court, so that truth was that day exalted, and the Lord's power magnified in frustrating the designs of wicked men. The prison where Anne was sent to, was a close nasty place, several steps below ground, on the side whereof was a sort of common sewer, that received much of the mud in the town, that at times did stink sorely; besides frogs and toads did crawl into the room, and no place for fire, yet she was in great content because it was God's cause. Her fellow-prisoner was Jane Waugh, a laborer in the gospel, who came some months before to visit her, and was committed to prison with her; but God's presence and peace being with them, made their nasty, stinking jail a palace, where she remained seven or eight months, and from her first commitment about a year and a half, and was at last discharged by the mayor and aldermen. The same day Richard Farnsworth was set at liberty, who, with other men Friends, were prisoners in another room; but Jane Waugh still continued a prisoner.

"Anne had frequent meetings in Banbury before she left it; and also went to the mayor to demand the liberty of her friend Jane Waugh, who was imprisoned for no other fact than for coming many miles in love to visit her in prison, and she was soon after set at liberty. Being clear of those parts, she travelled through the counties to Bristol, where she met with her husband John Audland. John and Anne Audland continued in their service and labor in the ministry in several parts of this nation, south, west, and northward, until John Audland fell sick, and died in the latter end of the year 1663, having been married to his wife Anne about thirteen years, and left behind one daughter, since dead, and one son named John, born a few days after his father's death.

"The 30th of the Third mo., 1666, Thomas Camm married the said Anne Audland, and they lived together in true love, serving the Lord forty years wanting six months. She was one with her husband in all his services and sufferings, as at one imprisonment three years at Kendal, he not being permitted so much as to see his family; another time at Appleby, near six years, during the first part of which he was straitly confined, the latter, through favor of the sheriff and jailor, he had much liberty. They travelled together in the work of the ministry into the southern parts of the nation, as London and Bristol, &c., especially at London. About twenty-six years ago, she had like to have died in that city, as also of later years at Bristol. The last time she was there, she was brought nigh the grave; at which time she expressed many heavenly sayings, that will not be easily forgotten by some, warning all to prize their time, and prepare for their latter end, as God had inclined her to do, so that she enjoyed unspeakable peace here, with full assurance of eternal rest and felicity in the world to come, which, said she, I have desired to enter into as gain, rather than to live, if God so please.

"It was her manner often to retire alone in her closet, or some private place, exercising herself in fervent prayer, and to set apart some time almost daily for reading the holy Scriptures, and other good books, and she was very diligent in frequenting meetings for the worship of God, &c. She was not forward to appear in preaching or prayer in public meetings, but when she did, it was fervent, weighty, and with the demonstration of the spirit, and with power, to the refreshment of the church, her doctrine dropping as dew, but with zeal to lay waste the mountain of Esau. She had wisdom to know the time and season of her service, in which she was a good example to her sex, for without extraordinary impulse and concern, it was rare for her to preach in large meetings, where she knew there were brethren qualified for the service of such meetings. She was grieved when any, especially of her sex, were too hasty, forward, or unseasonable in their appearing in such meetings; and would give advice to such, not without good effect. She behaved herself as an humble servant of her Lord and Master, Christ Jesus, washing his disciples' feet, and helping and serving, as a nursing-mother, the weakest and tenderest of the flock of Christ, and was an encourager of those who came forth in a testimony for God, though but of a stammering tongue.

"The last opportunity she had amongst Friends was the 2nd of the Ninth month, 1705, at a monthly-meeting at Kendal; and notwithstanding her great age and weakness of body, with the coldness of the season, she would not excuse herself from that day's service; and the Lord was with her in good counsel and advice to friends, pressing all to faithfulness and diligence in their service for God, that they might receive their reward with those who had nearly served out their day. The next day her illness began. About the 16th of the said month, finding her husband under concern, because of her sickness, she said as followeth:

"'My dear, if it be the Lord's good pleasure, who joined us together, and has blessed us hitherto, to separate us outwardly, I entreat thee be content therewith, and give me freely up to the Lord, for thou knowest we must part, and if I go first it is but what I have desired of the Lord many a time. I believe the consideration of the desolate condition I should be in, if left behind thee, will have that place with thee, that thou wilt the more freely commit me to the Lord, whose I am, and whom I loved, feared and served with an upright heart all my days. His unspeakable peace I enjoy, and his saving health is my portion for ever. I pray thee be content with what the Lord pleaseth to do with me; whether life or death, his holy will be done. Let us, my dear, leave all to the Lord. However it be, it will be well. I have loved thee with my soul, and God has blessed us, and will bless thee, and be with thee, and make up all thy losses. Death is gain to me, though it be thy loss, and for my gain's sake, I hope thou wilt bear with patience thy loss. I bless the Lord I am prepared for my change. I am full of assurance of eternal salvation, and a crown of glory, through my dear Lord and Saviour Jesus Christ, whom God the Father has sent to bless me, with many more, by turning us from the evil of our ways into the just man's path, which shines more and more to the perfect day. If God now please to finish my course, and take me out of this earthly tabernacle, I am well content."

(To be continued.)

For "The Friend."

Samuel Bettle.

Samuel Bettle, a minister and member of Philadelphia Monthly Meeting of Friends for the Western District, deceased at his home in Philadelphia on the 28th of First month 1880, aged 70 years.

It has been felt impossible in an obituary article, to set forth in all their fulness, the life and character and services of this minister of Jesus Christ; but it has seemed right, that some notice, however inadequate, should be taken of one, who, having in the prime of life submitted to the yoke of Christ, labored faithfully in the Lord's vineyard and in the world, seeking to turn men from darkness to light and from the power of Satan unto God. He was the son of Samuel and Jane Bettle—both eminent and valued Friends in their day and generation—whose fervent desire it was to bring up their children in the nurture and admonition of the Lord; and, of whom it might be said, that they had no greater joy than to see their children walking in the truth. But, while thus favored with the instruction and training of pious parents, when grown to man's estate there came into his life all the temptations to worldliness, and all those allurements which are calculated to beget and nourish that love of the world and the things that are in the world, which meet men on their entrance into active life. It was after several years of devotion to secular pursuits, when fairly embarked in mercantile business, with every prospect of continued and increasing success therein, with everything at hand which it is deemed most costly to surrender, that the conviction was forced home upon him, that he could not serve two masters; that he had come to the place of decision; on the one side, the world and all its friendships; on the other, the self-denying religion of Jesus Christ and a life devoted to his service. It was to him a most costly sacrifice; a virtual abandonment of all schemes of worldly ambition; an absolute surrender of all that he had and all that he was, to the service and rule and government of Him who came into the world to save sinners; but yielding himself to the convicting, contriting and powerful visitations of the Holy Spirit, with which he was favored, he became willing to lay everything at the feet of Christ, and to know his will brought into subjection to the will of his Divine Lord and Master.

Samuel Bettle, although by birth and education a member of the Society of Friends, became a thorough Quaker from conviction. Having, through the operations of the Holy Spirit on his heart, been made conscious of his fallen and undone condition without a Saviour, he was led to place his hope of salvation on his atoning blood, and on his regenerating power inwardly revealed, and to accept Him as his Mediator between God offended and him offending. Having thus witnessed reconciliation with God, it was his engagement to seek to know his will concerning him; and thus he became willing, not only to testify what the Lord had done for his soul, but, feeling his mind drawn to the work of the ministry, he shunned not to declare the whole counsel of God, as ability and opportunity were afforded. His ministry was clear, eloquent, thoughtful, weighty and ab all, accompanied with unction. It was dently his desire to speak under the fr anointing of the Spirit, for which he wai humbly and prayerfully; judging from solemn, deliberate and reverent manner, only in the public assembly, but at all ot times of waiting before the Lord. His e versation in private was interesting and structive, not unfrequently rising to a nerv and commanding eloquence. Tenderly tached to Friends of his own Yearly Meeti he, under the apprehension of duty, p several visits among the different Quarte Meetings at various times; and there many witnesses to the power and life of gospel ministry. Almost constantly labori when health permitted, among Friends of own particular meeting, he was often sent the minister of consolation and of hope, to bereaved and afflicted, the widow, the fatl less, and those who had no helper. Besi these labors he made visits to several Yea Meetings in the United States, and am the Indians and Freedmen, also to the he of Government at Washington, and h at different times many appointed meeti throughout the country adjacent to Phila phia. In all these services, sometimes un taken when in broken health, he placed reliance upon the Great Head of the Chu and experienced that "his bow abode strength, and the arms of his hands w made strong by the hands of the mighty of Jacob." Subject in later years to atta of severe illness, his health, during the year of his life, seemed entirely restored. the fall of the year, obtaining a minute fr his Monthly Meeting for religious service side its limits, he was engaged in the charge of this duty up to the time of the tack which terminated his life. The came suddenly; but the language seemed propriate, "Blessed is that servant whom Lord when He cometh shall find watchin He was enabled to testify that he saw no ing further for him to do. Lapsing int semi-conscious state, during the last tw hours, the words "Holy, Holy Holy" were stantly uttered in a melodious voice that seo attuned to the harmonies of Heaven. Dy an hour before sunrise without a strug gently as a child falling asleep, it is reverer believed that his spirit entered into that which needeth not the light of the sun to lighten it; the city of the living God; th to join those who are singing ceaseless pra to Him who hath washed and redeemed th with his own precious blood.

Religious Items, &c.

Death of an Idol.—The *Times* of India nounces the death of one of the living idol Siam. The oldest of the white elephants was born in 1780, died in its temple at Ba kok in 11th mo. last. Every one knows famous white elephant, before whom a wh people bow the knee, is the emblem of kingdom of Siam. It is honored with most beautiful presents, for the Indians, of the idea of metamorphosis, still believe t so majestic an animal could only be anima by the spirit of a god or an emperor. E white elephant possesses its palace, a vesse gold, and a harness resplendent with jew Several mandarins are attached to its serv and feed it with cakes and sugar-cane. king of Siam is the only personage be

m it bows the knee, and a similar saluta- is rendered it by the monarch. The de- ed idol has been accorded a magnificent ral. A hundred Buddhist priests officiated e ceremony. The three surviving white hants, preceded by trumpets and followed n immense concourse of people, accom- ed the funeral car to the bank of the am, where the king and his noble lords ived the mortal remains, which were trans- ed to the opposite bank for burial. A ession of thirty vessels figured at that ous ceremony. All the floating houses, ed in double file on the Menam to the ber of over sixty thousand, were adorned flags of all colors and symbolical attri s.—*American Wesleyan.*

vostolical Succession.—The more I look this question of Apostolical Succession, nore I am convinced of its error, yea, of its blasphemy. Now, any one read- n the Epistle to the Galatians respecting Paul's early work in the church, called to an Apostle not of men, *neither by man;*" entire independence of the Apostolic Col- (so-called); his success and the manner hich the churches of Judea glorified God m, though unknown to them by face; his to Jerusalem to compare notes with the tles there; the attempt of some to make subject to tradition, &c., to whom he ve place by subjection, no, not for an ;" how they who made somewhat of selves in conference would not add to his rine, &c., and how James, Cephas and perceived the grace given unto him, and him the right-hand of fellowship—how one I say, Mr. Editor, reading all this can tion the unchurching dogma of Apostoli- Succession as taught by the Protestant scopal, Romish and Greek churches, is e than I can understand.—*T. W., in Epis- l Recorder.*

To-San Lone, a converted Chinese, when in erica on a visit was deeply impressed with little difference he saw between the style iving of many professing Christians and people of the world. Adverting to the ter on one occasion, he said, making at same time a large sweep with his arm, hen the disciples in my country come out the world, *they come clear out.*"

ather Curci, a Roman Catholic who some since incurred the displeasure of the ican, and is now living in retirement in les, has written a preface to a new Italian slation of the New Testament, in which leplores that the Scriptures are so little l by Italian Catholics.

he Episcopal clergymen in Ireland are dly decreasing in number. Since the dis- blishment the net loss has been 701.

here are eighty-two Mormon churches in land and Ireland.

great spiritual awakening is reported at sterdam.

Natural History, Science, &c.

The Aye-Aye.—The different species of nurs are found in great variety in the sts of Madagascar. Their loud wailing s have a most startling effect when heard the first time. For a moment one sup- es there is a company of people not far ant in deep distress; but these are doubt- rather signs of the little creatures' enjoy- nt of their forest life than any expression pain or fear. The Lemurs have all the agility of monkeys, but with none of their half-human expression, the head being more like that of a dog or a fox. The fur is thick and soft, and the tail often long and bushy. They are gentle and affectionate animals, easily tamed, and are frequently kept as pets in Madagascar. Their agility is marvellous, for they leap to considerable distances from branch to branch; so that a wood frequented by a company of them is all alive with their rapid movements, and resounds with their cries as they dart from tree to tree. The Aye-Aye is closely allied to the true Lemurs. Its food consists of a wood boring larva, which tunnels beneath the bark of certain hard-wooded trees. To obtain these, the animal is furnished with powerful chisel-shaped teeth, with which it cuts away the outer bark. As, however, the grub retreats to the end of its hole, one of the fingers of the Aye-Aye's fore-hands is slightly lengthened, but considerably diminished in thickness, and is furnished with a hook-like claw. Thus provided, the finger is used as a probe, inserted in the tunnel, and the dainty morsel drawn from its hiding place.

Tapioca Plant.—The Tapioca plant is a native of Central and South America, and much cultivated there. It is now also largely grown in Western Africa, where it is called Cassava. The plant grows in a bushy form, with stems usually from six to eight feet high. The roots are very large, from three to eight growing in a cluster, usually from a foot to two feet long. The starch in the roots is separated from the fibre, and from this starch the tapioca of commerce is made by heating it on hot plates and stirring with an iron rod; the starch grains burst, and the whole forms into small, irregular masses, such as we find in the stores.

Finding Drowned People.—"An Old Folk-Lorist" writes: "The remarkable incident of the discovery of the body of a child drowned in the River Kennet, at Newbury, in 1767, by means of a two-penny loaf with a quantity of quicksilver put into it, was quoted by one of your contemporaries some twenty years ago; and then elicited many curious proofs of the existence of similar practices with analogous successful results, and with—what is not always the case—a satisfactory explanation of the phenomenon. Sir James Alexander, in his account of Canada, after stating that the Indians believe that a drowned body may be discovered by floating a piece of cedar-wood, which will stop and turn round over the exact spot, mentions an instance which occurred within his own knowledge, where the body of a person who was drowned by the over-setting of his boat near Cedar Island 'could not be discovered until this experiment was resorted to.'

But something more remarkable was stated by an eminent clergyman, happily still living, who mentioned that, many years before, a boy who had lately come to Eton imprudently bathed in the Thames where it flows with great rapidity under 'the playing fields,' and was carried out of his depth and drowned. All efforts to recover the body failed until one of the masters threw a cricket-bat into the stream, which floated to a spot where it turned round in an eddy in a deep hole, under which the body was found. There were, I think, other instances, but these elicited from some intelligent correspondent the simple and natural explanation of the phenomenon. There are in all running streams deep pools formed by eddies, in which drowned bodies are likely to be caught and retained. Any light substance thrown into the stream would naturally be drawn to the surface of the river over the centre of the eddy-hole."—*Pall Mall Gazette.*

THE FRIEND.

FOURTH MONTH 17, 1880.

Within the last two years there have appeared in our columns a number of communications from different friends in Canada, narrating and commenting on the circumstances connected with the division in one of their Monthly and Quarterly Meetings.

From the information then received, many Friends outside of that Yearly Meeting believed, that those members of Norwich Monthly Meeting who were ejected in such a wholesale manner, were brought into suffering for their adherence to the doctrines and testimonies of the Society of Friends, and for their resistance to measures calculated in their judgment to undermine and lay waste those doctrines and testimonies.

Some of those at a distance, who had been accustomed to think well of Canada Yearly Meeting, were disappointed to find that it had not strength to examine into the causes of the difficulty that existed, and apply a suitable remedy therefor; but that it allowed the contention to go on till an actual division occurred, and then sanctioned the cutting off of a body of sound and well-concerned members, without making an effort to heal the breach. But recent occurrences show that the spirit of change and of departure from our principles had taken deeper root than we would gladly have believed was the case. If Canada Yearly Meeting had been in a healthy condition, we believe it would have had more sound judgment and discernment than to appoint for its Clerk, last year, a man who a few months after became the stated minister of a Congregational Society, and who, as he now acknowledges, had *long* held opinions which he knew to be at variance with the doctrines of our Society.

We have received from a Friend in Canada an extract from one of the local papers, published at St. Catharine, the town in which this person now officiates. After speaking of the curiosity that was felt to see what course he would take, when the usual time came for administering the *Communion*, as it is called, —the article referred to thus relates what occurred:—

"He said, the Society of Friends had firm faith in the baptism of the Holy Ghost, and in the spiritual eating of the Lord's Supper, but discarded water, bread and wine, as visible signs of these gifts and graces. He had *long* held the opinion, which had gradually ripened into conviction, that the Lord Jesus intended water baptism, [and] partaking of the bread and wine to be memorials of permanent obligation in his church. He had therefore great peace in partaking of these elements as a blessed memorial service, and in handing them to others who loved the Lord Jesus Christ."

We do not doubt that this occurrence is a humiliating and trying one to members of Canada Yearly Meeting, who retain their attachment to the principles of Friends, and we would rejoice if it should be a means of opening their eyes to the need of a more open and honest defence of our doctrines and practices,

and of bearing a more decided testimony against error and change.

As time has passed on, we have often been made to remember the striking language of a valuable Friend, uttered in a Meeting for Discipline many years ago—that he saw very little difference between being unsound ourselves, and having no testimony to bear against unsoundness in others.

It is not the lapse from our spiritual views of Baptism and the Supper that gives us the most uneasiness. The difference between Friends and others in these matters is too obvious to be mistaken. We are more anxious as to the ultimate results of the far wider-spread departure from our doctrines in relation to Worship and Ministry, which has been gradually progressing for many years—in some cases so gradually as not to excite much alarm. Plausible reasons or excuses could readily be suggested for every successive step in the progress of change, which has gone so far that now there exists in our Society a class of ministers, who follow no business for a livelihood but that of preaching, who are open to calls for service in different sections from meetings or individuals who will pay their expenses, and who in a general way *expect* to perform the services they are employed to do. These are so nearly on the same foundation as the ministers of other religious societies, that in some cases it involves no great strain on their principles to accept "calls" to preside over settled congregations, and perform the functions which are usually expected of such.

A few weeks since, we commenced sending "The Friend" gratuitously to some persons who had not been receiving it, with the desire to interest them in its contents, so that they might be added to our list of subscribers. A notice to this effect was inserted in our Editorial column, so that those who received the paper might understand why it was sent to them. Since then, several letters have been received from various persons requesting the paper might be sent in the same way to persons in whom they were interested. This we design doing, but wish it understood that we have not funds applicable to a *permanent* gratuitous circulation.

SUMMARY OF EVENTS.

United States.—The total tonnage of anthracite coal for the week ending the 3d inst., was 372,687 tons. The market for sizes used for iron and steam purposes is said to be fairly active. The indications are, that for manufacturing purposes the demand will be largely increased over last year—for iron purposes alone it is estimated that at least one million additional tons will be required.

The first steel rails made in this country by the Bessemer process was in 1865. Now there are eleven important establishments—five in Pennsylvania, three in Illinois, and one in each of the States of Ohio, New York and Mississippi. In 1879, the number of gross tons manufactured reached 604,397. The price has declined from $166, in currency, to $48.33 during the last year. The present producing capacity of Great Britain is said not to exceed 750,000 tons, and it is predicted that before the close of this year the United States will take first rank in this branch of manufactures.

The Western Iron Association have decided to reduce the card rate from $4 to $3.20. The price of pig iron has declined $10 per ton.

It is stated the railroad mileage of the United States exceeds that of the entire continent of Europe and Great Britain, and is more than half that of the entire world.

During the last year, an average of 13,000 letters per day was received at the Dead Letter Office, New England furnishing the largest share proportionally. These letters contained $35,000 in currency, and $1,500,000 in drafts, 95 per cent. of which was returned to the proper owners.

Last month 21,658 immigrants arrived at the port of New York, against 5965 in the 3d month of 1879.

A steamship from Bremen recently landed at Baltimore 1532 immigrants, nearly all of whom were bound West.

The U. S. Consul at Cork, Ireland, reports under date of 3rd month 12th, that within the forty days preceding there were 1871 emigrants to America from that port—nearly six times the number of corresponding period last year.

Large emigration from the maritime provinces of Canada to the United States is also reported.

The consumption of American cotton goods in China is on the increase. During last year Tientsin imported from this country 700,000 pieces.

Destructive fires are reported to have occurred in Wilmington, N. C., and Harrisburg, Pa. Forest fires are also reported near Milford, Pa., and Plymouth, Mass., which have destroyed large quantities of cord-wood, and devastated large areas of growing timber.

A violent gale raged in Buffalo on the afternoon and night of the 10th. The water in the harbor overflowed the wharves, and almost submerged the island between the river and lake, compelling the inhabitants to leave. The wind was so strong at times that wagons were overturned, and a street car blown from the track.

The temperature throughout the Atlantic States has been unusually low for several days. The peach crop in the lower peninsula of Delaware is reported almost ruined by the frosts of the last few nights.

The mortality in this city last week numbered 352. Of this number 187 were adults and 165 children—77 being under one year of age.

Markets, &c.—U. S. sixes, 1881, 106; 5's, registered, 102⅝; do. coupon, 103¾; 4½'s, 1891, 109⅛; 4 per cents 107⅜.

Cotton continues dull at the late decline. Sales of middlings at 12⅞ a 13¼cts. per lb. for uplands and New Orleans.

Wool.—Penna. and Ohio, tub washed, 63 a 65 cts.; do. fine, 55 a 56 cts.; do. medium, 64 a 65 cts.; do. ¼ blood, 56 a 58 cts.; common, 47 a 48 cts.; combing medium, 65 a 66 cts.; and low grade, 55 a 56 cts. No sale of unwashed wools reported, and almost no stock in market.

Petroleum.—Crude, 7¼ cts. in barrels, and refined, at 7¾ cts. for export, and 8 cts. per gallon for home use.

Linseed oils, 80 cts. for American, and 80 a 81 cts. per. gallon for Calcutta. Lard oil, 55 a 58 cts. Crude sperm, $1.07 a $1.10; bleached winter, $1.20 a $1.23 per gallon.

Flour is dull and weak. Sales of 1300 barrels, including superfine at $5.62½; Minnesota extras at $5.37½ a $6.25; Penna. family, $5.75 a $6.25; western, do. do. at $6 a $6.75, and patent and other high grades, at $6.87½ a $7.75. Rye-flour, $4.50 a $4.75.

Grain.—Wheat is a fraction higher. Sales of 30,000 bushels including rejected at $1.27; Penna. red, $1.33 a $1.34; southern amber, $1.35. Rye is dull at 84 cts. Corn is very quiet. Sales of yellow, 53½ cts.; mixed, 53 cts., and white, 55½ cts. Oats quiet and steady. Mixed, 42cts., and white at 44 a 46 cts.

Seeds.—Clover is dull. Sales at 6 a 6¾ cts.; timothy, $3.10; flaxseed, $1.80 a $1.85.

Hay and straw.—Average price during the week—Prime timothy, $1 a $1.15 per 100 pounds; mixed, 85 cts. a $1; straw, $1.30 a $1.40 per 100 pounds.

Beef cattle.—The market during the past week has been active, and prices ⅛c. per lb. higher—2,641 head arrived and sold at 3 a 6 cts. per lb., as to quality.

Hogs were in good demand at last quotations; extra, 7¼ cts.; good at 7 cts.; medium, 6¾ cts., and common, 6½ cts. per pound.

Lambs were scarce and in demand at 6 a 7½ cts. per pound.

Sheep were in fair demand at prices ranging from 5½ a 7½ cts. per pound, as to condition.

Milch cows were active, and prices tending upward. Sales from $20 to $40 per head.

Foreign.—As the elections proceed, the Liberal gains increase. Up to the present time there have been elected to the House of Commons 345 Liberals, 228 Conservatives, and 51 Home Rulers. A summons has been issued for a Cabinet Council to be held on the 14th inst.

In Constantinople it is said the result of the elections in England has produced a profound impression, and at the Palace, almost a panic. The Greeks, Armenians, Bulgarians and Christians generally have regarded Lord Beaconsfield as their most powerful opponent and rejoice at his fall.

The famine in Armenia is said to be increasing. It is reported that over 200 people have died of starvati The Russian authorities of Rostoff have forward 50,000 pounds of flour, for their relief.

The Chilian Legation at Washington has receive dispatch from Panama, reporting that Callao is to blockaded, and that the Peruvian army of Torato been defeated.

WESTTOWN BOARDING SCHOOL.

A Stated Meeting of the Committee having cha of the Boarding School at Westtown, will be held Philadelphia on Seventh-day, the 17th inst., at 2.30 P. 4th mo. 1880. Wm. Evans, *Clerk*

WESTTOWN BOARDING SCHOOL.

The Summer Session opens on Second-day, the of Fifth month.

Parents and others intending to send pupils, are quested to make application early to the Superintende Benjamin W. Passmore, (address *Street Road, Che Co., Pa.,*) or to the Treasurer, Charles J. Allen, *Arch St., Philadelphia.*

FRIENDS' FREEDMEN'S ASSOCIATION O PHILADELPHIA AND ITS VICINITY.

The Annual Meeting of "The Contributors" will held in the Committee-room of Arch St. Meeting-bo on Second-day evening, the 19th instant, at 8 o'clo

Friends who are interested in the cause and oth are invited to attend.

John B. Garrett, *Secretary*

The Eleventh Annual Meeting of The Indian Association of Friends of Philadelphia Yearly Meeti will be held on Fifth-day, 4th mo. 22d, 1880, at 8 P. at Arch Street Meeting-house, Philadelphia.

Friends generally are invited to attend.

Richard Cadbury, *Clerk*

Arrangements have been made by which Frie attending the Yearly Meeting can be furnisbed w simple meals, both before and after the sittings of meeting, at a moderate charge (15 cents), in the sec story of the central part of the Arch St. Meeting-ho Meals will also be furnished for those attending Meeting for Sufferings and Select Meetings, the p ceding week. On the evenings of the Freedm meeting and the meeting on Indian Affairs, supper be had from five to six-thirty.

FRIENDS' ASYLUM FOR THE INSANE, *Near Frankford, (Twenty-third Ward,) Philadelph*

Physician and Superintendent—John C. Hall, M

Applications for the Admission of Patients may made to the Superintendent, or to any of the Boar Managers.

Died, on 3d mo. 1st, 1880, at her residence in W Philadelphia, Hannah, widow of the late Nat Kite, in the 63d year of her age, a member of Monthly Meeting of Friends of Philadelphia. removal was sudden, as she had at different times pressed that she believed would be the case. "Be also ready, for at such an hour as ye think not, the of man cometh."

——, on the evening of the 16th of 3rd month, 1 at the residence of Lindley J. Hoyle, Lydia Smi widow of the late John M. Smith, in the 58th yea her age, a member of Springville Monthly Meetin Friends, Iowa. On the morning of the day of her de being asked if she knew she was very weak and she said, "Yes;" and to the further inquiry, if she comfortable in her mind, she replied, "I am in hands of a merciful Caretaker; no merits of my o all of his mercy; I feel comfortable every way"—wh she repeated several times during the day—and a 7 o'clock passed peacefully away, leaving to her r tives and friends the consoling assurance that, thro redeeming love and mercy, she has been admitted the mansions of eternal rest and peace.

——, at her residence in Haddonfield, N. J., on 27th ult., Hannah Elfreth, in the 81st year of age, an esteemed elder and overseer of Haddon Monthly Meeting. Although the call was sudden believe she was found with her "lamp trimmed burning," and prepared, through Divine mercy, to e into "the joy of her Lord."

——, in this city on the 3d instant, Daniel Tuck formerly of the city of New York, in the 79th yea his age, a member of the Monthly Meeting of Fri of Philadelphia.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut Street.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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For "The Friend."

ds' Meeting House and Lot in Charleston, South Carolina.

istorical Sketch of the property, and the .re thereof, with the Fund derived from for assisting other Meetings in the erec- ɔn of places of worship, under the charge the Meeting for Sufferiugs of Friends in hiladelphia.

he following compilation respecting the ;e mentioned meeting property, from its in to the year 1826, is abstracted from a ement prepared by Jonathan Evans, Clerk he Meeting for Sufferings, dated 10th th 1826, and preserved among the records hat meeting in Philadelphia. The re- ıing facts down to the present time are vn from the Minutes of the Meeting for erings, and those of the Trustees who ɜ special charge of "The Fund." They offered for publication at this time in the ɜf that some misapprehensions respecting connection of Friends of Philadelphia rly Meeting with this trust, may be cor- ed by a right understanding of the facts he case, and also that they will be found resting to many readers in the Society in .ntiquarian point of view.

Soon after the settlement of South Caro- . the few families of Friends who were lent in and near Charleston, held meetings the performance of Divine worship, and imes held meetings for the extension of towards each other, as may be gathered ı their Book of Minutes subsequently kept ɔng them. It is probable that those meet- ı were at first held in a private dwelling, soon afterwards in a building erected on same ground now occupied for that pur- ɜ, whence it obtained the name of the kers' Lot. Those members of our re- ɔus Society who were thus associated, and ɔ felt the necessity of exercising a Chris- eare for each other's preservation, and ;the cause of truth might not suffer through n, considered themselves as entirely from er the jurisdiction or control of any meet- except the Yearly Meeting of Friends in ıdon; hence they exercised the functions ı distinct independent body. The first ute that at present appears is dated in 8th month 1718, and although they trans- ɜd such business as might be proper to a ıthly Meeting, or at least held their meetings monthly, yet they maintained an Epistolary correspondence with the Yearly Meetings of London and Pennsylvania.

"After having made use of this lot of ground for a considerable number of years without any regular title or fee in it, Friends in London applied to the King in council to have the property duly invested; in consequence of which an order from King George the Second was issued to Robert Johnson, Governor of South Carolina, directing him to make a grant of the said lot of ground to Thomas Kimberly, in which it is stated to be of the king's 'mere will and pleasure and in lieu of services rendered.' The governor accordingly in the year 1731 grants the same under the seal of the Province to the said Friend, who was an acceptable minister in the Society, and calls it by the name it had long been known by, "*the Quakers' Lot;*" and with the express understanding and in the special trust and confidence, that a meeting house should be erected thereon for the Society of Friends in Charleston, and the ground to be forever reserved for this special and declared purpose. Thomas Kimberly, no doubt in virtue of the order in council and previous to the date of this grant by the governor, having the right of possession, according to the custom and usage of those times in that Province, for the more full securing of titles, gave a lease to John Witter, Joseph Shute and Robert Fleming; and being an upright man, sensible of the responsibility devolved upon him, he soon after executed a deed conveying to the said persons the said lot of land, in which, in order that the uses and original design should never be defeated, but be completely perpetuated, he positively and unequivocally states 'that the said John Witter, Joseph Shute and Robert Fleming their heirs and assigns forever shall stand possessed of the said tract of land, together with the said grant thereof, to the use and benefit of all that sect of people commonly called Quakers residing in Charleston, or in any other part of this Province, to the intent that the said tract of land shall be appropriated as a place or spot of ground whereon a meeting house shall be erected and built for the general use of all the said people called Quakers [as is before recited] and to and for no other use, intent, or purpose whatsoever.' Also with the express covenant 'that all and every person or persons which now or shall at any time hereafter, stand seized of the said tract of land and premises, shall from time to time and at all times stand and be seized thereof, and of every part thereof, to the same use, intent, and purpose as the same premises are in and by these presents granted, limited and conveyed.' The said trustees covenant and agree 'that when any one of them shall die,. the survivors or a majority of them shall nominate and appoint one other of the same sect, and no other, to supply his place in the said trust; and so on successively as often as by death or otherwise any vacancy shall happen.' In consequence of which several [trustees] were so appointed from time to time; but a regular nomination being afterwards neglected, and several of the Trustees dying, John Witter and Joseph Shute were the only survivors, and it being needful for the security of the property that other trustees should be appointed, on being applied to by some Friends from Philadelphia, they did in the year 1754 nominate James Verree (formerly of Charleston afterwards of Burlington) Israel Pemberton and others (of Philadelphia) to act with them; and by indenture vested the said lot with the buildings thereon and all its appurtenances in the said trustees.

"During the life of Thomas Kimberly or soon afterwards, some of those early trustees took into their possession a lot of ground adjoining to the first mentioned lot, and were promised a patent for the same from the Government, but Joseph Shute having survived all the first named trustees and pretending to claim the said lot as his own estate, he kept possession of all the property, locked up the meeting house, assumed the whole as his own, and would suffer none to assemble therein for a considerable length of time. This, with the treatment he manifested toward Sophia Hume who was on a visit there from England, (in the year 1767), occasioned her to write to Friends in Philadelphia, and spread the state of the meeting and the meeting-house before them. They immediately interfered, and by energetic measures succeeded in getting the meeting-house opened again, and that particular estate placed under direction of new trustees. As the conduct of Joseph Shute had on different accounts given Friends a great deal of concern and trouble, and his right of membership remaining in the Monthly Meeting of Philadelphia, he became a subject of care and dealing in that meeting. After his decease it was judged expedient to purchase from his son and heir all his right and claim to this adjoining lot, and in conformity with this his heir, John Shute, was paid one hundred pounds,* who accordingly relinquished his claim and vested in Israel Pemberton and others all his right, &c., to the said lot.

"The property continuing so long in an unproductive state and the buildings greatly decayed, particularly the meeting-house, repairs were almost constantly needed, and hence frequent calls for money to defray those heavy expenses, that thus it became a subject of much concern and no small burden to Friends in Philadelphia; for as there were no funds to meet those exigencies, the Meeting for Sufferings in Pennsylvania not only advanced from time to time large sums of money, but also had to ship lumber to put the meeting-house into complete repair, almost equal to rebuilding it.

* This money was raised among Friends in Philadelphia, as appears by certain documents found among the papers of the Meeting for Sufferings.

"As the membership of several of the persons residing in Charleston, was held in different meetings and in distant States, the Meeting for Sufferings in Pennsylvania thought it would be most in order that they should be placed under the care of some meeting for discipline in South Carolina. They accordingly wrote to the Monthly Meeting at Bush River, requesting them to extend care towards the meeting, and also to the property in Charleston; but Friends at Bush River declining to take any care of the property while the trust remained in Pennsylvania, and Philadelphia Meeting for Sufferings having had painful experience of the inattention and deficiency of a due discharge of duty of several of the trustees that had resided in South Carolina, were backward in acceding to a measure of this kind; but judging that it might be better to have the meeting under the care and oversight of a meeting for discipline, and hoping that possibly the estate might be fully preserved for the use of Friends, they at last consented to transfer the trust to certain Friends in South Carolina. Accordingly a deed to that effect was executed to Nebo Gaunt and others, all residing in South Carolina, in the year 1796."

(To be concluded.)

For "The Friend."

Testimonies Inciting to Early Dedication and Faithfulness.

(Continued from page 282.)

Susanna Lightfoot, a native of Ireland, was born in the year 1720. When she was young her father died in very low circumstances, and she was obliged to follow the humble occupation of a domestic servant. But though poor as to the things of this life, the Lord enriched her with the treasures of his heavenly kingdom, and in the seventeenth year of her age dignified her with a gift in the ministry. In the same year she went on a religious visit to Friends in America, being, it is believed, the youngest minister in our religious Society, who crossed the Atlantic on a gospel mission. She was a living and powerful minister of the Word, careful not to break silence in meetings, until favored with a fresh anointing from the Holy One; whereby she was preserved clear in her openings, awful and weighty in prayer, her voice being solemn and awakening under the baptizing power of truth. Her expressions during a lingering illness which preceded her dissolution in 1781, were remarkably instructive and weighty, and an unclouded prospect of an entrance into the heavenly kingdom was vouchsafed to her. One evening, after a solemn silence, she broke forth in a sweet melody, saying, "I have had a prospect this evening, of joining the heavenly host, in singing praises to Zion's King: for which favor my soul, and all that is sensible within me, magnifies that arm which hath been with me from my infant days, and cast up a way where there was no way, both by sea and land."

Deborah Wynn, wife of John Wynn, had a sober and religious education, and was favored with the visitation of truth in her young years, and by giving up to the manifestation thereof, she came to experience the work of its power in her heart, and by being obedient thereto, attained to a degree of settlement in the truth when young. This prepared her to undergo those trials and exercises which early began to fall to her lot; for about the sixteenth year of her age, her father and mother were both taken up and carried prisoners to York for the testimony of a good conscience towards God. She being their only child, the management of their trade and business fell under her care; and during their imprisonment she travelled to York, twenty-two miles, on foot, twice in two weeks, to visit them, and to carry them what money she had got for their support. Being sincere in heart to God, and through his grace faithful to the truth, she grew in experience, and about the eighteenth year of her age she was concerned to bear a public testimony in meetings, to the comfort and edification of Friends.

It is further recorded of her, that she was a woman of sound judgment, great sincerity and circumspection in the course of her conduct, tender and living in her public ministry; and by her godly and courteous conversation she gained the love and esteem of both Friends and others in the town and country where she lived.

She died the 14th of the Sixth month, 1727. She was about eighty-two years of age, and a minister about sixty-four years.

Deborah Bell, daughter of the before-mentioned John and Deborah Wynn, was born at Bradford in Yorkshire, and being carefully educated in the way of truth by her pious and faithful parents, she sought the way of the Lord, and the knowledge of his blessed truth, when very young, and was mercifully favored to partake of that virtue and divine goodness which maketh fruitful towards God, as she frequently expressed herself. In her minority she often earnestly desired that the Lord would be pleased to enable her to come up in doing his will, and that in all things she might be perfectly resigned to answer his holy mind and requirings, and be fully given up in heart in all sincerity, and by his grace devoted to serve and obey Him, according to the ability received. He in mercy and loving-kindness heard her humble petitions, and granted the early visitations of his love and goodness, in the pourings forth of his Holy Spirit, and gradually, by the work of his own divine power, so prepared and sanctified her heart, that she was made a vessel of honor.

About the nineteenth year of her age, the Lord saw meet in his wisdom to commit a dispensation of the everlasting gospel to her to preach, in which service, she being faithful, grew in the knowledge of God, and had great experience of his dealings, and like the wise scribe, who was well instructed to the kingdom, brought forth out of the good treasury of her heart, things both new and old; so that she became an able minister thereof, to the comfort and edification of the churches where she came.

Towards the latter part of her time, being often infirm, she frequently rejoiced in the Lord, and expressed the great comfort, peace, and satisfaction which she had in having devoted her youthful days to his service, and being freely given up faithfully to obey his calls and holy requirings, whilst a degree of health and strength was granted, and she was able to undergo such service, often saying *an early devotion was very acceptable to God*, and the strength of youth could *never be so well and profitably employed*, as in faithfully serving the Lord in humility and sincere obedience in whatever work He in his wisdom may be pleased to qualify them for, and call them into. For wheresoever it happened that any such lived to be attended with the infirmities of age, the comfort and peace they would enj would be abundantly more to them than the comforts of this life; for she could by l ing experience say, that nothing in this wo was worthy to be compared with it.

She often earnestly desired the sense the of might lay hold of our youth, that th *might give up their minds to seek the Lord ear* and devote the strength of their time to service, that in the end they might be ma partakers of the same comfort and pea which was her greatest joy and real cause rejoicing, and became more and more so she drew near her conclusion. This I publi (writes her biographer) for their perusal, th if by any means they might be prevail upon, and stirred up to consider *how necessa and truly profitable it is to begin early in t great duty* recommended by the wise m "Remember now thy Creator in the days thy youth, while the evil days come not, n the years draw nigh, when thou shalt say have no pleasure in them."

When on the bed of death she said: would have none put off that great work repentance till such a time as this; if I h that work to do, what a dreadful thing would be." At another time, divers you people being present, she said, "I would ha our young people be willing to bear the cr in their youth, and despise the shame; *that is the way* to have true peace in the selves." Another time she bore this tes mony: "I was early convinced that unles was born again, I could not see the kingd of God. I have witnessed it, and you kn I have preached this doctrine to you; and y must know it for yourselves."

The 2d of Ninth month, 1738, she swee finished her course. She was aged ab forty-nine years, and a minister upwards thirty years.

George Whitehead was born about the ye 1636. He was a native of the north of En land, and educated in the Presbyterian mo of faith; in which, finding many things th displeased him, and hearing of the newly-ris Society of the Quakers (so-called), he det mined to attend one of their meetings, in whi he was much affected by perceiving h greatly the spirits of most of those who w there assembled, seemed broken and contrit more especially in the case of a young wom who, on quitting the meeting, he observed sit down upon the ground, with her f toward the earth, as if, he says, she regard nobody present, but, moaning bitterly, cri out, Lord, make me clean! O Lord, make clean! which he adds, did far more tende and deeply affect my heart than what I h heard spoken, and more than all the prea ing that ever I had heard from man or me and was a certain testimony to me, (the Spi of the Lord evidencing to my spirit), that was a real work of his power upon her hea which also operated upon the hearts of othe causing both trembling, sorrow, and con tion.

In consequence of his serious impressio G. Whitehead quitted the Presbyterians, a joined the Quakers, in the earliest days of t Society, and at a youthful period of his li When about eighteen years of age, he f himself called upon to go forth in the exerc of the ministry.

He testifies that profession and mere ta of religion and the church, did greatly abou

nose days, amongst many, as well as pride self-conceit; which the Lord was about ain and abase, as he manifestly did in a t time after; for those summer shows of gion would not endure a stormy winter. peaks of the merciful support and consola- s of God, in the comfortable enjoyment of glorious, divine power and presence while rison; causing himself, with others asso- ed with him, to sing aloud in praise to the nal name.

e departed this life in great peace and t the 8th of the First month, 1723, about eighty-seventh year of his age, having a minister about sixty-eight years.

ames Parnell, was a young man who re- ed the blessed Truth early. Being upon sit to George Fox, he was, at one of the es he preached, convinced. G. F. describes as a "little lad of about sixteen years of ;" and who, though so young, received deep convictions from the discourses of Reformer, that he gave himself, from that , entirely to the service of God. The dis- sure, and even the renunciation of his re- ons, could in no degree shake his determi- on to unite himself to this despised people, ngst whom he became, in his eighteenth , a valiant minister of the gospel. Thou- ls, it is said, being turned to the Lord ugh his ministry.

eing shut up in a close prison, called the ole in the Wall," and also persecuted by cruel jailor, and his no less unfeeling wife, e complicated hardships soon caused the ness unto death of this youthful disciple is Saviour. When his end drew near, he into a sleep which lasted about an hour, so breathed his last. The circumstance is sleeping for an hour just before his de- se, was thought remarkable by those about , because he had often been heard to say ing his sickness, that one hour's sleep ld cure him of all. He died in the year 6; and about the nineteenth of his age.

ames Dickinson was born in 1659. "When ttle child he felt at times a secret joy in wing near to God with a broken and con- e heart. His father and mother, who had ome Friends, rejoiced over these evidences he work of the Holy Spirit in the heart of ir little son. Experiencing the blessedness holy life in themselves, they longed that ir children should follow them in the paths peace."

t is recorded that at the age of eighteen Dickinson first spoke in meetings. He had unwilling to obey his Saviour's intima- s on this subject, seeing, as he says, "the rk to be very weighty, and looking out at own weakness:" but his loving Lord filled soul with all needful strength for this ser- e, and afterwards his heart was humbled the abundance of peace which flowed into In the midst of his meditations one morn- these words reached his spiritual ear: e bold and courageous for My name's sake, I will raise thee up." They were, he says, a fire in his bones."

That the Lord is large in his love, and of at kindness to them that are truly given to follow Him, J. Dickinson thus sets forth: That gifts soever you have received, be care- that you be improving them to the honor the Giver, as those who know an account st be given unto Him. He is daily open- the Divine mysteries of his kingdom to m who are kept humble and low before Him; who wait for counsel from the Lord every day, and to feel the assistance of his Spirit, and dare not move until the Lord go before and draw them forward."

For about sixty-five years he was engaged in the ministry. He died in 1741, when in his eighty-third year.

For "The Friend"

Memoir of Hannah Marsh.

BY HER DAUGHTER, PRISCILLA PITT.

(Concluded from page 284.)

In the autumn of 1876, she felt easy to leave Croydon and come to end her days with us. It was not that she cared for larger rooms or garden, but to be with *us*, "feeling as I do," she said, "increasingly the need of a dear daughter." She was able to attend the Croydon Meeting much of the winter, by riding in a close carriage, and went up to London to one sitting of the Yearly Meeting the year she died, and attended the first sitting of our (London) Quarterly Meeting two weeks before her end; near the close took her bonnet off, and spoke in a clear voice. The text she dwelt on was, "If I will that he tarry till I come," exhorting us to tarry for the Lord's putting forth, and not run out to labor in our own wills. On going down the railway stairs that morning she said, "Thee knows, my dear, it may be the last Quarterly Meeting I shall ever attend." The next morning she attended the 9 o'clock mid-week meeting at Croydon.

In our family at Mitcham she often spoke at considerable length after the morning reading, and in our meetings, exhorting us very fervently and with much feeling and life, to wait on the Lord—to *prove* the advantage of turning our minds inward to the Lord, and when we first wake in a morning. "My soul wait thou only upon God, for my expectation is from Him, and from Him cometh my help. I feel of myself very poor and unworthy. I should not be as I am, my dears; you would not see me as I am, if it were not for the Lord. I know where my strength comes from." Often said a blessing waited "for the poor and needy—the little and lowly ones—those who were little in their own eyes." "We should go into meeting as a blank sheet of paper." She often told her friends she brought nothing into meeting to communicate, neither dared she take away what was given her to utter. "It's often very crucifying work to deliver what is given to express, but it would not do for me to bring it away with me; the reward of peace is more to me than all beside. There's no peace without obedience. There's such a shrinking in some. The fear of man is a great snare, but perfect love casts out fear." She frequently reminded friends "how high a profession it is we make—even to be led and guided by the Holy Spirit"—lamenting "how far short we as a people are in coming into a possession of the Truth. We have no personal end to answer—only to be endeavoring to come up to our duty, and live to the glory of our Heavenly Father. I don't want to set *myself* up to be anything." And when the subject of dress was alluded to, she would sometimes say, "If any think I arrogate to myself any merit, or that I pride myself on my plain appearance, they are greatly mistaken: Far from it!" She adopted it from a sense of duty, and "by keeping to one pattern, it cut off a great deal of unnecessary thought, and left the mind more free for things of highest moment."

And *I* here feel most easy to copy a short piece my mother was very much pleased with, which I believe does contain some solid truth. For while, in a certain point of light, these outward things are secondary and unimportant, especially where the attention of the mind has never been called to them; yet there *is* some connection between the inward and the outward. Also it is an easy thing to slip out of a watchful, careful walking, and to lose by little and little, the tender conscience, and to sell the hedge that has been planted around our vineyard—even the peculiar simplicity of dress and language, which has prevented many a time, rash youth from volunteering to mix in worldly amusements and light company, and has many a time proved a barrier in the minds of worldly people against inviting our youth to join them. Let these things, therefore, have their due weight with us. The piece is, "Observation of an American Envoy."

After transacting some business with a Friend, he said: "I admire your Society. The principle contains all of Christianity I have any idea of; but I am sorry to see that some of you are losing your badge. I do not see how you can retain your principles, and forego your little peculiarities, your marks of self-denial, and difference from the world. You are lights. The world should come to you, and not you go to the world. You may gather them, but they will scatter you."

It is evident in our days, 1879, that alongside with the increased breaking down of the hedge among us, there is much going over to the world's ways, and rejection of the saving Light of Christ, and a losing possession of the fundamental principles of our profession; yea, even a contentment to live without the possession of the same.

In the summer of 1877, Hannah Marsh was in a very feeble condition of health, but so far rallied as to be able to get to meeting again and call on some invalid friends. The last few days of her life are thus described by her daughter:

On Seventh-day morning, 20th of 10th month, 1877, she came down to breakfast. She leaned over towards me and said she had had such a very nice comfortable night. This was so her way to say all she could to comfort me. A walk in the garden that day with me I shall never forget—she entreated me to give my heart fully to the Lord. She talked in the afternoon with Mary* upon the memorable anniversary, twenty years since she came to live with us in Park Lane. It was indeed a day spent as though it were the last. She read many pages of an autobiography, to herself, and in the evening, sitting with me and mother E. Pitt, she related to me many incidents she had been reading. Mother E. P. read to us part of Wm. Bayley's life. My mother remarked, "How sweet it is to notice the *various* trials the dear servants have had to pass through, and yet they are all led *one* way." Towards 10 o'clock she went up to bed, parting with us in great sweetness, unity and love. Indeed she had looked peculiarly lovely and well that evening. I noticed it once as she leaned forward to me as she sat in our easy chair.

The next day she came down to breakfast, but was soon obliged to return to bed. In the night bronchitis came on. She did not

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* "Faithful Mary."

appear at all conscious of her declining state, nor did she seem to suffer much. On the morning of the 23d she fell into a deep sleep from which she never woke.

Thus brightly ended her earthly career like the bright glow of a clear sunset—her affectionate heart just spared the pang of parting. She was aged 87 years.

The Good Samaritan.—Oberlin, the well-known philanthropist of Steinthal, was travelling on one occasion from Strasbourg. It was in the winter time. The grounds were deeply covered with snow and the roads were almost impassable. He had reached the middle of his journey and was among the mountains, but by that time was so exhausted that he could stand up no longer.

He was rapidly freezing to death. Sleep began to overcome him; all power to resist it left him. He commended himself to God and yielded to what he felt to be the sleep of death. He knew not how long he slept, but suddenly became conscious of some one rousing him and waking him up. Before him stood a wagon driver in his blue blouse and a wagon not far away. He gave him a little wine and food, and the spirit of life returned. He then helped him on the wagon and brought him to the next village. The rescued man was profuse in his thanks and offered money, which his benefactor refused.

"It is only a duty to help one another," said the wagoner, "and it is the next thing to an insult to offer a reward for such a service."

"Then," replied Oberlin, "at least tell me your name, that I may have you in thankful remembrance before God."

"I see," said the wagoner, "that you are a minister of the Gospel; please tell me the name of the Good Samaritan."

"That," said Oberlin, "I cannot do, for it was not put on record."

"Then," replied the wagoner, "until you can tell me his name, permit me to withhold mine."

Soon he had driven out of sight, and Oberlin never saw him again.

As regards family prayer, I desire that the restraining influence of the spirit of Truth, may keep away from us the strange fire, which wherever it is offered, occasions death."
—*Sarah Lynes Grubb.*

Selected.

THREE WORDS OF STRENGTH.

There are three lessons I would write—
Three words, as with a burning pen,
In tracings of eternal light,
Upon the hearts of men.

Have Hope! Though clouds environ round,
And gladness hides her face in scorn,
Put thou the shadow from thy brow—
No night but hath its morn.

Have Faith! Where'er thy bark is driven—
The calm's disport, the tempest's mirth—
Know this! God rules the hosts of heaven,
The inhabitants of earth.

Have Love! Not love alone for one;
But man, as man, thy brother call;
And scatter, like the circling sun,
Thy charities on all.

Thus grave these lessons on thy soul,
Hope, Faith and Love—and thou shalt find
Strength when life's surges rudest roll,
Light when thou else were blind.
—*Schiller.*

Selected.

SNOW-FLAKES AT THE SOUTH.

BY WILLIAM H. HAYNE.

I see them through the crystal pane,
Descending fast on hill and plain—
Spirits of dead autumnal rain!

Soon their transforming touch is laid
On every forest nook and glade,
The haunts of rustic man or maid.

They clothe each rugged vale and slope,
Shining like transient gleams of hope
To souls that in doubt's darkness grope.

Trees, by time rendered tall and hale,
Now glimmer through the landscape pale,
Like giants clad in heavenly mail.

Where stretches yonder whitening lawn,
These tender spirits do not scorn
To sheathe the sharpness of the thorn.

All Nature's children, young or old,
These guardian angels of the cold,
In soft, celestial arms enfold.

Alas, how soon their course is run!
Beneath the ardor of the sun,
They vanish ere the day is done!

Selected.

Thou art, O God! the light and life
Of all this wond'rous world we see;
Its glow by day, its smile by night,
Are but reflections caught from thee.
Where'er we turn thy glories shine,
And all things fair and bright are thine.

When day with farewell beam delays,
Among the opening clouds of even,
And we can almost think we gaze
Through golden vistas into heaven;
Those hues that mark the sun's decline,
So soft, so radiant, Lord! are thine.

When night, with wings of starry gloom,
O'ershadows all the earth and skies,
Like some dark, beauteous bird, whose plume
Is sparkling with unnumber'd eyes;
That sacred gloom, those fires divine,
So grand, so countless, Lord! are thine.

When youthful spring around us breathes,
Thy spirit warms her fragrant sigh:
And ev'ry flower the summer wreathes,
Is born beneath that kindling eye.
Where'er we turn thy glories shine,
And all things fair and bright are thine.
—*Sacred Melodies.*

Selected.

"ROCK OF AGES."

"Rock of Ages, cleft for me,"
Thoughtlessly the maiden sung.
Fell the words unconsciously
From her girlish, gleeful tongue;
Sang as little children sing;
Sang as sing the birds in June;
Fell the words like light leaves down
On the current of the tune—
"Rock of Ages, cleft for me,
Let me hide myself in Thee."

"Let me hide myself in Thee."
Felt her soul no need to hide;
Sweet the song as song could be—
And she had no thought beside.
All the words unheedingly
Fell from lips untouched by care,
Dreaming not that each might be
On some other lips a prayer—
"Rock of Ages, cleft for me,
Let me hide myself in Thee."

"Rock of Ages, cleft for me,"—
'Twas a woman sung them now,
Pleadingly and prayerfully
Every word her heart did know.
Rose the song as storm-tossed bird
Beats with weary wing the air;
Every note with sorrow stirred,
Every syllable a prayer—
"Rock of Ages, cleft for me,
Let me hide myself in Thee."

"Rock of Ages, cleft for me,"
Lips grown aged sung the hymn
Trustingly and tenderly—
Voice grown weak and eyes grown dim;
"Let me hide myself in Thee,"
Trembling though the voice and low,
Ran the sweet strain peacefully,
Like a river in its flow.
Sung as only they can sing
Who life's thorny paths have pressed,
Sung as only they can sing
Who behold the promised rest—
"Rock of Ages, cleft for me,
Let me hide myself in Thee."

"Rock of Ages, cleft for me,"
Sung above a coffin-lid;
Underneath, all restfully,
All life's joys and sorrows hid.
Nevermore, O storm-tossed soul!
Nevermore from wind or tide,
Nevermore from billow's roll,
Wilt thou need thyself to hide.
Could the sightless, sunken eyes,
Closed beneath the soft gray hair,
Could the mute and stiffened lips
Move again in pleading prayer,
Still, aye, still, the words would be,
"Let me hide myself in Thee."

For "The Friend.

The Meeting at Firbank Chapel and its Results

(Continued from page 286.)

Account of Anne Camm, continued.

"Next day several Friends came to see h to whom she gave good advice and couns 'To prize their time: and oh! I bless r God,' said she, 'that I lie now in great pea and content of mind and soul, though r body be held with pain. Oh! that it may so with you all my dear friends.'

"When she was very weak, some Frien would ask her if she knew them; 'Yes,' sa she, 'I know you every one. I have r understanding as clear as ever, for how shou it be otherwise, since my peace is made wi God through the Lord Jesus Christ. I ha no disturbance in mind, therefore is my und standing and judgment so good and clear, i it were sad to lie under affliction of body a mind, to feel pinching pangs of body, even death, and to want peace with God. O that would be intolerable to bear. Oh! my soul praise the Lord for his peace a plenteous redemption.'

"Her son-in-law, John Moore, having sk in physic, administered somewhat to h after which they thought she was better, a he was gone towards Swarthmore. She so grew worse again; upon which her husba would have sent for him back, and also f her daughter, but she was unwilling, sayin 'Be not careful in the matter; the Lord r God is near me, and I have thy company, a it is enough, and all will be well. If t lump of clay, in which I dwell, be dissolv I have full assurance of an house and dwe ing God is the maker of, that will never w old, nor be dissolved. Oh! my soul, bl thou the Lord, and be glad in his salvati for evermore.'

"Her illness increased upon her, and ma friends came to visit her, to whom she sa 'Oh! the cross is the only way to the cro immortal. Shun it not, therefore, lest you f short of the crown; and stand up nobly f your testimony to the truth in all things, a particularly against the popish anti-christi yoke of tithes, for which many have not on suffered great spoil of goods, but impriso ment till death, and have received a cro of life. Oh! if all that have been called this testimony, had stood firm and true the

od would have wrought wonders more dantly, but unbelief makes a long wilder- ; it is well if some die not in it, and never he promised land.'

About two days before she died, she gave l advice to her grand-children and ser- s, and said to her husband, 'My dear, hast spent much time and strength in ing truth and Friends; thy reward with is sure. I never grudged thy absence in good service; and if it be the time of our ing, as I think now it will, I pray thee thyself of the things of this world, as h as may be, that thou mayest with the e freedom pursue that honorable service ruth to the end of thy days. I hope the l will give thee strength to travel into the hern parts again, and remember my love l friends, and warn all, but especially the to keep low, and not be high-minded, umility and holiness are the badge of our ession. God Almighty keep us all low humble; it is a safe and blessed state. , my dear, one thing I beg of thee; give reely to the Lord. The Lord joined us, gave us to each other; let us bless his e, if He now take us from each other in outward, that is all; for our joining in it stands and remains for ever. Oh! efore let me go easy out of this world, re I have had a great share of trouble y ways thou knowest, and get to that n of rest, that I have the full assurance aled upon my spirit.

A little before she died, some fainting fits ng her, she revived again, and said, 'I glad, thinking I was going to my eternal without disturbance.' Again she said, 'I e both a sight and sense of eternal rest God in the world to come; and there- I labor hard to be swallowed up in im- tal life, and to be made possessor of that that cannot be disturbed, where sorrow cease, and be no more forever. Oh! my , this is thy glorious portion; therefore s thou the Lord, and wait patiently his l and appointed season.' Then she de- d to be helped up in her bed; but her s increased: she grew very weak and t, and said, 'Methinks I grow weak and . My hands and feet are grown very , yet my heart is very strong before it ds. I must meet with sharper pangs than ve yet felt. My God has hitherto laid a tle hand upon me.' She desired to lie n again, but could not stay, but being set n bed again, she said, 'This pain is hard lesh and blood, but must be endured a lit- time; ease and eternal rest is at hand. I glad I see death so near me. Oh! re- nber me to all my dear babes and grand- dren. I shall with these eyes behold them more. God Almighty bless them all, and e them all his children, that I may enjoy m for ever in the heavens above. Neither ll I see my sons and daughter. Ah! my digal son, what shall I do for him? I e prayed and longed for his return. The e may come, God grant it may, but I shall see it in my time. He is my son, the son godly father, and therefore I cannot but him. Tell him it is his immortal soul's l-being that I am concerned for; not so ch his outward state here, for that, though er so miserable, will quickly end, but the ery of the soul separated from God will er end. And, my dear, though our coun- has not had the desired end, yet I do en- treat thee, remain a father to him in repeated counsel. Leave him not to run on in the way of misery, but labor and pray for his return. Oh! thou hast been true to me in bearing with me many a heavy burthen, and hast done abundance for him every way, for my sake;' with more to that purpose. 'My love to his wife; I desire she may mind heavenly things, and pray God bless their offspring, that they may walk in the steps of their grandfather, who is gone to his eternal rest;' with well-wishes for her son and daughter Moore, and blessings upon their children.

"The day she died, many friends came to see her, being their monthly-meeting day, to whom she gave good advice, and expressed her joy and comfort in the salvation of God, peace and perfect redemption. Seeing friends weep, she said, 'Be not concerned, for all is well; I have only death to encounter, and the sting of it is wholly taken away; the grave has no victory, and my soul is ascending above all sorrow and pain. So let me go freely to my heavenly mansion, disturb me not in my passage. My friends, go to the meeting, let me not hinder the Lord's business, but let it be chief, and by you all done faithfully, that at the end you may receive your reward, for mine is sure. I have not been negligent, my day's work is done.'

"Friends went to the meeting, and in a little time her pains increased, which she bore with patience, but sighed deeply, praying the Lord to help her through her agony of death. After some words, she said, 'Oh! my God, oh! my God, thou hast not forsaken me, blessed be thy name for ever. Oh! my blessed Lord and Saviour who suffered, for me and all mankind, great pains in thy holy body upon the cross, remember me, thy poor handmaid, in this my great bodily affliction. My trust is in thee, my hope is only in thee, my dear Lord. Oh! come, come, dear Lord Jesus, come quickly, receive my soul. To thee I yield it up; help me now in my bitter pangs.' These indeed were very great, and her husband prayed by her, that the Lord would make her passage easy; and she had no more such pangs, but drew her breath shorter by degrees, and said very little more, but that it was good to leave all to the Lord; saying, 'Oh! pray, pray, pray,' and so fell asleep in the Lord, in a good old age, being in her seventy-ninth year, as a shock of corn in season. She died the 30th of the Ninth month, 1705, and was honorably buried: many ancient Friends of about thirteen adjacent meetings accompanied her to the grave, the 3d of the Tenth month, 1705."

(To be continued.)

Food of Alligators.—Roaming along the coast of Texas, along the Red River, Sabine, Trinity and other streams full of alligators, and last year during a three months' stay in the marsh lands of Vermillon Bay of Louisiana, I saw them swallow repeatedly, with the same appetite, fishes, fowls, pieces of raw and cooked meat, crabs, bivalves, gray water snakes, and the poisonous mocassin, &c. Further, E. F. Schmidt, in Houston, Texas, has an aquarium and vivarium in one of the show windows of his drug store, in which, besides fishes, turtles and horned frogs, were thriving a numerous and lively set of lizards and snakes of all descriptions. Last spring to this gentleman were sent some young alligators (about ten inches long), which also we set in the window, and, though regularly and abundantly fed with raw meat and minnows, after about two weeks had cleared out all the lizards and snakes, but never touched a turtle as long as it was alive. And as often as snakes of various kinds, poisonous and non-poisonous, afterwards were set in the window, the young alligators immediately commenced hunting after them, and generally half an hour afterwards one of them had swallowed the snake, head foremost, the tail hanging out of the alligator's mouth, wriggling still; after about fifteen to twenty minutes the whole snake had disappeared.—*Forest and Stream.*

For "The Friend."

Bechuana Land.

The following letter copied in the last number of the London Friend from the *Nonconformist and Independent*, was written by a missionary of the London Missionary Society. It furnishes another instance of the grasping, selfish character of unregenerated human nature, which is apt to be manifested where the strong come in contact with the weak. Of this, our own country furnishes many sad examples; and we can therefore sympathize with those of our English brethren who remember in reference to such occurrences the solemn language of Scripture, "Vengeance is mine, I will repay, saith the Lord." Well might the tender-hearted Cowper exclaim—

"My ear is pained,
My soul is sick, with every day's report
Of wrong and outrage, with which earth is filled."

"Sir,—While general attention is being directed to South African affairs in the Transvaal and Zululand, there are other parts of the same country equally worthy of attention. The Zulu war was immediately preceded by disturbances along almost the whole of the Colonial frontier. First came the Kaffir war. That was followed by the war with the Griquas and Bechuanas in and around the newly-annexed territory of Griqualand West. The Zulu war, and especially the terrible slaughter of British troops and their native allies at Isandhlwana, seems to have more to do with forcing these things upon public notice than anything else.

Soon after the discovery of diamonds on the banks of the Vaal River, a large tract of country was proclaimed British territory. A small part of this belonged to the Orange Free State, for which the Boers afterwards received £90,000. The rest of this tract of country was native territory. These natives consisted of two distinct peoples, each occupying their own portion. On the west were the Griquas, living under their chief, Waterboer. To the north were the Bechuanas, living under their Christian chief, Yanke. It may be safely affirmed that had the wishes of these people been consulted, it would have been found that they were as strongly averse to coming under British rule as are the Boers of the Transvaal to-day.

But this need not have been an insurmountable difficulty in the way of progress had their welfare been justly cared for. A market for native labor and produce was open, near at hand, on the diamond fields, of which the natives were not slow to avail themselves. From far and near they brought cattle, feathers, skins, grain, firewood, &c. Others in large numbers came to work. In return they received English money, with which they bought English goods, but especially guns,

powder, and lead. Thousands of guns were thus distributed amongst the natives all over the country, from the best breech-loading rifles down to the commonest muskets, each barrel bringing grist to the Government mill in the shape of ten shillings duty. Magistrates were appointed to various districts to represent British authority amongst the natives at a distance from Kimberley, which was the seat of government and the great centre of European population. Gaols were built and police enrolled. At the same time canteens were licensed and opened in every available place for the sale of Cape brandy. Licensed hawkers, travelling in wagons, carried the same pernicious wares to all the native villages and hamlets, bringing disturbance and misery wherever they came. They would even cross the border, and, in defiance of the chiefs, carry on the sale in front of their very doors. And if a chief attempted to interfere, he would be threatened with the soldiers and police.

One of the saddest sights to be seen there any day was that of natives riding backwards and forwards to these places on horseback or oxback, infuriated by drink, or to see men and women rolling about or lying hopelessly intoxicated under the shadow of the staff bearing aloft the British flag. This was the licensed process of civilization, under the patronage of the British Government—the brandy shop, the magistrate's court, and the gaol. The effect of this state of things, especially in these outlying districts, was appalling, and many of the natives became more debased and impoverished than ever they had been as heathen. Up to this time the native chiefs had prohibited the sale of these drinks in their country, well knowing the evils they brought. But the Government deliberately broke down the feeble barriers, and flooded the country with ruin. At Griqua Town the chief became the prey of canteen keepers and others, and turned out a besotted imbecile; and many of his people are very little better.

In 1877, a number of the chief native inhabitants of Griqua Town drew up a petition addressed to her majesty Queen Victoria, imploring her to stay the ruin coming upon them, and stop the sale of drink. This petition reached the Colonial Office in November, 1877; but no notice was taken of it further than an acknowledgment to the forwarder. Had the wrongs of these poor people been inquired into at the time, it is probable that much misery and bloodshed might have been averted. But the cry of the helpless was disregarded.

The country called Griqualand was, as above noted, chiefly occupied by Griquas; but here and there were villages of Bechuanas, acknowledging the authority of the Griqua chief. Many of the Griquas had received titles to their farms from their chief. These they were now called upon to prove in an English Court, and Griqualand became proverbial for land jobbing. The Bechuana squatters, many of whom had been born in the country, who could show no title except that of occupancy and permission of the chief, had to go where they could to make room for English and Dutch farmers, and those in the villages lived in constant fear of being turned out. In Yanke's country a great deal of the land was divided into farms and allotted to Europeans, and the natives compelled to turn out.

The yoke of English rule began to gall. The law was administered to natives through the medium of the English language. They were at the mercy of Civil Commissioners and agents; the avowed intention of many of whom was to get rid of the 'niggers' as soon as possible. The expenses connected with the processes of law were to natives ruinous, and to get justice was almost impossible, except, perhaps, at Kimberley. I myself happened on one occasion to go into one of these courts, presided over by a British magistrate. A number of natives were being tried for cattle stealing. What was said in English had to be translated through two different languages before the men could understand what was said to them. They were evidently terrified by the surroundings of the court. One was spoken to by the magistrate. He said something to the prisoner next him, and was told to be silent. Another one was spoken to, and he turning, according to native custom, to speak to another, a policeman was ordered to strike him over the head. They were condemned to twelve months' hard labor, 'Not,' said he of the law, turning to those in court, 'that there was any evidence to convict, but because he was morally certain that they were guilty.' The cattle of the natives were impounded, and the pound-master could take the best of the herd to pay himself and damages. Others were obliged to mortgage their wagons and their lands to pay debts into which they had been drawn by land-jobbing store and canteen keepers, or to pay the charges of agents. Some in Griqualand were made drunk by these land-sharks, and while in that state signed away their lands on papers prepared for the occasion. To appeal to the magistrate was to get farther into trouble; at least, so they said. These are but examples of the way in which things were managed.

In 1878 war broke out. The natives rose with the determination of destroying every European in the country; they were joined by many living in the country round Kuruman who had learned to hate the English. A few Europeans were murdered, the rest barely escaped. Desolation came upon the country, and had it not been for the personal kindliness of Colonels Lanyon and Warren it would have been even worse. Hundreds of natives were killed, and their property to the value, it was said, of sixty or seventy thousand pounds fell into the hands of the volunteers. Numbers were taken to prison, where many of them died; their families were left to do the best they could in the deserts and mountains; their wives and daughters were the prey of a set of brutal Kaffirs and Zulus who attended the volunteers as allies and helpers. Some there were who deserved punishment, but they were few as compared with the many innocent who suffered.

And while the future of the Transvaal and Zululand is being discussed, Bechuanaland deserves attention too. Is it to be proclaimed British territory? and, if so, what is to be done with the natives? Or are they to be left alone? Are they still to be pursued by drink-sellers and land-jobbers? Or are they to receive something like just consideration at the hands of Christian England?

Hoping you will excuse my trespassing so far upon your space, I remain, &c.,

A. J. Wookey.

The luxury of luxuries is that of doing good.

Natural History, Science, &c.

Compound Sea-animals.—In latitude 30 N., we encountered an immense shoal of co pound Salpæ, which were no less remarl ble from their interesting and most singul forms and structures, than from their abu dance and the vast area over which th spread. In the water they were perfec transparent but for two pink linear bodi and a yellowish brown canal, which seemed gain brilliancy of tint from being seen throu some depth of blue sea. These Salpæ w united in sets of various numbers by a rectan lar gelatinous pedicle, which sprung from inner side of the body, and met a simi pedicle in another individual. There w sometimes a single Salpæ floating, and so times two, three, four and so on to eleven twelve, which were united together in suc manner as to present the appearance of carpels of an orange. They floated by in mense numbers, usually in an oblique positi but without any great apparent locomoti powers.

Upon withdrawing one of these clust from the water, I found that the individu were united by a knife-like edge at the tremity of each pedicle, which readily se rated, so that the compound animal very eas becomes detached and independent. This counted for the various numbers in the grou which I had observed. Each individual w in every respect precisely like the other, a each consisted of a tough bag of transpar jelly, open at each end, through which water freely flowed. The apertures w large and gaping, and opened alternately, mitting and expelling the water—the op ing at the upper end of the animal, wh *admitted* the water, being of a distinctly val lar character. In nearly every one of th animals I found a small crustacean (Hyperi which swam freely about in the cavity their body, and seemed perfectly at ho there—not probably taken as a prey, bu voluntary tenant, which could swim in a out of the Salpa at pleasure. Few Sal were without one of these, which was tinctly visible through the transparent w of the body—so transparent that when pla in a white dish the whole animal became visible, but for the three colored structu which they all contained.

For eleven days we passed through sho of these compound Salpæ. During th eleven days we passed over eleven degrees latitude, or nearly 800 miles, during the grea part of which they were thickly abundant

While watching these animals, I one saw two magnificent objects, which I took be clusters of chain Salpæ, and which w truly wonders of the deep. One of these c sisted of five or six large bodies, each of a bri and delicate green color, and with a la rich ruby spot which shone in the water l carbuncles. The other was a long convolu and delicate chain, which might be compa to a necklace of diamonds set with brilli rubies, the whole waving gracefully in currents of the water.—*Collingwood's Voy of a Naturalist.*

African Pitfalls.—It is not difficult to det the pitfalls after one's attention has b called to them; but in places where they careful to carry the earth off to a distan and a person is not thinking of such thin a sudden descent of nine feet is an experie not easily forgotten by the traveller. The s

ns of one thus instantaneously swallowed y the earth are peculiar. A momentary ension of consciousness is followed by the ing sound of a shower of sand and dry s, and the half-bewildered thought of re he is, and how he came into darkness. son awakes to assure him that he must come down through that small opening aylight overhead, and that he is now re a hippopotamus ought to have been. descent of a hippopotamus pitfall is easy, that of Avernus, but to get out again into upper air is a work of labor. The sides are oth and treacherous, and the cross reeds h support the covering, break in the at- t to get out by clutching them. A cry the depths is unheard by those around, it is only by repeated and most desperate ts that the buried alive can regain the r world. At Tette we were told of a e hunter of unusually small stature, who ped into a pit while stalking a guinea- on a tree. It was the labor of an entire noon to get out; and he was congratu- g himself on his escape, and brushing off clay from his clothes, when down he went a second pit, which happened, as is often case, to be close beside the first, and it evening before he could work himself out at.

ephants and buffaloes seldom return to river by the same path on two successive ts, they become so apprehensive of dan- from this human art. An old elephant walk in advance of the herd, and uncover pits with his trunk, that the others may the openings and tread on firm ground. ale elephants are generally the victims: e timid by nature than the males, and very nerly in their anxiety for their calves, carry their trunks up, trying every ze for fancied danger, which often, in ty, lies at their feet. The tusker, fearing keeps his trunk down, and warned in by that exquisitely sensitive organ, takes to his ways.—*D. Livingstone.*

he St. Gothard Tunnel. —The parties who working on the two opposite sections of great tunnel met on the 28th of 2nd mo.

The calculations of the engineers as to ction of the galleries were found to be ect—the two sections meeting each other as expected—but the distance was about metres less than was calculated.

he piercing of the longest tunnel in the ld has thus been achieved in seven years five months—a rapidity of execution quite recedented, for relatively to its length the Gothard has been bored in a fourth of the occupied in the boring of the Hauenstein nel, and in less than half the time taken by Mont Cenis. This great advance in the of tunnel-driving is due to the more ex- ed application of machinery, and above o the efficiency of the air compressors in- ed by Professor Culladon, of Geneva. perforators, actuated by these compres- , do their work with marvellous swiftness. wo hours one machine drills 26 holes 1.20 res deep in a face of rock some two metres re. The holes are then filled with dyna- , charged, and fired, every explosion dis- ing some two and a half cubic metres of . The point of attack for the perforators ways the upper part of the finished tunnel he future; the floor of the passage they r out being afterward blasted and wrought n by hand to the required level. The locomotives used in the tunnel are moved by compressed air, and ventilation is provided from the same source. Horses are also used for dragging the wagons, but, owing to the intense heat and closeness, the mortality is very great. Out of a stud of forty ten die on an average every month. The men work night and day in shifts of eight hours each; the labor is very trying, and they are compelled to take frequent holidays. Great circumspection has had to be exercised in the admission of outsiders to the galleries, as a walk of several miles in the stifling heat and vitiated atmosphere might easily prove fatal to persons with weak hearts or a tendency to congestion of the brain, and even the healthy who venture in for the first time have often occasion to regret their temerity.

The scene in the interior of the tunnel is weird in the extreme; the pitchy darkness, relieved only by the glare of a few lamps, the shrieking of locomotives, the blowing of horns, the tramp of horses, the vibration of the perforators, the explosion of mines, the continual passing of heavily-laden wagons, the groups of naked men plying pick-axe, spade and shovel—all these mingled together create an impression never to be forgotten. The completion of the work, now that the two galleries are joined and a free circulation of air is established, will be comparatively easy. The tunnel is expected to be ready for traffic before winter, and the entire system of which it is the centre in the summer of 1882. The great engineering triumph of which the St. Gothard tunnel is at once the monument and the consummation, though a peaceful, has not been a bloodless one. Between sixty and seventy men have been killed by the premature explosion of mines and other mishaps; many more have been seriously injured.

I have but one wish respecting myself in time past, and but one for time forward; that I had been, and that I may be, singly observant of, and devoted to, the manifestations of the divine will, comprehends all my desires at present. As to all temporal enjoyments or sufferings, "thy will, O my great and gracious God! be done forever," is all I ask about them.—*J. Scott.*

THE FRIEND.

FOURTH MONTH 24, 1880.

PHILADELPHIA YEARLY MEETING.

The approach of the period when the Church assembles to make its annual investigation into the condition of its branches, and to perform the other duties connected with the holding of a Yearly Meeting, brings to the minds of many of its members a sense of serious responsibility, a pressure of concern, and a desire that the Head of the Church Himself might bless the occasion to the promotion of his own cause, and endue the living members of the body with the Spirit of wisdom. The general prevalence of such an exercise is itself an evidence of Divine favor, and tends to prepare those who patiently abide under it for the right performance of the various services that may be required of them.

Though our meetings of latter time have often been favored seasons, yet a feeling has prevailed that there were too many among us who were captivated by worldly allurements, or who were being led to adopt religious views which did not fully come up to the standard of the heart-searching, cross-bearing, regenerating doctrine taught by our Saviour to his disciples when personally on earth; and which He still teaches to those who listen to and obey with earnest dedication his voice in their hearts. The prevalence of this feeling was indicated by the exercise that spread over the Meeting for Sufferings as shown by the minutes of the sitting just previous to the Yearly Meeting. It was manifested also in the communications of some of the ministers in the Select Yearly Meeting on Seventh-day (4th mo. 17th).

Soon after the opening minute of the Yearly Meeting was read on Second-day morning, the 19th inst., a Friend arose and expressed a concern for the younger members of our Yearly Meeting, that they might be awakened to greater earnestness and concern for their individual salvation, and that they might be brought nearer in feeling to their older Friends. He proposed holding a meeting for worship at 3 o'clock on Third-day afternoon, (20th inst.,) for the younger and middle aged members. The concern was fully united with, and receiving also the cordial concurrence of the Womens' Meeting, the meeting was accordingly appointed.

The minutes of the Meeting for Sufferings were then read.

It appeared from these that a concern had arisen in that body on account of the evil effects of intemperance, which had resulted in the preparation of an 'Address on Intoxicating Drinks," setting forth the subject in a clear light, and pressing on all well-concerned persons, and especially on the organized churches of the land, the duty of bearing a consistent testimony against the use of such drinks. The distribution of the document had been entrusted to a committee who had gone pretty thoroughly and systematically into the work, and had sent it to members of Legislatures, lawyers, editors, directors of charitable institutions, physicians, ministers of different religious denominations, teachers and other influential persons. Of the 26,000 copies printed, about 20,000 had thus been scattered over the land. They had also published it in full in a periodical which circulated largely among religious teachers, and which has about 46,000 subscribers. This committee are still prosecuting their labors.

Of the Book of Advices of the Yearly Meeting, 2,500 copies have been printed; nearly all of which had been distributed among our members by the different Monthly Meetings.

The Report of the Book Committee showed that much labor had been bestowed on the important service committed to its care, of keeping up a supply of the approved writings of our Society, and spreading them abroad so as to make known to others the spiritual views of Gospel truth which we hold. Donations of books had been made to various public libraries on this continent, and to one in the island of Japan—to the libraries of Monthly Meetings of Friends—to individuals for distribution in their respective neighborhoods, and to ministers of other denominations. The largest distribution in any one State, was probably that in North Carolina, where a recent visit of one of the members of the Book Committee had made known a want of Friends'

books, and a desire to receive them, which called for a willing and liberal response. The field embraced in these labors was a wide one, including Canada, California, New Mexico, and many of the intervening States and territories, as well as some points beyond the ocean.

The total distribution reported, not including the 20,000 copies of "Address on Intoxicating Drinks," which was under the charge of a separate committee, was 5,212 books and 2,353 pamphlets. During the year the Memoirs of Daniel Wheeler had been stereotyped. In this the text of the original London edition was followed without change.

The outlay made on account of books and stereotype plates during the year, after deducting the money received for books sold, was $3,523.42, and the estimated value of the stock on hand was $19,409.66. For the information of those not members of the Yearly Meeting of Philadelphia, it may be stated that this does not include a distribution of 155,284 tracts and more than 20,000 books and pamphlets published by the Tract Association, nor of 3573 Bibles and Testaments issued by the Bible Association.

These associations of Friends do not make any report of their proceedings to the Yearly Meeting.

The material had been collected for a new edition of the Book of Discipline, by examining the Minutes of the Yearly Meeting since the date of the last edition, and extracting therefrom those regulations and advices which were proper to be introduced. One of the paragraphs so selected had been taken from an epistle of the Yearly Meeting, and not from a formal minute; and it was thought safest therefore, to ask the judgment of the Yearly Meeting before making use of it. This had prevented the printing of the book.

During the year, assistance towards the erection or repair of three meeting-houses had been given out of the funds in the hands of the trustees of Charleston Estate; $250 in the limits of Ohio; $300 in Baltimore, and $500 in North Carolina Yearly Meeting.

The Meeting for Sufferings had at different times been brought under exercise on account of the weakened condition of our Society, as to a faithful upholding of those spiritual views of worship and ministry which were so prominent in the teaching of its early members. This lapsed state is manifested by the spread of what are called *Missionary movements* among us, and in other ways. It had also been felt, that there was a want of a more fervent *individual* concern among many, for their own salvation, and for the spread of the Redeemer's kingdom in the earth, first in their own families, and then among all with whom they were associated. This concern had extended also to the church in its collective capacity, with desires that it might not hold back from the discharge of duty called for by its holy Head, and thus be preserved from that weakness and loss of the Divine favor, which are incurred by unfaithfulness.

The proceedings of the Meeting for Sufferings were very satisfactory to the Yearly Meeting, and they were encouraged to continued faithfulness. The labors of the Book Committee were referred to by several Friends, and our younger members were exhorted to render themselves familiar with the writings of the early members of the Society, particularly with Barclay's Apology. Several testimonies to its value and good influence were borne by some who could speak from experience of the effect it produced upon themselves.

A Committee was appointed to propose two Friends to represent the Yearly Meeting in the Meeting for Sufferings in the place of Charles Evans, and Charles Williams deceased. The Meeting for Sufferings was directed to insert in the Book of Discipline the paragraph on Love and Unity, noted in their minutes as having been taken from an epistle to another Yearly Meeting.

The revision of the regulations of the Discipline on the subject of Marriage, was referred to a large Committee, carefully to examine, and report their judgment to a future meeting.

The appointment of a Committee to settle the Treasurer's account, was the only other business transacted at this sitting. It was a comfortable season, in which the dignity of the Meeting was well preserved, and it was enabled to attend to what came before it with harmony, and under a proper feeling of the solemnity of the occasion.

We propose continuing the account of the proceedings of the Yearly Meeting in our next number.

SUMMARY OF EVENTS.

United States.—The value of the refined petroleum exported from this country during last month was $1,977,968; and for the nine months ending at this time, $26,889,914.

An earthquake occurred in San Francisco on the 14th inst., said to have been the severest for many years. The motion was vertical, and buildings rocked visibly. The Nevada block apparently swaying a foot from the perpendicular.

Forest fires in Ocean, Monmouth and Cumberland counties, New Jersey, have burned thousands of acres of valuable timber, and in some districts buildings, cattle and other stock have been destroyed.

At the Pennsylvania Steel Works, near Harrisburg, an accident occurred on the 15th, by which two men were fatally, and five others seriously burned. The machinery controlling a large crucible of molten metal broke, and the retort was turned upside down.

In the pension office on the 1st inst., 3000 pension arrears cases remained unadjudicated. The total amount already disbursed on account of these pensions is $24,500,000, and the number of claims on file is 250,000.

A heavy rain, followed by high winds, occurred in southern and central Ohio on the 16th inst. Buildings were unroofed, steeples blown down, and vehicles on the streets and roads overturned. On the line of the Central Pacific Railroad, a severe snow storm has prevailed for several days. Trains are blockaded near Emigrant Gap, the snow sheds between that place and Cisco being broken down. In Wisconsin the severest storm of the season raged on the 16th. Several inches of snow fell in the northern part of the State.

There is great scarcity of hay and fodder in Nova Scotia, especially in the eastern counties, and in some places the cattle are dying for want of food.

The Chippewa delegation recently on a visit to Washington, have agreed to settle in severalty on a portion of their reservation; the rest of it will be sold, and the proceeds held as a trust fund for them.

Indian Agent, Haworth, has concluded an agreement with the Lower Brule Sioux, by which the Chicago, Milwaukee and St. Paul Railroad company is permitted to run a line through their reservation to the Black Hills.

Immigrants are flocking to this country much as they did before the panic of 1873, which temporarily closed up the avenues to employment. Three times as many arrived at New York the first quarter of this year, as did last. Most of the immigrants are said to be either skilled workman or are going to western farms. A large proportion of them are Germans.

Markets, &c.—U. S. bonds were dull—the only advance being ⅛ in the 4½'s. Sixes, 1881, 105⅞; 5's, registered, 102¼; do. coupon, 103½; 4½'s, 109; 4's, 107.

Trade is less active in some departments, and prices of many classes of goods are notably lower.

Cotton continues dull at the late decline. Sal 12¼ a 12½ cts. per lb. for uplands and New Orlean

Petroleum.—Crude, 7½ cts. and refined 7¾ a 8 per gallon. Linseed oils, 80 cts. Neats foot, 70 cts. Sperm crude, $1.15 a $1.18; winter blea $1.20 a $1.23. Lard oil, 50 a 60 cts.

Wool.—The market inactive, and trade is almo a stand. Sales of Ohio, fine, 55 a 57 cts.; com Ohio, ¼, 62 cts.; do. coarse, 57½ cts. Purchases ar ported of unshorn wool in some of the Western S at 40 a 45 cts.

Flour.—The market is dull, and prices favor bu Minnesota extras, $5.37½ a $6.25; Penna. family, $ a $6.25; western, $6 a $6.50, patent, $6.75 a $ Rye-flour is dull at $4.37½ a $4.50. Feed is firm— of six cars winter bran at $24 per ton.

Grain.—Wheat dull and prices lower. Sal 30,000 bushels at $1.31 for red, $1.32 for amber, for white, $1.33 per bushel. Rye 87 cts. per bu Corn, 53 a 54 cts. for mixed and yellow; white, 55½ cts. Oats, 42 cts. for mixed, and 44 a 46 cts bushel for white.

Seeds.—Clover rather firmer. Sales at 6½ a 7 per lb.; flaxseed, $1.75 a $1.80, and timothy, $3 a $ per bushel.

Hay and straw.—Prime timothy, 90 a 95 cts. per pounds; mixed, 80 a 85 cts.; straw, $1.15 a $1.2 100 pounds.

Foreign.—At a meeting of the Dublin Mar House Committee on the 15th, letters were read s ing that the distress is increasing. The Lord M said if more money was not received, they would to appeal to the Government for aid. Their rec amount to £139,137; the amount expended to £104,169.

The ex-Empress Eugenie has arrived at Cape T South Africa.

The freedom of the City of Cork was given Pa on the 14th, in honor of his labors in America o half of the distressed Irishmen.

An inquiry by the Board of Trade into the cir stances of the disaster to the steamer Montana, w recently went on the rocks in Cook's Bay, Holyh has resulted in the suspension of the captain fo months, for neglecting to use the lead.

The Cardinal Archbishop of Paris, has prot against the decrees concerning unauthorized cong tions. He says the decrees at present are only a me but should they be executed it is to be feared they lead to painful conflicts between law and consci and that France may enter upon a period of int troubles of which no man can see the end.

French Prosperity.—The return of imports and ports for the first quarter of 1880, shows an increa twelve million francs as compared with the corresp ing months last year.

Germany.—The army bill has passed a third rea in the Reichstag, by a vote of 186 to 128. The U montane amendment, exempting priests from servi the army reserve, was previously adopted.

The great international fishery exhibition is opened this week.

Russia.—In reference to the famine in Orenburg *Golos* learns that there are thousands of families wh neither obtain food, nor the means to earn it, as is a scarcity of work as well as food.

Russia is about to issue, through the Rothschil new railway loan of £15,000,000.

Turkey.—Another commission of five physician been appointed to finally decide upon the sanity assassin of the Russian officer. The Russian r sentative at Constantinople has sent a note to the demanding that the proceedings be at once broug a conclusion consistent with justice, and declaring Russia will hold the Porte responsible, if the ass should escape or further outrages be committed.

WESTTOWN BOARDING SCHOOL.

The Summer Session opens on Second-day, th of Fifth month.

Parents and others intending to send pupils, a quested to make application early to the Superinten Benjamin W. Passmore, (address *Street Road, C Co., Pa.,*) or to the Treasurer, Charles J. Allen *Arch St., Philadelphia.*

Died, in this city, 28th of 3d mo. 1880, Willi Malone, in the 27th year of his age, a meml Northern District Monthly Meeting.

WILLIAM H. PILE, PRINTER,
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THE FRIEND.

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For "The Friend"

Notes of Travel in Europe.

orence, 11th month.—After several days of ttlement, we have finally established our-s at an American "Pension," where we d a very pleasant party, perhaps forty or in number, almost all Americans, from on, New York and Washington. Our ess is from Boston, but has lived in Flor- twenty-one years. Our house adjoins Palace of the Prince Borghese, three rooms ich are rented for the use of the boarders. drawing room was intended for the music of the princess Pauline Borghese, the tiful and favorite sister of Napoleon, but lied six months after its completion, and r occupied it. It is a large, lofty room, a frescoed ceiling representing Aurora the flying Hours. The walls are divided landscapes; the two windows at the rear ooking a terrace where orange trees, os and flowers fill the air with fragrance. room is also beautifully frescoed and or-ented, but we would cheerfully resign of its splendor for a little more comfort. room though of moderate size, is very , and we find it impossible to make it ; the little corner fire place smokes, and wood, though placed on andirons adorned most classic heads, will not burn. How-the door opens on the saloon where our ess has provided an American sheet-iron , imported from Boston, so that on the e, we are very comfortable. A number of iar dishes greeted us at the table d'hote; American breakfasts were in great favor. have been much interested during the intervals, between the courses at table, y neighbors, the Baroness de Veitinghoff her daughter, Russian ladies from Odessa. e, the daughter, is a sweet young girl of een, and amuses herself by pouring into ar her opinion of the many nationalities as met with in the seven years she has travelling for her education. Her Eng-is really extraordinary; but she speaks almost too much precision. She did not Russia, nor wish to talk about her native try, though I often asked her to describe me. "Oh! you know it is one vast plain e South, with great fields of grain; I do ike it, and never wish to see it again." had a soft, low voice, and the wide Tartar of her country.

Baroness de Veitinghoff is a direct descendant of John Sobieski, the best and greatest of the kings of Poland, and the long antagonism between Russia and Poland may account for the indifference the daughter always shows towards the former country. One day we spoke of Julienne Krudener, the Lady Guyon of Russia, and Marie told me she was a great aunt of her father's, her name previous to her marriage to Baron Von Krudener, having been Julienne de Veitinghoff. She was for a time an intimate friend of Madame de Stael, and lived amid a great deal of fashionable dissipation, but having adopted the views of the Pietists, she afterwards gave herself up to preaching the gospel, and prophesying. She had great influence over the mind of Alexander I. of Russia, her sovereign, who heard her preach in Paris in 1815, when it was occupied by the Allies. So great was his confidence in her integrity, that he confided his most important affairs to her religious judgment, but she had enemies who were jealous of her influence in this high quarter, and who finally brought about a complete estrangement.

I do not know whether I can quite say with the poet, that

> "Of all the fairest cities of the earth,
> None are so fair as Florence. 'Tis a gem
> Of purest ray, a treasure for a casket!"

But who that has seen Florence from Bella Guarda or Fiesole, can deny that *one* of the loveliest cities of the world lies at his feet! As viewed from those two points, the Arno is seen winding through the city, dividing it into distinct parts, and spanned by many bridges—some of which are famous in song and story. Then, too, this "gem of purest ray" has such an exquisite setting of amethyst and purple hills, stretching far as the eye can reach, the more distant flashing white in the sun, with a slight covering of snow—it is indeed a noble picture.

A drive to Fiesole has left with us many pleasant memories. The morning was very fine, a dreamy mist resting on the distant hills, but the air was too cold to remind us of our Indian summer. Taking the Protestant cemetery on our way, we stopped a few minutes to stand by the grave of Elizabeth Barret Browning—a plain monument supported by four pillars, a profile of her face in relief has been cut upon the marble, which also bears the initials of her name. Fresh bouquets were lying upon the tomb, showing that her memory is precious to perhaps both English and American visitors, who look upon her grave. Theodore Parker and many others here rest, who have come in search of health and have found a grave.

This cemetery lies in the immediate environs of the city, and contains some beautiful monuments, but the lavish art of Italian burying places is less consonant with my feelings than are the grass, the flowers, the trees and the peaceful quiet of the German and Swiss cemeteries. The road to Fiesole was very good, passing among handsome villas and gardens bright with parterres of flowers. Old olive trees leaned over the stone walls on either side, cactus hid the rudeness of the rocks, and fig trees grew in sheltered places. The views were at times magnificent over the Val d'Arno.

The old church building of San Domenico, at Fiesole, interested us as once the residence of Fra Angelico, whose Madonnas are noted for their celestial beauty. Fra Angelico is said to have had so high a regard for the sanctity of his work, that he never began a painting without previously making it the subject of many prayers. He is also said never to have dipped his brush into his paint, without a prayer for guidance! Books in his day were very rare, so that painting was a vehicle of instruction to the poorer classes, and as such was deemed by the religious friars to be a sacred work. Beggars here abound as in almost every Catholic country, and it was exasperating to find when we sat down to gaze from the summit of the hill overlooking one of the fairest scenes in Europe, that we must wave off troops of sturdy beggars, and chaffer with as many women dealers in their plaited straw baskets, whose wares we were forced to buy because they would not go away. From this outlook doubtless, Milton had gazed upon the wondrous scene spread far and wide below, when in his youth he visited Galileo. Drawing from his rich stores of travelled memories he describes the shield of Satan as

> "Like the moon whose orb
> Through optic glass the Tuscan artist views
> At evening, from the top of Fiesolé,
> Or in Voldamo, to descry new lands,
> Rivers and mountains, in her spotty globe."

A visit to the Uffizi gallery of paintings and statuary was one teeming with interest. This gallery originated with the Medici, who owe their earliest distinction to success in commerce, and the liberal spirit with which they devoted their wealth to purposes of general utility. The Medici enjoyed almost regal power for several centuries, and obtained absolute rule over Tuscany in the 16th century. Cosmo was a most munificent patron and successful cultivator of art and literature; and did more than any sovereign in Europe to revive the study of the ancient classics, and foster a taste for mental culture. He assembled around him the learned men of every nation, and by his foundation of an academy for the study of the philosophy of Plato, and a library of Greek, Latin and oriental manuscripts, he opened a new era in modern learning and art. His grandson, Lorenzo the Magnificent, succeeded to absolute power in the State, and founded academies for the study of classical learning, filled his gardens with collections of the remains of ancient art, while he broke down the forms of constitutional independence his predecessors had suffered to exist. To turn the tide of voluptuous refine-

ment and stem the current of corruption by an ascetic severity of morals, arose Savonarola and others, whose appeals to the people in favor of a popular and democratic form of government threatened for a time the overthrow of the Medici. Savonarola's martyrdom restored outward tranquillity to Florence, and left the Medici in possession of absolute power, but the republican aspirations of the people were crushed, and their morals at the same time still further degraded. So true it is, and still remains to be, that "art alone cannot render man more intellectual, since the calling of art is to render sensuous the spiritual, to embody pure thought in lines, colors and proportions," and it has been well said that Italy, in the time of Leo X., a Medican Pope, is an illustration of how little mere love of beauty can do for a people. "Excessive tendency to the cultivation of the beautiful contributes to the enervation and destruction of all strong character in a nation." "There is just now a great clamor and demand for culture, but it is not so much culture that is needed as discipline." "Our public amusements are a true index to the character of our people, and those popular among us indicate that America is being enervated and demoralized, as the gladiatorial shows indicated that Rome was being brutalized, and it is difficult to say which is worse, this modern softening of the brain or that ancient ossification of the heart." "Modern culture is in danger of following Grecian and Roman, by cultivating unduly the æsthetic nature to the neglect of the intellectual and moral. Literary and cultivated classes are always likely to shape themselves more by Beauty than by Truth, more by Art than by Philosophy and Religion." "The Greek was more in love with the beauty of religion than with its truth." "History teaches one plain and mournful lesson, that man cannot safely be left to his luxurious tendencies, be they of sense or soul. There must be austerity somewhere. There must be a strong head and a sound heart somewhere."

The *Literary Essays* of Prof. William Shedd, from which we have extracted the above, should be read by many who are in danger of being carried away by the modern manias for art-culture.

(To be continued.)

For "The Friend"

Memoir of Hannah Marsh.

BY HER DAUGHTER, PRISCILLA PITT.

(Continued from page 292.)

Some extracts are here introduced from her letters, and from memoranda found among her papers.

The following letter has no memorandum attached to show to whom it was sent, nor is the date affixed.

"In feelings of dear and tender love I take up my pen to express, though it may be but feebly, somewhat of the desires which have oftentimes flowed in my heart towards thee, who am myself but a weak, frail and younger sister, and increasingly am made sensible of my entire helplessness and incapacity for any good word or work, often experiencing the language of the apostle, 'By the grace of God I am what I am.' Well, my endeared brother, seeing that it is by grace we are saved through faith and that not of ourselves, it is the gift of God, it is to this saving grace I wish particularly thy attention to be increasingly turned, and thy susceptible heart led; then I have often had to believe thou wouldst have to walk in a narrower path; and be made (may I not say if obedience kept pace with knowledge) an example to the believers in faith, in word, and in doctrine. What a great responsibility, I have often thought, does it involve such as thyself; blessed with amiable qualities and a good natural understanding, endued with gifts and graces far above many! How have I often desired they might be employed to the use of the great and good Giver. Surely it is a fearful thing to possess the friendship and good opinion of one's friends, and yet on the other hand, what an opportunity does it afford, to let thy light so shine among men that others seeing thy good works may glorify their Father who is in Heaven. Then my dear brother, let me encourage thee to yield to every little manifestation of duty, and become increasingly willing to be, to do, or to suffer, the whole [will] of God concerning thee, thinking nothing too near or too dear to part with, either in dress or address, for the sake of Him who suffered so much for us, and left the bosom of his Father and became obedient unto death, even the death of the cross; and let us remember for our encouragement, the language, 'Be thou faithful unto death and I will give thee a crown of life.'"

Her affectionate solicitude for a beloved daughter is manifested in the letter which follows—dated 11th mo. 1st, 1840.

"11th mo. 1st, '40.

"My beloved Hannah,—I know not where the following sentence is to be met with, but it has dwelt so much on my memory the last week or two, and being in such accordance with my own sentiments when my thoughts are frequently turned towards thee, that I am ready to think they may be suitably handed thee.

"'He lives who lives to God alone, and all are dead beside.' Too many, alas, may be said to be spiritually dead.

"Now in order to be happy here and hereafter, we must know what it is to live to God, for alas! too many live as without Him in the world, even though they make much profession as to what they believe and know of the truth; yet they are perhaps unconscious what strong hold self has upon them, seeking to indulge and gratify self in various ways, so that self may well be styled the many headed monster, and whilst it is kept alive in us, we cannot live to our Maker nor promote his glory. But it is not only our duty but our highest interest to live unto God; for those who do so, cannot fail at the same time to live to the good of others, and their unspeakable peace, because their mind is under such good regulation that it flows with love and good-will towards all, and therefore truly lives, because their own corrupt nature gradually dies away, which before has killed the pure life in them; and this, my precious Hannah, is what I want thee to come to experience of, even that thou mayst know a death unto sin and a new birth unto righteousness. It is declared in Scripture, 'Ye must be born again; the old nature, which is corrupt, must be done away, the axe must be laid to the root of the corrupt tree; for if the tree be corrupt, the fruit will naturally be corrupt also: a good tree is known by its fruit.' Therefore so long as we carry about with us our corrupt, unregenerate nature, can never be happy, because in that state are not living unto God. Now, my Hannah, I seem as if I must again exp my tender solicitude for thy growth in gr that the little seed of the kingdom, which mercifully been sown in thy heart, may deep root downwards; which will bring near many of thy former friends and quaintances, I do sincerely desire thou m 'hold fast that thou hast received, that man take thy crown;' but in order to thou must be watchful. 'Be watchful strengthen the things that remain, that ready to die.' If, when in their comp thou maintains thy confidence and art served steadfast in the Lord, secretly put up aspirations unto Him for preservation, will not fail to help and strengthen thee; if his pure fear is constantly before thy e He will take the fear of man away from t How deeply instructive is it to observe, one so highly favored of the Lord an eminently gifted and of large experiene was the royal Psalmist, yet how very o after recounting the wonderful dealings o Almighty to his soul, he had again and a to be brought down into the very depth humiliation, and was given to see, that w out he was constantly upon the watch, he liable to fall. 'Set a watch, Oh Lord! be my mouth; keep the door of my lips.' that he had great need also to wait upon Lord. 'My soul doth wait for the Lord n than they that watch for the morning; I say, more than they that watch for morning.' And we have abundant evid that all those who rightly wait, do not in vain, but their spiritual strength is rene day by day. Therefore, my precious Han there is abundant encouragement for the take hold of this offered help, which thou been again and again made sensible is in and mercy extended to thee; and then I lieve on thy return home thou wilt find things which appear now like mountain thee will flow down at the presence of Lord. Therefore my dear, let me again courage thee to give up thy heart unto Lord, and He will love thee, and teach and lead thee in the way that He will thee to go. Yea, He will lead thee about instruct thee. If thou will but open heart to let Him come in; leave room en for Him and not let it be too much occ with other guests so that there is not enough left for this heavenly visitant, has long been waiting to take up his a there, I believe thou wilt experience a po of his blessed peace. 'Thou wilt keep hi perfect peace whose mind is stayed on because he trusteth in Thee.' So wilt th mercifully enabled to go on thy way rejoi

"Well dear H., if these things really due place in thy mind, I believe it wi visible in thy countenance and deportm so wilt thou be likely to cast a good s around thee, even like a little salt, which not lost its savor; and like the little le which will have a leavening tendency on around thee, and enable thee in life and versation to hold forth the encouraging guage, 'Come, taste, and see, how goo Lord is.' One observation more I can h forbear, and which claims thy serious sideration. It is chiefly grounded on the and pure fear of Almighty God, which casts out all other fear, especially the f

, which bringeth a snare; and without we in the fear of the Lord we may rest as- d of this truth: that we do not love Him re all; as it is written in the Scriptures, that feareth is not made perfect in love, perfect love casteth out fear, because fear torment.' And I have often believed , the fear of what others may think of if thou yields to the little, gentle, but clear mations of truth in thy own mind, has a great hindrance to thee in thy spiritual gress; but this my dear will not do, and I e the past time may suffice, and that thou be encouraged to take hold of the offered and go on thy way rejoicing; as all t happily do who have but the one great in view, living to the glory of God and salvation of their own souls. May the nage spoken recently, in what I appre- l to be uttered in true Gospel authority, rought instructively to thy remembrance, her up the fragments that remain, that ing be lost.'

With endeared love, I am thy very affec- ate mother, HANNAH MARSH."

(To be continued.)

For "The Friend."

ds' Meeting House and Lot in Charleston, South Carolina.

(Concluded from page 290.)

By letters from John Kirk, the agent erly appointed by the Trustees in Penn- ania, dated in 6th mo. 1805, they were med that one of the Trustees in South olina had called on him in the same year, he Deed and had not returned it; also that said Trustees extended no care towards property, but had gotten from him all the ey which was in his hands belonging to estate. As the meetings of Friends in h Carolina had after this period, become rally dissolved, and the members mostly oved from the State, and Friends in Phila- hia being informed that the property in rleston received little or no attention ex- from John Kirk, and that the Trustees l so remote as to have scarcely any know- e of its state; also that unless more atten- and exertion were used, it might possibly uite lost to the Society; it was judged ab- tely needful that those Trustees should nvey to Friends in or near Philadelphia, immediate measures might be taken to re the estate. Accordingly a Deed recon- ng the said estate was executed in the month, 1812, by Nebo Gaunt and others, homas Wistar and others residing in or Philadelphia, and presented to the Meet- for Sufferings in Philadelphia in the 1st 1813,—the said Trustees holding it for same use and benefit as originally speci- and indeed neither they nor any meeting d appropriate it to any other use than for which it was at first obtained and ted.

riends in North Carolina say, in one of letters dated 11th mo. 1817, that their rly Meeting had appointed certain friends ceive from our [Philadelphia] Trustees a nveyance of the property, and that the nittee of their Yearly Meeting were di- d to make sale of it. In the reply to h, under date of 5th mo. 1818, the Phila- hia Meeting mention that the estate was ted for the erection of a meeting-house, for the exclusive use and benefit of Friends outh Carolina, and that the Trustees hold recisely for the same purpose originally designated, and that no persons or meeting could change its appropriation. An examina tion of the deed of trust to Nebo Gaunt and others will fully evince the great fear and care which possessed the minds of Friends of the Meeting for Sufferings in Philadelphia, lest this property by any unforeseen occurrence should get entangled or be diverted from the express and special intention of Friends in England; for the limitations, restrictions and conditions set forth in this instrument, are such as had never before been made use of in any Deed or conveyance of this estate; and in order to guard the act as much as the Meeting for Sufferings well could, and to make the desire and care of Friends more likely to be fulfilled, the attention of the Yearly Meeting in Carolina is in this deed of trust called to this transaction, that so no improper or inconsiderate transfer should be made; but at the same time without the least hint or the most remote idea that the said Yearly Meeting would imagine that this allusion to it was ceding to them a right to appropriate any part of the property or its proceeds to their interest or emolument.

"The conveyance of Nebo Gaunt and others to Thomas Wistar, &c., returns [the meeting-house lot] to the direction of the Meeting for Sufferings in Philadelphia; the same body, who without any emolument whatever, have had a care over it for between seventy and eighty years past, [now in 1880, about 130 years,] and who have cheerfully contributed large sums of money and spent much time and labor to keep this little site as a place where the members of Society may assemble for the performance of Divine worship, and where any of our approved ministers who are sent on the Lord's errands may, without restraint, hold meetings for those under our name or for others more generally.

"The foregoing statement is made out from authentic documents on the files of the Meeting for Sufferings, held in Philadelphia, for Pennsylvania, New Jersey, &c., and is left for the information and right understanding of those that may come after us.

JONATHAN EVANS,
Clerk to the Meeting.

10th month, 1826."

In the year 1853, some Friends of North Carolina Yearly Meeting addressed a communication to the Trustees of the Charleston Meeting property in Philadelphia, requesting that the title to that estate should be again transferred to North Carolina Yearly Meeting for its use.

In their reply to this application, the Trustees rehearse the history of the property as hereinbefore set forth, and show that the Deed made in the year 1796, from the Philadelphia Trustees to those residing in South Carolina, providing that the latter should not convey the estate without the assent of North Carolina Yearly Meeting, was not by any means intended to divert the use of that property from its original purpose of accommodating members of the Society who might reside in Charleston as a place for religious meetings, nor to give North Carolina Yearly Meeting any *pecuniary* interest in it. That the subsequent Deed, dated in 1812, from the Trustees residing in South Carolina to new Trustees living in Philadelphia, re-transferring the estate to them, was executed under the authority of a Minute of North Carolina Yearly Meeting appointing the last mentioned Trustees, and solely to relieve the latter Yearly Meeting of a trust which they could not readily attend to because of its expense, and replace it in its former custodians, the Meeting for Sufferings of Philadelphia. The latter meeting at that time reimbursed North Carolina Friends the sum of $450, which they had expended in the care of the property.

The Meeting for Sufferings in Philadelphia received reports from time to time of the condition of the Meeting in Charleston, which was very small at all times. In 1837 a committee from Philadelphia visited it, and reported that the meeting was only held on First-days, and by but three persons, two of whom were not members. This being mentioned to the Yearly Meeting that year, it was concluded to discontinue it in future. Shortly after this an extensive conflagration took place in the city of Charleston, and in order to stop the spread of the fire the meeting-house was blown up by gunpowder. The dwelling and out buildings in the rear of the meeting-house were rented out for the sum of $100 per annum, and were not destroyed by the fire. These rents have been collected by the Trustees and put out to interest, after defraying the cost of repairs to the tenement and keeping the burial ground and premises in neat order. The gradual accumulation of this rent and interest has been the sole means of raising the fund now in hand.

In the year 1856 the Trustees sent a committee to inspect the property, and consult with the tenant and others concerning the propriety of building a new meeting-house. There were no members of the Society found residing in Charleston or near it at that time. The only object in rebuilding the meeting-house was to prevent the title to the estate from escheating to the State of South Carolina. This course was advised by legal counsel taken there, and accordingly the Meeting for Sufferings, with the approbation of Philadelphia Yearly Meeting, erected a brick meeting-house on the site of the former one in the year 1856, at a cost of $3751.46. This house was only opened once for a religious meeting, which was held by appointment of a person whom the tenant of the house supposed to be a travelling Friend. It was burnt in the general fire which occurred in the city in the year 1861, shortly after the breaking out of the rebellion. During the war of course no communication could be had between Friends of Philadelphia and the tenant of the dwelling, which still survived the conflagration and the bombardment. In 1865 correspondence was resumed between the Trustees and Jacob F. Schimer, the tenant. He stated that he had been obliged to leave the house during the war, and asked to be excused from the rent for that period, which was granted.

In the year 1875, two of the Trustees again visited the property, and conferred with Charles G. Memminger, a prominent member of the bar in Charleston, respecting the legal status of the estate. He advised an application to the Legislature for a law authorizing a sale of the property, and a proper disposition of the fund then in hand. These Friends also called at the capital of South Carolina, in Columbia, and had an interview with the Governor on the subject. Upon their return to Philadelphia, the Trustees concluded to petition the Legislature of South Carolina for the passage of an act which is subjoined. This effort was successful, and the bill became

a law on the 24th of the 2nd month, 1876. It provides that the Trustees then holding the title to the said meeting house and lot in Charleston, and their successors in office, might sell the whole or any part of the same, and by and with the consent of the Meeting for Sufferings of Friends of Philadelphia should "appropriate the proceeds of such sale or sales, and all or any funds in the hands of said Trustees derived from the rents of the said estate, or any part of the same, or any income which has accrued or may hereafter accrue from the same, for building, furnishing or repairing meeting-houses and their appurtenances, belonging to the Society of Friends, wherever the same may be located in the United States; or for any other similar use or uses. And for this purpose the said Trustees and their successors, and the said Meeting for Sufferings, are hereby *vested with a discretionary power* of directing the application of the proceeds of the sale of said lot, or any part thereof, and the funds belonging to the said trust estate, in such manner and way as shall seem to said Trustees and said meeting to be best calculated to answer the beneficial purposes of this act." Under the authority of this law, the sum of $6725 has been disbursed by the Trustees, up to this date, for building or repairing fourteen meeting houses of Friends in different parts of the United States, viz: In North Carolina Yearly Meeting, $2125; Ohio, $2750; Philadelphia, $1250; Kansas, $300; Baltimore, $300. No part of the land or buildings in Charleston has yet been sold, owing to the depressed condition of real estate there.

The Trustees and the Meeting for Sufferings of Philadelphia have felt a concern in appropriating this fund, that it should be applied only to those meetings where the primitive principles and views of the Society are maintained in regard to the modes of worship and simplicity of the buildings and their furniture. Hence some applications, where satisfaction could not be obtained in these respects, have been laid aside; and also in a few cases where divisions in a Yearly Meeting have involved questions of legality in regard to the meetings asking aid, which the Trustees have not felt themselves called upon to decide.

CHARLES RHOADS.

Philada., 3d mo. 22d, 1880.

The Hidden Wisdom of God.—The mind of a pious workman, named Thierney, was much occupied with the ways of God, which appeared to him full of inscrutable mysteries. The two questions, "How?" and "Why?" were constantly in his thoughts—whether he considered his own life, or the dispensations of Providence in the government of the world.

One day, in visiting a ribbon manufactory, his attention was attracted by an extraordinary piece of machinery. Countless wheels and thousands of threads were twirling in all directions; he could understand nothing of its movements.

He was informed, however, that all this motion was connected with the centre, where there was a chest which was kept shut. Anxious to understand the principle of the machine, he asked permission to see the interior.

"The master has the key," was the reply.

The words were like a flash of light. Here was the answer to all the perplexed thoughts. Yes, the Master has the key. He governs and directs all. It is enough. What need I know more? "He hath also established them for ever and ever; he hath made a decree which shall not pass."

Selected.

O, WHY SHOULD THE SPIRIT OF MORTAL BE PROUD?

[The following poem, written by a young Scotchman named William Knox, was a particular favorite with Abraham Lincoln. F. B. Carpenter, the artist, writes that while engaged in painting a picture, at the White House, he was alone one evening with the President in his room, when he said: "There is a poem which has been a great favorite with me for years, which was first shown me when a young man by a friend, and which I afterwards saw and cut from a newspaper and learned it by heart. I would," he continued, "give a great deal to know who wrote it, but have never been able to ascertain."]

O, why should the spirit of mortal be proud?
Like a swift fleeting meteor, a fast flying cloud,
A flash of the lightning, a break of the wave,
Man passes from life to his rest in the grave.

The leaves of the oak and the willow shall fade,
Be scattered around and together be laid,
And the young and the old, and the low and the high,
Shall moulder to dust and together shall die.

The infant, a mother attended and loved;
The mother, that infant's affection who proved;
The husband, that mother and infant who blessed;
Each, all, are away to their dwelling of rest.

The maid on whose cheek, on whose brow, in whose eye,
Shone beauty and pleasure—her triumphs are by;
And the memory of those who loved her and praised,
Are alike from the minds of the living erased.

The hand of the king that the sceptre hath borne;
The brow of the priest that the mitre hath worn;
The eye of the sage and the heart of the brave,
Are hidden and lost in the depth of the grave.

The peasant whose lot was to sow and to reap,
The herdsman, who climbed with his goats up the steep;
The beggar, who wandered in search of his bread,
Have faded away like the grass that we tread.

The saint who enjoyed the communion of heaven,
The sinner who dared to remain unforgiven,
The wise and the foolish, the guilty and just,
Have quietly mingled their bones in the dust.

So the multitude goes, like the flower and weed,
That wither away to let others succeed;
So the multitude comes, even those we behold,
To repeat every tale that hath often been told.

For we are the same that our fathers have been;
We see the same sights that our fathers have seen,
We drink the same stream, and we feel the same sun,
And run the same course that our fathers have run.

The thoughts we are thinking, our fathers would think;
From the death we are shrinking, our fathers would shrink;
To the life we are clinging, they also would cling.
But it speeds from us all like a bird on the wing.

They loved, but their story we cannot unfold;
They scorned, but the heart of the haughty is cold;
They grieved, but no wail from their slumbers will come;
They joyed, but the voice of their gladness is dumb.

They died—ay! they died; and we things that are now,
Who walk on the turf that lies over their brow,
Who make in their dwellings a transient abode,
Meet the changes they met on their pilgrimage road.

Yes hope and despondence, and pleasure and pain,
Are mingled together in sunshine and rain;
And the smile and the tear, the song and the dirge,
Still follow each other, like surge upon surge.

'Tis the wink of an eye, 'tis the draught of a breath,
From the blossom of health to the paleness of death,
From the gilded saloon to the bier and the shroud—
O, why should the spirit of mortal be proud?

Selec

THE MIGNONETTE AND THE OAK.

I marked a child—a pretty child,
A gentle blue-eyed thing;
She sowed the scented mignonette
One sunny day in spring;
And while the tiny grains she sowed,
The stream of thought thus sweetly flowed:

"On this dear bed the dew shall fall,
And yon bright sun shall shine:
'Twill spring, and grow and blossom then;
And it will all be mine!"
And the fair thing laughed in childish glee,
To think what a harvest her's should be.

I saw a man an acorn plant
Upon the hillside bare;
No spreading branch, no shading rock
Lent friendly shelter there;
And thus as o'er the spot he bow'd
I heard him, for he thought aloud:

"Frail thing! ere glossy leaf shall grace
Thy wide and sturdy bough,
I may be laid amid the dead
As low as thou art now;
Yet wilt thou rise in rugged strength
And crown this barren height at length."

Each had a hope: the childish heart
Looked to a summer's joy;
The manly thought, strong and mature,
Looks to futurity.
Each trusts to nature's genial power;
He wants a forest, she a flower.

Who sows the seeds of heavenly truth,
And doubts Almighty power?
Will years less surely bring the oak
Than months the summer flower?
Then sow, although no fruit you see,
God, "in due time," will raise the tree.

Going to Headquarters.

Before the Reformation in Scotland, a g
old gentlewoman, who had seen her be
days, was reduced to the necessity of tal
a small moorland farm under the Ear
Huntly, ancestor of the Duke of Gordon.
this barren spot the widow and her two s
by their unwearied industry, contrived
glean a scanty subsistence. But, miser
as this dependance was, they were likel
be deprived of it by the practices of a gre
ruthless land servant, or factor, as he is
nominated in Scotland. This unfeeling
strained every nerve to dispossess the wi
and her orphan children, and adopted
method to attain his object, raising the
almost beyond their means of paying.

In this emergency she applied to sev
persons who were said to possess the fav
the Earl; but all in vain. Seeing ruin i
table, she summoned up resolution to wa
his lordship herself. The Earl, who w
man of bluff, open, and generous disposi
received her with great kindness, and,
some conversation, found her to be a pe
of superior sense and worth, and expre
much surprise that the poorest of his cot f
should be occupied by one who had mos
viously moved in a higher sphere.

"But," quoth the worthy nobleman, '
must dine with me and my family to-da
must let them see what sort of stuff at
one of my tenants is made of."

The astonished widow was very relu
to accept the invitation; but the Earl w
not be denied. She had the good fortu
make herself equally acceptable to the cou
and all the family. After dinner she
shown over the castle, and finally was
ducted into the chapel, where there w
lack of images. But fearfully scand

e the feelings of the good woman when, ing in front of the Virgin Mary, she saw noble hostess and children sink down be it, as if a signal had been given for their iediate prostration. When they had ended r devotions, they were equally astonished ne unbending posture and horrified looks ieir heretical guest.

he Earl, who had been absent, now made appearance. Seeing how matters stood, sked her how she could be so neglectful er duty to the Holy Virgin. Where could find such an all sufficient intercessor for ll creatures as the blessed mother of our d?

Please your honors," quoth she, "allow to answer ye in a homely way, but—by r favor—not so far, I reckon, from the ect in hand. Ye well know, my lord, I have a small farm under your lordship; for some years hard we had striven, my boys and myself, to make two ends meet. r as our comforts have been, they have n seasoned with content, which is a plea-, though uncommon, drop in the cup of erty; but, now we are to be turned out of se and home by a factor who shuts his to the widow's cry. I, too, have made plications to intercessors of well-known er and favor with your honorable lord-. I have applied to little Sandy Gordon, got neither solace nor satisfaction from . In short, all has proved vanity and ation of spirit. Before I and my bairns go h, the sport of the winds of heaven I, do what I should have done at the out-—I apply to the great Gordon himself."

his judicious and touching appeal produced effect on the noble persons to whom it was le. The widow and her sons obtained a lease of an excellent farm, on a rent ely nominal, and it is believed that her endants enjoy it to this very day.

he common people in Aberdeenshire be-e the conversion of the Gordon family n the Roman Catholic to the Protestant gion to be in no small degree owing to the ve pithy address.—*Southern Presbyterian.*

emper at Home.—I have peeped into quiet rlors" where the carpet is clean and not and the furniture polished and bright; "rooms" where the chairs are deal and floor carpetless; into "kitchens" where family live, and the meals are cooked and en, and the boys and girls are as blithe as rrows in the thatch overhead; and I see t it is not so much wealth, nor learning, clothing, nor servants, nor toil, nor idle-s, nor town, nor country, nor rank, nor ion—as tone and temper that make life ous or miserable, that render home happy wretched.—*Selected.*

n the course of a long and varied experi-e, largely devoted to study and observa-n, I have learned that there is one rule hout exception. Whenever a man is going make a speech in favor of having more m-shops, or against any restriction, es-ially if he is himself a distiller or a brewer, never fails to begin, "I am as ardent and ere a friend of temperance as anybody." o when a man begins by saying: "I am ardent friend of this or that cause, or so y, or what not," I say to myself, "Now t society is going to have a hard time of it;" I am never disappointed.—*Selected.*

For "The Friend."

The Silence of all Flesh.

The following is extracted from a letter written many years ago, and found among the papers of one who was reviewing the accumulated papers of a lifetime.

"I have met with some reflections of a young woman of seventeen, found among her papers after her decease; I think they are worth penning, and will no doubt interest thee more than my own composition.

"About a twelve-month ago I remember feeling an inexpressible sweetness and resignation. I think I then knew what is meant in the Scripture by the words 'the silence of all flesh;' a feeling very difficult to attain, but which I am convinced every Christian must strive for until it is attained. For many months past I have believed it my duty to do so—to endeavor to feel a mental stillness, or a total resignation of feeling and cessation from thinking, and in this state to wait for the influence and teachings of Divine Grace and Truth in the heart. When we attain this stillness, the Holy Spirit directs us what to do, what to pray for, and how to pray; and shows us when vocal supplication is required of us and when secret mental prayer is most acceptable to the Father of Spirits. I have often felt anxious to know what is real religion, and have entreated my heavenly guide to lead me into it, however painful a surrender of heart and life may be; for without that there is no lasting peace to be found; and no preparation for the enjoyment of the Divine Presence in a state of holiness hereafter. I have at different times been desirous to know whether that profession in which I have been educated is the right one for me to retain, and whether any other could be more acceptable to God for me; I never made use of vocal supplications on the subject but I believe my secret prayers were accepted by Him who knows the sincerity in which they were addressed. After waiting to be instructed my desires are at length fully answered, for inward revelation assures me that mine must be a religion of stillness and total resignation of self; that whether the feeling of devotion excited be that of prayer, praise, gratitude or adoration, I must be immediately influenced by the Spirit of Christ before I can feel union and communion with my heavenly Father which (whether words are used or not) alone constitutes the essence of true worship. I feel convinced that whatever the outward form of worship may be, the only true and acceptable offering is a sacrifice of the heart, and the more I feel of devotional Spirit the more I am led to be still, and not look for instrumental aid; for I feel that Christ, the inward teacher and Comforter, is all-sufficient, and that He is waiting to do me good. In these precious moments I should feel any ministry a burden that was not prompted by the immediate inspiration of the Holy Spirit; for any but such ministry must break that inward stillness in which the Divine will is made known to us and heavenly consolation is administered. I often keep silence (mentally) that I may renew my strength, then I mount upward as on 'eagle's wings.' Till within the last year I knew but little if any of this stillness, and my devotion consisted chiefly of supplication and praise and sometimes of gratitude to the Supreme Being. Now on a bed of sickness, perhaps of death, (being in a very precarious state), I feel confirmed in the assurance that in mental silence only is to be felt that peace and joy and union with our Maker which is and ever will be the Christian's only hope and confidence in the solemn and certain hour of dissolution."

For "The Friend."

The Meeting at Firbank Chapel and its Results.

(Continued from page 293.)

As has been already noticed in these sketches, it was not until Thomas Camm was shut up in prison for his testimony to the truth, that he found leisure from his many labors to prepare a memorial of his honored father John Camm, and of his endeared friend John Audland. To his imprisonments and labors some reference was made in the account of his wife Anne. The following outline of his course through life, and of the blessed end of his earthly pilgrimage, crowned with a glorious prospect of eternal felicity, is taken from Piety Promoted.

"Thomas Camm, late of Camsgill, in the county of Westmoreland, was born in the year 1641, of honest, religious, and godly parents, was well educated, and from his childhood inclined to be religious, and sought after the best things. He delighted in the company of the best, or most religious sort of people; and in his tender years the Lord was pleased to visit him with the light of the day springing from on high, and thereby convinced him of his blessed and unchangeable truth; even in the morning of the day to these latter ages of the world; and after some time called him forth into the work of the ministry, for which the Lord fitted him. Being thus visited and called of God, he counted nothing too near or dear to part with for truth's sake; but left all to follow the Lord, and with his whole strength and substance was given up to serve him, and faithfully to do the work he was called to. The Lord who had called him to such a great and glorious work, as preaching the everlasting gospel, did fitly qualify him for the same, pouring forth upon him of his holy spirit, and endued him with divine wisdom, whereby he was made an able preacher of the word of life to many, and could divide it aright, according to the states of the people.

"As he was thus called and qualified, so he was diligent and laborious in the work of the Lord in many parts of this nation, and was made instrumental to convince and establish many in the way of truth. His doctrine was sound, and his delivery powerful; and though his testimony was not with the enticing words of men's wisdom, yet it was in the demonstration of that divine power, which reached the witness of God in the hearts of the hearers.

"Great and many were the sufferings he met with, and he very patiently bore and went through them, of many sorts and kinds, as imprisonments, spoiling of goods, mockings and scoffings from those without, and suffering among false brethren. In all which he stood firm and faithful in his testimony for truth, approving himself a true follower of Jesus Christ, suffering joyfully for his name's sake, who had counted him worthy, not only to believe, but to suffer for Him. As he was a man wonderfully endued with heavenly and divine wisdom, so he was a man of great humility, very much laboring for love and unity amongst brethren, and where any thing appeared tending to a breach of it, he always used his utmost endeavors to put a stop there-

to, approving himself to be a man of peace, and always labored for it, both in the church and also amongst all sorts of people.

"He was a man beloved of God, and by all good men who knew him. He was a nursing father to many, encouraging every thing that was good in the least child; but very zealous against every appearance of evil; especially against that which in any wise tended to the laying waste of that testimony which the Lord required his people to bear, being zealously concerned to keep his testimony clear in every branch of it. He was a man well qualified for discipline, and labored very much to promote it, for the encouragement of those who were weak, and to bring to judgment those that were loose, and would let their testimony fall. He was very zealous against that antichristian yoke of tithes, and though he suffered very much on that account, yet he stood faithful to the last, and rejoiced in his sufferings upon that and all other accounts for truth's sake.

"Though in the latter part of his time he was attended with much bodily weakness, which through his many hard labors, travels, and sufferings, was come upon him, yet such was his zeal for truth, and love for the friends of it, that he was willing to spend his time and strength for and in the service of truth, which he faithfully performed, to the comfort and edification of the churches of Christ.

"On the 17th of the 11th month, 1707, having been in the love of God to visit several meetings in the upper end of Lancashire, Westmoreland, and the west of Yorkshire, he returned to his son John Moore's, at Eldworth, and that very day it pleased the Lord, by a gentle hand (as he phrased it) to bring his old distemper upon him. After some few days it grew more violent and hard upon him; he bore it with much patience, and continued in a weakly distempered state of body for five or six weeks, taking very little natural food, nor getting much sleep or rest at nights; yet could walk up and down his chamber, and was always pretty cheerful, and freely resigned to the will of God, often saying, 'I neither desire to live nor to die, but am well content, however it shall please the Lord to order it;' farther saying, 'If the Lord see meet, or have yet any farther service for me to do, it is easy with Him to raise me up again; but his will be done, I am very well content, I bless the Lord.'

"Near the conclusion of his days, he said 'I have great peace and satisfaction, in that I have done the will of God. I do not know that I have much more to do, the time of my departure seems to draw nigh; but I am well satisfied. I bless the Lord, I can say with the apostle, "I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but to them also that love his appearing."'

"One day, he being alone in his chamber, his son John Moore came and sat down by him, and asked him how he did; he answered, 'I am but weakly of body, but strong in the inner man, blessed be the Lord, who hath been my support and strength hitherto.' He then farther said, 'I have been pondering in my mind, and meditating of the wonderful and unspeakable mercies and loving-kindnesses of God, to me extended all my life long, even to this very day; that I, such a poor, weak, feeble creature, should be enabled to hold out, and go through those many trials, travails, sufferings and exercises, both inward and outward, of various kinds, that have fallen to my lot. It has indeed been the Lord's doings, who is and has been all along my buckler and my shield, He shall have the praise and the glory of all, for He alone is worthy of it, for ever and for evermore.'

"His distemper continuing, and his bodily strength growing weaker, so that there was little likelihood of his recovery, he gave very plain and distinct directions concerning his burial, as one not much concerned at his approaching departure."

(To be continued.)

A Perfect Home.—The most perfect home I ever saw was a little house into the sweet incense of whose altar-fires went no costly things. A thousand dollars served as a year's living of father, mother, and three children. But the mother was the creator of a home; her relations with her children were the most beautiful I have ever seen. Even the dull and commonplace man was lifted up and enabled to do good work for souls by the atmosphere which this woman created; every inmate of her house involuntarily looked into her face for the keynote of the day, and it always rang clear. From the rose-bud or clover leaf, which, in spite of her hard housework, she always found time to put by our plates at breakfast, down to the story she had on hand to be read in the evening, there was no interruption of her influence. She has always been and always will be my ideal of a mother, wife, and a home-maker. If to her quick brain, loving heart, and exquisite face had been added the appliances of wealth and the enlargements of wide culture, hers would have been absolutely the ideal home. As it was, it was the best I had ever seen.—*Helen Hunt, in Interior.*

A Reliable Blind Leader.—During the prevalence of one of those dense fogs which have been so frequent lately in London, a gentleman was trying to find his way out of Hyde Park. He knew the road well in ordinary weather, but was unable to find it in the fog, which prevented his seeing a yard ahead. At length he met a man of whom he inquired his way. "Come with me," said the man; "I can show you the way; the fog does not affect me; I am blind." The man who could see surrendered himself to the guidance of the man who could not see, and was led safely to his destination. It is thus that men learned in philosophy and scientific knowledge have sometimes been led in the ways of God by men whose educational attainments and natural abilities are inferior to their own. (Luke 10: 21.)—*Christian Mirror.*

Natural History, Science, &c.

Tame birds in China.—The Chinese are very fond of keeping tame birds; and it is a common sight to see a Chinaman leisurely walking the streets with his bird-cage, usually round and arched, upon the open palm of his hand, the wrist being bent back and the palm upward. He loves thus to give his bird an airing, as well as to exhibit his treasure, which is not unfrequently of considerable value. The bird thus favored is, in nine cases out of ten, the Shantung Lark (*Acridotheres cristatellus*), which is not however a true lark, but a sta ing—a pretty bird, nearly as large as a thru of a mottled brown color, with a light stre over the eyes, and an irregular black ri round the neck. The natural habits of t bird are characterized by familiarity; a they have received the name of Pako, or t eight brothers, from the Chinese, because th are usually seen in small parties togeth The bird is lively, good-natured and eas tamed; but it is none of these qualities wh specially endear it to the Chinese, thou they all add to its attractions. It is its pow of mimicry which render the Shantung La so popular. They have, it is said, a g natural song, not unlike that of a skyla which I should doubt; but they easily lea to imitate all manner of out of-the-way soun They will bark like a dog, mew like a c crow like a cock, or cough and sneeze lik human being. Nor are powers of speech nied to them, for they learn to talk with much facility as a parrot. It is no wond therefore, that well-educated birds comma a good price. I have known one in a bu boat for which 25 dollars has been offe and refused; and I am credibly informed t good birds fetch 50 or even 100 dollars, plumage being considered by good judges one of their important *points.*

Although this bird is the universal favo in China, there are in the bird-shops ma other interesting species. Among these m be particularized the fork-tailed Parus (*L thrix lutens*), a bird which, if it could be troduced to English bird-keepers, would doubtedly prove very popular. It is a rema ably pretty bird, in form and habit stron reminding one of the English Robin, whic also equals in size, but has a stouter bu As only a dollar was demanded for one these birds, including a good cage and abu ance of seed, it is not wonderful that seve were purchased in the hope of bringing th safely through the homeward voyage to E land. Being an insectivorous bird, howe I always had strong misgivings of the res and eventually they all died before reach the Cape, except one which survived a days later, and this notwithstanding t were fed with some half-dozen living f nearly every day.

But the most remarkable feature in Leiothrix was a curious habit they ha turning somersaults on their perch. Thr ing the head far back they would turn o touching momentarily the bars of the cag passing, and alight on their feet, either on floor of the cage or on their perch, repeat the operation rapidly and constantly, and unfrequently turning over in little more t their own length. When I first noticed freak in a bird-shop, I set it down as a ma of education; but I have since found t every individual has the same habit, altho some tumble better than others.

Canaries are also plenty in the bird-sho but Japan seems to be the paradise of canary bird. The "Scylla," homeward bou was like an aviary; on a sunny afterno have counted 50 or 60 cages on deck, few c taining less than two, and some as man seven or eight birds, all singing in cho The attraction was that in Japan good si ing canaries could be purchased at the rat an itzeboo, or about one shilling and six pe each; and the sailors, therefore, had m their hay where they found the sun shin

he Grackle (*Gracula religiosa*), called in e parts the Mina, is a favorite bird, much ired in Singapore and Borneo. It is as e as a jack-daw, black, with long feet, and yellow wattles on each side of the head. s a member of the starling family. The ers of imitation of the human voice pos- ed by this bird are truly remarkable. The eruor of Labuan possessed one which was od specimen of its class. At my first visit Government House, just as I reached the r, I heard a loud and perfectly distinct e shout out, "Orderly, call the boy;" and , "What do you want him for?" very rly enunciated; and this was immediately eeded by a loud laugh and a sonorous stle. I looked in vain for the source of this emly exhibition; and when, presently, same sounds proceeding from the verandah, ent out to see what they meant, the inno- -looking black bird hopping about de- ely in a wicker cage would never have suspected, had he not burst into a hoarse h the moment my back was turned. They imitate a child crying in a most painfully ural manner; and their mimicry of the an voice is far superior to that of a parrot. *ollingwood's Naturalist in China.*

frican Bee-hives.—In these forests we en- ntered the artificial bee hives so commonly with all the way from this to Angola. y consist of about five feet of the bark of ee fifteen or eighteen inches in diameter. incisions are made right round the tree, oints five feet apart, then one longitudinal from one of these to the other; the work- next lifts up the bark on each side of this aud detaches it from the trunk, taking not to break it until the whole comes the tree. The elasticity of the bark es it assame the form it had before; the is sewed or pegged up with wooden pins, ends made of coiled grass-rope are in- ed, one of which has a hole for the ingress e bees in the centre, and the hive is com- e. The hives are placed in a horizontal tion on high trees in different parts of the st, and in this way all the wax exported Benguela and Loanda is collected. It l the produce of free-labor. A "piece of icine" is tied round the trunk of the , and proves sufficient protection against ves. The natives seldom rob each other. *. Livingstone.*

That will it avail thee, O soul, when thou est before the great and final tribunal, to such a man professed great sanctity, but a hypocrite: therefore, I was tempted uit the service of the living God, and serve enemy? This will never justify thee at gates of heaven, nor procure thee admit- e therein.—*J. Scott.*

THE FRIEND.

FIFTH MONTH 1, 1880.

PHILADELPHIA YEARLY MEETING.

(Concluded from page 296.)

oon after the opening of the meeting on rd day morning, a Friend expressed the cern he had long felt as to the situation of Society; and the desire, that we might orm all the services required of us. He gested the appointment of a committee to prepare a document afresh holding up to view the spiritual doctrines of the gospel as held by our early members; and that this be sent to all the bodies of Friends. This opened the way for some expression of views by different Friends. Some united with the proposition as brought forward; others thought, if such an essay were prepared, it would be safer to address it to Friends generally; and others, that the time had not yet come for taking any step of the kind. The belief was expressed that ere long, the stepping stones would be visible and the meeting be enabled to move forward.

Nothing occurred to unsettle the meeting, or disturb its harmony; and after sufficient time had been spent on this subject, the Queries and Answers were taken up. These were read and considered as far as the sixth, inclusive. The deficiencies reported were similar to those of former years in number and character. We were fervently exhorted to the observance of the first commandment, to love the Lord above all, as the means of imbuing us with the love of the brethren, and leading us to the avoidance of all things which are wrong. The duty of endeavoring to help those who were negligent as to the performance of their religious duties was pressed upon our attention, and counsel was extended to those affected by drowsiness in meetings, and to those who absented themselves at the time set apart for Divine worship.

The meeting was a comfortable one.

In the afternoon a very large meeting of the younger and middle-aged members was held by appointment, in which much counsel and labor were extended to stir them up to greater faithfulness and earnestness. Yet the service of the meeting was not felt to have been fully accomplished—partly on account of several communications from others, which occupied time and prevented those on whose concern the meeting had been appointed from obtaining full relief.

On Fourth-day the remaining Queries and answers were read and considered. Much advice was given in reference to moderation in business; and Friends were cautioned against the tendency to continually enlarge their business with the accumulation of profits. They were reminded of the former custom that prevailed among business men in Philadelphia to retire from active labor in proper season, and thus to make an opening for others to find the means of supporting their families. The danger of becoming imbued with a worldly spirit was brought into view, and earnest exhortations were given to seek first the kingdom of heaven and the righteousness thereof, in the faith that there would be added thereto all things that were necessary for us.

The solemnizing, melting power of the Lord was preciously extended over the assembly, and many hearts were made to rejoice in this evidence of Divine favor.

The reports on education showed 881 children of school age. It was felt to be important that these should be trained in a manner consistent with our religious profession, and the subject was again referred to the care of subordinate meetings.

The reports on spirituous liquors stated that 40 of our members during the past year had either partaken of them as a drink or had handed them to others for that purpose. To show the advance that had been made on this subject, a Friend stated that when an inquiry was instituted in Philadelphia Yearly Meeting fifty or sixty years ago, it was found that there were fourteen of our members who had distilleries, and about one hundred who sold liquors. Now there are none of either of these classes, and bnt few left who drank them at all. As the meeting had approved of the issuing by the Meeting for Sufferings of the Address on Intoxicating Drinks, it was thought to be more consistent to make the annual inquiry on this subject include the use of any intoxicating liquor, instead of confining it as heretofore to the use of distilled spirituous liquors. This enlargement of the field of inquiry and labor was therefore directed.

On Fifth-day morning a meeting for worship was held as usual in three of the city houses.

In the afternoon, after making a slight alteration in the minute on intoxicating liquors, the report of the committee in charge of Westtown Boarding School was read. This was interesting and satisfactory. The health and good order of the family had been well maintained. A regulation had been adopted requiring the girls to spend a portion of each day (except in stormy weather) in the open air, and a system of physical exercises had been practised by them under the care of one of the teachers. The religious interests of the pupils had been watched over by the committee; and the financial exhibit of the year's operations showed a small balance in favor of the school. This was due to the appropriation of $2000 made by the Yearly Meeting to its funds, which was again directed to be made. The income of a fund of $15,000, left to the school by our late friend Ruth Anna Cope, had been set apart to pay for the education at Westtown of children belonging to other Yearly Meetings. During the year, the Committee had received notice that the residuary part of the estate of our late friend Charles Evans, had been left by his will to this school, in whose prosperity he had long felt a deep interest. A Friend who had been connected with the school, both as a pupil and as a member of the Committee, bore strong testimony to its value, and especially pressed on the attention of parents the importance of those restraints as to attire which it laid upon the girls, and the value to them of the training which they received at this institution, and of the protection which it afforded from the unsettling effects on their minds of too much mingling in society in their young years.

The report of the Indian Committee was also interesting and encouraging. The Boarding School at Tunesassa had been kept filled with pupils, and had been doing well. Many had applied for admittance beyond the 30 which there was room to accommodate. The Committee had advised with the Indians in reference to the leases which they had given for lots in the town of Salamanca. The report was very satisfactory, and $1000 was appropriated to assist in carrying on the concern.

The special committee on that subject had asisted in the education under the care of the Society of 98 children during the past year. The Committee was continued, with an appropriation of $1200 for their use.

The Committee on the Treasurer's Report proposed raising $4000 for the coming year, which with the two appropriations last mentioned, made the amount of the quotas of the Quarterly Meetings $6200.

The trustees of the Shrewsbury Meeting-house were authorized to apply to the Legislature of New Jersey for power to sell the property.

The lively and interesting memorial of our late friend John P. Balderston, of Nottingham, Maryland, brought feelings of solemnity over the meeting, with a sense of the blessedness of such a glorious prospect of futurity as he was favored with as the end of life drew near. Its reading was sweetly compared by one Friend to ointment poured forth. Another Friend referred to the total change of character and life which followed the remarkable visitation of Divine Grace with which he was favored in his early manhood without instrumental means, and pressed on his hearers the necessity of knowing the work of the Spirit to be *thoroughly* performed, so that they might be brought into a true knowledge of God and fellowship with Him.

Like all the sessions which have preceded it, that held this afternoon was a solid and comfortable season.

The final meeting was on Sixth-day. A misunderstanding of the real meaning or effect of the paragraph on Love and Unity adopted earlier in the week led to its being again read. After some remarks on the subject, the decision to place it in the Book of Discipline was reaffirmed.

The Committee to bring forward the names of Friends to fill the vacancies in the Meeting for Sufferings caused by the death of Charles Evans and Charles Williams, proposed the appointment of William Evans and William P. Townsend, which was united with.

The minute of the state of Society prepared by the Committee for that purpose was satisfactory to the meeting.

The Address on Intoxicating Drinks was read, and was acceptable apparently to all, though a few verbal criticisms were made by one or two, who united with the document as a whole.

During the latter part of the meeting a solemn covering was mercifully spread over us, and vocal thanksgiving was offered for that extension of Divine favor which had enabled the meeting to transact its business with dignity and harmony to the honor of its holy head. Some short and lively exhortations and acknowledgments of the Divine goodness were made by different Friends—and the concluding minute was read.

A feeling of comfort and of thankfulness we believe was generally prevalent among those present.

SUMMARY OF EVENTS.

United States.—On the 19th ult., the town of Marshfield, Mo., was almost entirely destroyed by a cyclone, which was also the cause of much loss of life and property in the vicinity. In the town above mentioned, only twenty houses out of two hundred were left standing, and most of these more or less damaged. Upwards of eighty persons were killed, and many more seriously injured. Professor Tice, who examined the phenomena of the tornado, reports that there is evidence everywhere along the track of the storm, that a wave of water flowed in the rear of the "cloud spouts." Persons who encountered the storm, say the water was very cold.

On the 24th, 3342 immigrants landed at Castle Garden—making a total for the week of 16,305, and for the month, to date, of 33,852. The steamship Strasburg, which arrived at Baltimore on the 25th, brought 1904 immigrants from Germany, Austria and Scandinavia. It is said this is the largest number brought across the Atlantic by one ship in a single voyage. They are all for the Western States.

The exports of domestic breadstuffs from the United States during last month were valued at $19,974,719; and for the last nine month, $182,638,226.

The number of different kinds of postage stamps which have been hitherto issued all over the world, is estimated at 6000. The collection preserved in the Museum of the Berlin post-offices, included, on 7th mo. 1st, 1879, 4498 specimens. Of these 2462 were from Europe, 441 from Asia, 251 from Africa, 1143 from America, and 201 from Australia.

Six men perished by the capsizing of a life-boat near Huron City, Michigan, on the 23rd ult.

The forest fires in New Jersey and Virginia, have been extinguished by the people, aided by showers of rain.

Six regular steamers cleared at New York, for transatlantic ports on the 24th ult., all with heavy cargoes of domestic products, including 2000 head of cattle, 1700 sheep, 200 hogs, 7500 quarters fresh beef, 2500 carcasses of sheep, and 500 dressed hogs.

A fire in the town of Hull, opposite Ottawa, Ont., on the 21st, destroyed over 700 houses, and rendered over 4000 people homeless. The loss is estimated at $2,500,000. Four persons perished.

A serious disaster occurred on the night of the 21st, at the Madison Square Garden, in New York, where a fair was being held for the benefit of one of the hospitals. Part of the front wall gave way, and the roof fell in. Three persons were killed, and several wounded.

The Treasury Department has directed the transfer of $5,500,000 in gold bullion from New York to the Philadelphia Mint, to be coined into eagles and half eagles.

Thirty-four of the forty-one life-saving stations along the New Jersey coast, have been closed this week.

The number of deaths in this city during the past week was 350. Of this number 189 were adults and 161 children—28 being under one year of age.

Markets, &c.—U. S. sixes, 1881, 106¼; do. 5's, registered, 102¾; coupon, 103⅞; 4½'s, 109; 4's, 107¼.

Cotton.—There was very little movement, and prices favor buyers. Sales of middlings at 12¼ a 12½ cts. per pound.

Wool.—Penna. and Ohio, xx and above, 54 a 56 cts.; x, 52 a 55 cts.; ½ blood, 60 a 65 cts.; ¼ blood, 55 a 60 cts. Fine unwashed, 33 a 42 cts.; medium do., 43 a 45 cts. Combing—washed fleece, 60 a 62 cts.; unwashed, 45 a 50 cts. New York, Michigan and Wisconsin, about 2 a 3 cts. less than foregoing, and Illinois, Iowa and Minnesota, 4 a 5 cts. less.

Petroleum.—Crude, 7¼ cts. in barrels, and refined 7½ cts. for export, and 7¾ a 8 cts. per gallon for home use. Linseed oil, American, 80 a 81 cts. Lard, 61 a 63 cts.; sperm, winter, $1.90 a $1.95 per gallon.

Flour is in better demand but prices unchanged—Minnesota extra, $5.37½ a $6; Penna. family, $5.50 a $6; western do., $5.75 a $6.25; Ohio, high grade, $6 75 a $7, and patents, $6.50 a $7.50. Rye-flour $4.25 a $4.37½ per barrel.

Grain.—Wheat irregular and lower. Sales of 15,000 bushels, including red at $1.31, and amber $1.32. Rye, 83 cts. Corn is dull and easier. Sales of mixed at 52 cts.; yellow, 53 a 53½ cts.; white, 53 cts. Oats inactive but firm. White, 44 a 47½ cts.

Seeds.—Clover, 6 a 7 cts. per lb.; flaxseed, $1.80; timothy, $2.20 a $2.25.

Hay and straw.—Prime timothy, $1 a $1.15 per 100 pounds; mixed, 90 cts. a $1; straw, $1.35 a $1.50 per 100 pounds.

The receipts of cattle at the various Philadelphia yards for the past week were: Beeves 2950 head; sheep and lambs 6,000 head; hogs 5,500 head; fresh cows 180 head.

Beeves.—Market dull and prices ¼c. per lb. lower on all grades. Sales at 3 a 5¾ cts. per lb., as to quality.

Fresh cows moderately active at $20 to $50 per head.

Sheep.—Market firmer, 5½ a 7½ cts. per pound.

Lambs in demand at 6 a 11 cts. per pound. Latter price for spring.

Hogs were in demand, but prices lower, 6¼ a 7 cts. was paid according to quality.

Foreign.—*Great Britain.*—The Queen has accepted the resignation of Lord Beaconsfield as Prime Minister, and sent for Lord Hartington to the castle. Hartington advised the Queen to summon Gladstone to form a Cabinet, which was accordingly done. The following appointments have been definitely made: Earl Granville, Secretary of State for Foreign Department; the Marquis of Hartington, Secretary of State for India; H. C. E. Childers, Secretary of State for War; Lord Selborne, Lord High Chancellor; Wm. E. Forster, Chief Secretary for Ireland; Lord Northbrook, First Lord of the Admiralty.

Arrangements have been made for discharging the American relief ship Constellation and distributing h cargo at different stations on the south and west coa of Ireland.

At the inquiry before the Board of Trade into t Tay Bridge disaster, the civil engineer, who had cont of the work during its construction, said the suppo of the bridge were insufficient. Another said, he di not think the bridge was brought down by wind pressu alone; there must have been some weak points in it.

Nineteen fishermen were drowned on the Scotti coast, during a gale on the 21st ult.

During the past week thirteen large steamships ha left the Mersey for North American ports, with a lar number of passengers, and considerable general cargo Most of them are bound for the United States. This believed to be unprecedented.

The total exports from Great Britain of iron a steel to all countries, for 3d mo. 1880, was 387,305 ton The United States, which received only 109 tons of ra way iron in the first three months of 1878, and 1184 1879, had increased its imports to 43,367 tons at t close of the first three month of the present year, b coming England's best customer.

Paris.—In the Chamber of Deputies a proposal, th at least a year's military service be obligatory for priests who shall hereafter be ordained, was vot urgent, and was referred to a select committee.

Berlin.—Two hundred and fifty tons of piscator material, valued at £10,000, has already arrived fro America, and been placed in the International Fishe Exhibition.

South America.—The Chilians have occupied M quegua, Cuesta, de Los Angeles, and Torato, and con mand the roads leading to Arequipa.

WESTTOWN BOARDING SCHOOL.

The Summer Session of the School will commen on Second-day, the 3rd of Fifth month.

Pupils who have been regularly entered and who by the cars from Philadelphia, can obtain tickets at t depot of the West Chester and Philadelphia Railro corner of Thirty-first and Chestnut streets, by givi their names to the Ticket-agent there, who is furnish with a list of the pupils for that purpose. In such ca the passage, including the stage fare from the Railro Station, will be charged at the School, to be paid f with the other incidental charges at the close of t term. Tickets can also be obtained of the Treasur 304 Arch street. Conveyances will be at the Stre Road Station on Second and Third-days, the 3rd a 4th of the month, to meet the trains that leave Phi delphia at 7.45 and 10 A. M., 12.30 and 2.30 P. M.

Baggage may be left either at Thirty-first and Che nut streets or at Eighteenth and Market. If left at t latter place, it must be put under the care of H. Ale ander & Son, who will convey it thence to Thirty-fi and Chestnut at a charge of 10 cents per trunk, to paid to them. Those who prefer can have their ba gage sent for to any place in the built-up part of t City, by sending word on the day previous (through t post-office or otherwise) to H. Alexander & Son, N. corner of 18th and Market Sts. Their charge in su case for taking baggage to Thirty-first and Chestn streets, will be 25 cents per trunk. For the same char they will also collect baggage from the other railro depots, if the *checks* are left at their office corner of 18 and Market Sts. Baggage put under their care, if p perly marked, will not require any attention from t owners, either at the West Philadelphia depot, or the Street Road Station, but will be forwarded direct the School. It may not always go on the *same train* the owner, but it will go on the *same day*, provided t notice to H. Alexander & Son reaches them in time

During the Session, passengers for the School w be met at the Street Road Station, on the arrival of t first train from the City, every day except First-da and small packages for the pupils, if left at Frien Book Store, No. 304 Arch street, will be forward every Sixth-day at 12 o'clock.

Fourth month 24th, 1880.

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PHILADELPHIA.

For "The Friend."

Meeting at Firbank Chapel and its Results.

(Continued from page 302.)

eing grown so weak he could not well ong, without some little support, one ng as he was walking over his chamber leaning upon his son J. Moore's arm, his rembled under him, which he observing, 'Dear John, when the pillars of the house to tremble, there is feeble work. But blessed are they who, when this earthly nacle is ready to be dissolved, do assured-ow that they have a habitation eternal e heavens, whose builder and maker the is; of which, for my part, I bless the I am well satisfied.'

bout a week before he died, several of Moore's children being in the room with he said to them, 'Now I think I must you. If the Lord had seen meet to spare little longer, I might have been of ser- to you in counsel and advice; but the , the great and wise counsellor, as you your eye to Him above all things, will e wanting to you in counsel. I love you ely, and the blessing of the Almighty rest you, if it be his will.

Ie several times spoke concerning Esau; ime he said, 'Esau's mount was in part imed and consuming, yet there were ches still remained;' and said, 'The Lord waste more and more.'

nother time he said, 'Faith and patience, and charity, are excellent virtues; the , if it be his will, endue his children and le more and more therewith.'

When he was grown so very weak that getting his clothes on and off was some- difficult and troublesome, he one time to those about him, 'Dear children, you a great deal of trouble and exercise about he Lord be your reward; but you shall little time will put an end to all these bles, and a happy end it will be for me, I t it not at all.'

Another time, being some days before he John Moore's eldest daughter standing im, he took her by the hand, and said, r Anna, the Lord will reward thee for care and pains about me.' Seeing her ted with sorrow, as well she might be for pproaching loss of so near and dear a d, he farther added, 'Death will not be nay; but it will be well with me, the enemy cannot touch me. The Lord who hath been with me, and hath borne up my spirit through and over all the various exercises and trials of my time; He will be with me to the end; there is no doubt of it.'

"One time lying upon his bed, in a sweet and heavenly frame of mind and spirit, he said, "I have served the Lord in sincerity, with all my heart, and with all my soul, and with all my strength; hallelujah, hallelujah, hallelujah.' And so went on praising and magnifying the Lord, to the melting and tendering the hearts of all present. Afterwards he said to John Moore, and some others who were with him, 'Bear me record, I die in perfect unity with the brethren; my love is as firm and true as ever in our Lord Jesus Christ, the author of our salvation.'

"When grown very weak, being asked how he did, he would say, 'Weak of body, but strong in the Lord;' saying also, 'In Abraham's bosom there is sweet repose.' He divers times spoke of the efficacy and virtue of the wine of the kingdom; and about two days before he died, he seemed to be faint, and J. Moore gave him a little wine to sup, thinking it might refresh him, but his stomach could could not bear it. Then looking pretty cheerfully at J. Moore, he said, 'Dear John, thou seest these things will not do; but one cup of new wine in the heavenly kingdom, with my dear and blessed Lord and Saviour Jesus Christ, will make up all.'

"His strength decaying very fast, he for the most part lay very still and quiet, as one waiting for his dissolution, not saying much, unless when spoken to, and then would answer very sensibly to what he was asked.

"On the day he died, he was desirous to be helped out of his bed, but seeing how very weak he was, he was put off for some time; but he still urged it. J. Moore told him, he doubted he was so weak he could scarcely bear it without fainting; but those with him told him, they were willing to help him the best they could. To which he replied very cheerfully, 'That is enough: I hope the Lord, that has been my help in many straits and difficulties, will also now help me.' So his clothes were got ready, and by degrees got most of them on; but before they had quite done, he was likely to faint: so they sat him down on the bed-side, and supported him a little. After a while he somewhat revived, and looking about him, he saw J. Moore's youngest child, betwixt two and three years old, standing before him a little way off, and he beckoned with his hand, that she might come to him, and with a little help he set her upon his knees, and affectionately kissing and embracing her, he said, 'God Almighty bless thee. The God of Abraham, of Isaac, and of Jacob, bless thee, and make thee happy, if it be his will.' Then after a little time they got his clothes something better on, and set him in his chair, where he sat a pretty while; then growing weary, he desired to lie down upon his bed, which he did, and after a little time, he was perceived to weaken very fast. He lay still and quiet, not saying any thing that could be heard or perceived; but drawing his breath sometimes quicker and sometimes slower, yet without the least disturbance, or stoppage of phlegm. He continued so for the space of about six hours; then stretching himself forth upon his bed, he departed this life without sigh or groan, as one falling into a deep sleep, on the 13th day of the First month, 1707, betwixt the hours of eleven and twelve in the night, being aged sixty-six years, nine months, and ten days.

"Thus, having fought the good fight, and finished his course well, he laid down his head in peace with the Lord, and is freed from all his sufferings, sorrows, and afflictions here, and entered no doubt into the kingdom of eternal glory, for ever to live, and magnify, and praise the great God, world without end. On the 15th of the same month, his body was removed from Eldworth in Yorkshire, where he died, to his late dwelling-house at Camsgill, in Westmoreland, and on the 16th of the same month was carried in a solemn manner to Friends' burying-place at Park-end, in Preston-Patrick, being about half a mile from Camsgill. It was accompanied thither by several hundreds of people, both of the neighborhood, and also many friends out of divers of the adjacent counties, and was there interred in a decent, Christian manner, there being a general appearance of sorrow in those present for the loss of so good and serviceable a man.

"The corpse being interred, all, or most that were there, drew into the meeting-house, and had a precious edifying season together, the powerful living presence of the Lord, in an eminent manner, overshadowing the assembly, to the tendering and affecting many hearts. Divers testimonies were then borne, to the sufficiency of that universal principle of divine light and grace, which is given to be a teacher and a leader to all mankind, and is become the teacher and the leader of all those who are willing to be taught and led by it. But it is, and will be, the condemnation of all those who are disobedient to, and rebel against it, whilst they continue in that state. Also divers testimonies were borne, concerning this our dear friend, deceased, as to his faithfulness, care, and labor of love in serving God's heritage; as also with respect to the many trials, travels, and deep exercises that he had faithfully gone through in his day and time, upon truth's account; all which he was enabled to perform and go through by the power and assistance of that divine grace, and Holy Spirit of God, which he still accounted his buckler, and his shield, his bow and his battle-axe, and by and through which, he was what he was, and to which alone, and not to him as man, the praise and glory of all was attributed.

"So friends having cleared themselves of

what was upon their minds, the meeting broke up, and friends parted with hearts deeply affected, and filled with the love and goodness of God, which had been plentifully shed abroad amongst them that day; praises, honor, and glory over all, be given unto God, and to the Lamb, who sits with him upon the throne, who is worthy for ever, and for evermore.—Amen."

(To be continued.)

For "The Friend."

Notes of Travel in Europe.

(Continued from page 298.)

A Visit to Certosa.—On a balmy day in the Eleventh month we took an open carriage and drove to the Certosa, a Carthusian convent, a few miles from Florence towards the south. Passing through the Porta Romana, our way lay along the road to the eternal city. Villas surrounded by high walls, straggling houses, and all the suburban adjuncts of a great city, followed us almost to our destination. We however caught glimpses of the country occasionally, and a yoke of milk white oxen plowing in a vineyard, recalled most vividly "the old days of Rome." Entering an ancient gateway we were within the precincts of the monastery. Many acres were planted with vegetables and fruit trees, and a few clusters of grapes hung upon the old walls. A great pile of buildings surmounted the hill, and presented a very imposing aspect, viewed from below, and we found that in addition to being plunged into the middle of the middle ages, we were to have a very fine view from the walls.

We were received by a venerable brother of the order, who seemed much pleased to show us the interior. His dress was of white cloth, with a hood removable at pleasure, a loose easy dress, no doubt, but too feminine for my taste. Of course the "church" was considered by him most worthy of our attention; but it was so much like the ordinary "churches" of Florence, that I looked at it as did Hawthorne at something of similar character, with the "immediate intention of forgetting it." However this one has a really beautiful pavement of marble, and some fine paintings and frescoes, and we could not say with the same austere writer what he remarked of many pictures in other places over which so many silly people think it proper to rhapsodize, that he could wish "they could be taken out and reverently burnt." This may seem high treason to high art, but I find many people have thought the same thought, though they have failed to express it as vividly and pertinently.

The crypts beneath interested me more. Several Cardinals with placid faces lay there extended, their marble effigies startling by their resemblance to their cold forms ere they were committed to the tomb. But when we emerged from these gloomy precincts into a great square, a vaulted corridor supported by pillars entirely surrounding it, and walked among the sweet herbs growing on every side—rosemary, lavender, thyme—and leaned over an old well in the centre room, and deep with time-worn steps of stone, we seemed introduced to a dim past, when monk and priest were all powerful in the land, and princes kissed the dust beneath their feet. Beneath these corridors looking upon the garden, were the apartments of the monks—almost all empty now—for there were but about twenty inmates in all this vast pile of buildings. Each division seemed to contain three rooms—a central one, perhaps ten feet square, with two adjoining ones much smaller. In the outer room were four chairs, a small plain table, a few drawers and some rude pictures of saints and martyrs. The next room in point of size held one chair, and a small desk, with rude designs upon the walls. The smallest room was almost empty, and the floors of all were of brick. A little window in the second room opened on the corridor, and here the good father informed us that the food was passed through to the penitent inside when his duties imposed by himself or his superiors obliged him to remain within his cell. Some of the interior doors opened upon short covered walks, from which the country around could be seen in all its beauty. One of these windows offered a fine frame to the picture, and the attendant brother drew our attention to this, showing that this source of consolation at least was open to them.

The refectory was long and lofty, paved with brick also, and very gloomy. A few tables prepared for dinner stood about. Here all were obliged to keep silence when at meals, and from a pulpit upon the wall one of the brothers read for the edification of the rest. It was a cheerless room, and I was glad to go down into the pharmacia. Here quite a busy scene presented—the only life in the place seemed centred here. Bottles of many kinds, filled with perfumery, cordials and essences, awaited customers. Soap, in the shape of beautiful lady-apples, pears and pickles, was quite tempting, and a young man was engaged in making candy!

Having had a kind of mediæval feeling that I was living some five hundred years ago, I was greatly surprised to find behind the glass case a pile of photographs, and among them one of the old well in the great square, and another in which our kind guide, a venerable good man, judging from his refined face and gentle manners, and known as Fra Innocent, was pictured. Upon this the gentle brother declined to write his name, but whether from inability, which we could not believe, or from a vow, or from modesty, we could not know. On leaving the pile I could not but reflect how many sad mistakes were made in those olden times, when talents, worth and active energy, which might have blessed the world in another sphere, were all buried behind these old monastic walls. The flowers in the old monk's garden, the soft sweet air of autumn, the quiet, the peace that reigned there, these I shall never forget, nor the lavender which Fra Innocent gave us, nor the rosemary, "this for remembrance."

The afternoon found us at San Marco and the monastery adjoining it. This, too, is a very ancient establishment, but its chief interest lay in the library which had been enriched by the spoil of many ancient libraries gathered from the suppressed religious houses. Many of the books were very richly illuminated, and the variety seemed endless. Sometimes the first page was adorned with a nativity or a madonna and child, beautifully executed in water-colors, or a few birds were admirably depicted, and on one a deer was drawn and painted to the life.

I said the library was the chief object of interest—it was but one of them—for the room of Savonarola was more to me than all the rest. To lean on the little window overlooking the Arno, out of which he had so often gazed, to see his hair shirt and breviary, a his penmanship, to sit in his veritable ch and contemplate his picture; and sadder s to look upon the picture of his death by in the Piazza della Signoria, which hung the wall, brought those terrible times bef me, when Florence gave up her bravest a best to an ignoble faction, and still m ignoble priesthood. Very rarely did I cr that beautiful Piazza, with its grand statu —Neptune looking down upon his tritons a water nymphs,—Hercules upright in his gi strength—the graceful Loggia de'Lanzi wh assembled Florence listened to the stirr appeals of their magistrates and leaders— Pallazo Vecchio with its lofty tower—seld did I behold all this in our daily wanderi without a thought of the brave monk w died for the Truth.

For "The Frien

While fully agreeing with a short article this Journal (Vol. LIII), which speaks of well preserved old person"—would it not well for us all, and especially those of us w have not yet long "borne the burden of li to endeavor to guard against encouragi "wrinkles and deep-set lines" on our fac and the faces of those around us, by being anxious about things over which we have control; or by allowing occurrences which must meet with in our every-day life to necessarily worry us. How refreshing to those faces which bear conspicuous traces their trusting, restful lives—faces which pla ly show they are not "serving a hard Maste and although on many of these we see dear "deep set lines," for which we feel much love and reverence—yet they show th have learned on *whom* to "cast their car believing "He will not suffer them to tempted above that they are able to bear."

For "The Frien

Memoir of Hannah Marsh.

BY HER DAUGHTER, PRISCILLA PITT.

(Continued from page 299.)

"27th of 10th mo. 1836. This day had interesting letter lent me to read, giving account of the decease of our beloved fri and brother in the truth, Edward E. Alex der, of Limerick in Ireland. He was highly gifted of the Lord, having walked humble obedience to the manifestations of Holy Spirit, and was therefore enabled hold forth the encouraging language u others, follow me as I have endeavored follow Christ. I think the language of apostle not unappropriate to this dedica servant, 'I have fought a good fight, I h finished my course, I have kept the fa henceforth there is laid up for me,' &c. was favored with unclouded clearness o glorious immortality; he was tenderly belo by very many both in and out of our Soci and he told some of his friends before he d he believed he was taken because they m so much of him. Ah what a lesson! su we must not rob God of his honor; He not give his glory to another, neither praise to graven images, but all the ho must be ascribed unto Him to whom it e lastingly belongs; and with his last wo was our dear friend uttering his praise, cribing all unto Him. Having read this le I felt inclined to go and read it in two Frie families, which was gratefully acknowled by them. But oh it was my kind heav parent who influenced my heart thereto;

end to keep down every thing that is of creature, and make me more humble and chful. I called at the school; ——— were y kind and affectionate towards me; how my heart secretly rejoice in that this also med as from my dear Lord and Master— ne of the wages which He condescends to e to his willing obedient children who do serve him for naught. Be thankful, O soul, for mercies past, and humbly hope more.

28th. Just before beginning to read the iptures as usual after breakfast, I was le sensible of a touch of the Heavenly her's love, as in a moment tendering my rt; under a feeling of which it seemed right me to address our young woman. As times seasons are not at our command, safety ns for me to move in the Master's time, not ıy own, how humbling soever these private s of duty may be; I believe, and it may be l to record the belief, that little acts of dience in the early part of the day are quently succeeded by a sense of Divine servation even in our outward movements remainder of the day. Between 11 and I went to call on M. Steel and daughter, ich they seemed to take very kind; from nce to call on Ann Story, who is an in- id, she expressed herself very kindly at my , and was pleased to see me, saying she uld be pleased to see me at any time; this ould not but put down to the kindness of Heavenly Father, in opening the hearts my friends towards me, who am so very vorthy. Oh, He has condescended this day attract me to feel after his life-giving pre- ce; many are the calls and the knockings the door of my heart, but too great an un- lingness in general to open unto Him. er dinner called on poor S. Vaux, thought more declining than when I last saw her; ilst sitting with her my mind was unex- tedly brought into solicitude on her ac- nt, and I expressed a little matter to her, ich she received very pleasantly; alas! me- aks the poor mind partakes of the weak- s of the infirm body, and renders it in some ree almost incapable of mental exercise. y the merciful Father be pleased to look vn with an eye of pity, who knoweth our me and remembereth that we are dust.— h mo. 30th.

Seventh-day night, 12th mo. 31st, 1836. e close of another year I am permitted to up to this time, 10 P. M., for how uncertain fe—the present moment only is ours. The ire of my heart is, that if permitted to wit- s another, it may be spent more to the ry of my God and Saviour; that I may be re devoted in body, soul and spirit, that I y come experimentally to know Him, who he way, the truth and the life.

1st mo. 1st, 1837.—First-day. Richard rett, who is visiting the families of this nthly Meeting, paid us our visit this even- , after taking tea with us. In our morn- meeting dear Lydia Barclay was accept- y engaged. How awakening is the reflec- ı that another year is opening upon me; ı! how little seems to have been effected ough me to any good purpose. Oh! that this r may be spent more in a preparation for etter and lasting inheritance; but alas how the fleeting things of time continue to oc- y the mind, and lead it from that indwel- ; so needful for the renewal of our spiritual ength.

2nd. Visited a distressed family.

3rd. In company with a friend visited two Friends on the receipt of their certificate, in which a quiet covering was felt to be over us; and I was enabled to hand a word of encouragement and caution. In the afternoon again visited the poor distressed family.

6th. Our valued friend and father in the truth, Wm. Gundry, of Calne, took tea with us; we very much enjoyed his company. In the evening a precious covering of quiet came over us, in which he was led to address my dear J. F. M. and self; may the recollections of this and similar refreshments as from the presence of the Lord, tend to animate in low seasons; and increase the little grain of faith which often is very low.

"7th. A week nearly expired of another year; and although no memorandum has previously been made since its commencement, yet hath my heart been many times turned towards my Heavenly Father with desires that I may be enabled to live more and more to his praise. My mind has been as it often is very low and depressed, and I often go mournfully on my way in a sorrowful condition, so that I am frequently led to self-examination, and sincere are my desires that He who knoweth the hearts of his children would be pleased to show me the cause of my desolate state, and enable me not only to know what is the great partition-wall that robs me of my peace, but that I may have strength afforded from the alone Source of help, to break it down. But alas! in order for this, I must live a life of greater self-denial; more devoted to my God and Saviour. Oh! that a sense of this may lead me into more humility and dependence. Again called on the poor family, who I found in an increasingly pitiable state, being nearly all of them very unwell. Such scenes are calculated to awaken feelings of gratitude unto the Giver of every good and perfect gift, from whom I have no right to expect any thing; and the language is at times raised in my remembrance; not more than others I deserve, yet God hath given me more.

"8th. First-day attended meeting twice, in considerable bodily weakness; dear Wm. Gundry acceptably engaged in forenoon meeting; my own state very poor. I desire to be resigned to the wintry season which has so long been my portion, but at times it is very trying to the patience.

"9th. Our dear daughter Hannah returned home after an absence of nearly three weeks. How very near and dear do our precious children feel to us; and He who knoweth the hearts of his children knows the deep solicitude which we feel for their eternal well-being; and that they may now, in the morning of their day, devote their youth to God, agreeable to those beautiful lines:

> 'When we devote our youth to God, 'tis pleasant in his eyes,
> A flower when offered in the bud, is no vain sacrifice.'

"10th. A day not to be forgotten; inasmuch as the recollection of the low depressed state of my mind may tend to awaken the enquiry, what has been the cause. Bodily weakness rather increased, and felt very disqualified from attending to my usual occupations; many little things of a domestic nature were trying, and I suffered them to take unprofitable hold of my poor mind; can I not attribute this disquietude to want of watchfulness in the early part of the day? Oh! my soul, thou hast great occasion to keep near to thy great and good Shepherd, that so thou mayest experimentally know that He maketh thee to lie down in green pastures, and leadeth thee beside the still waters of life. Oh, then, for a closer walk with God: Be pleased, righteous Father, to forgive the transgressions of this day, and strengthen me to live more watchful and humble for the future."

(To be continued.)

Blast Furnace Slag.

"Scattered throughout the iron-making districts of Great Britain are many millions of tons of scoria or refuse from the blast furnaces, which is techically known as slag. This slag goes on accumulating at the rate of nearly eight millions of tons per annum, its bulk being some three times that of the iron from which it has been separated. It forms a heavy incumbrance to ironmasters, demanding the purchase of large tracts of land whereon to deposit it, the investment being, of course, wholly unremunerative. There are one or two exceptions to this rule, as at the Barrow Hematite Iron Works, where the slag is tipped into the sea and serves to form land for the works. But as a rule, the labor and capital expended upon this unproductive substance tell heavily upon profits.

"No wonder, then, that from the first, persistent efforts have been made either to utilize it or to get rid of it altogether. In early times slag was broken up by hand and used for road making, and it so continues to be used where it can be had without a heavy cost for transport; but there is only a limited demand for it for this purpose. On the continent, where stone is scarce, slag plays a prominent part in road-making, as in Silesia and other similarly situated districts. Another direction in which attempts have been made to utilize slag, both at home and abroad, is to adapt it for constructive purposes, and various schemes have been devised for transforming the highly refractory slag into bricks, sand, and other materials for building. Some of these schemes have proved successful within certain limits; but the peculiar nature of the slag has more generally led to failure, owing either to the difficulty of dealing with it or to the attendant expenses."

Recently works have been constructed in connection with one of the English iron-furnaces, in which the slag as it flows from the blast furnace is received into a hollow revolving wheel containing water. This reduces it to the state of sand. Ten parts of this mixed with one of lime in powder are thoroughly incoporated in a brick machine and moulded into bricks. These do not require burning, but gradually harden, through a chemical action between the materials, into a tough and valuable article.

"In another department the manufacture of artificial stone is carried on, the stone being moulded into chimney-pieces, window-heads, balustrading, and outside ornamental builders' work generally. The stone is composed of two-and-a-half parts of finely pulverized slag and two-and-a-half parts of ground brick to one part of Portland cement. The mixture is run into moulds and sets quickly, the articles being ready for the market in four or five days. Besides bricks and stone articles, the slag is used for making mortar, cement, and concrete."

One of the most beautiful products of the

slag, is slag-wool, or silicate cotton as it is called, owing to its resemblance to cotton-wool. "A jet of steam is made to strike against the stream of viscous molten slag as it runs off from the blast furnace. This jet scatters the molten slag into a stream of shot, which is projected forward near the mouth of a large tube, in which a couple of steam jets cause an induced current of air. This tube opens into a receiving chamber, composed chiefly of wire gauze, and measuring about 33 ft. long by 15 ft. wide, and 12 ft. high. As each shot leaves the stream of slag it carries a fine thread or tail with it. The shot, being heavy, falls to the ground, while the fine wool fibre is sucked through the tube and deposited in the chamber. The appearance of this chamber after a charge has been blown into it is singularly beautiful. Not an inch of floor, sides, or roof but is covered with a thick layer of the downy silicate cotton, bringing forcibly to mind the familiar words of the 147th Psalm—

'Large flakes of snow like fleecy wool.'

After each blowing, the wool is removed by forks, and packed in bags for consignment to a London firm—Daniel Dade and Co.—who make it into mattresses which are used for covering steam boilers, and for other purposes where it is desired to prevent the radiation of heat. For this purpose slag wool is eminently adapted, as it is a very bad conductor of heat, and is, moreover, perfectly incombustible. The make of slag wool at the Tees Works is about three tons per week, and as during the running of a 4-ton slag ball about 1¼ cwt. of slag wool is made, it follows that for producing these three tons nearly 200 tons of slag have to be operated upon.

"Another useful purpose for which blast-furnace slag has been successfully utilized is that of glass manufacture. The vitreous character of slag indicates a resemblance to glass in its composition. It does, in fact, contain the principal components of glass, but not in proper proportions, and those in which it is deficient have therefore to be added, with others which are not present. The glass produced is said to be stronger than ordinary glass, and the color can be varied as required, the natural tint being green. Its working qualities are said to be of the highest order, as it comes from the furnace in the best possible condition for the worker. Some bottles made at Finedon were sent to the Paris Exhibition of 1868, where they obtained honorable mention, a testimony at once to their character."

Raising Tobacco.—The real question at issue is, Is tobacco a good thing or a bad one in the community? If it is a good thing, then the raising of it is commendable. If it is a bad thing, then the raising of it is a poor business—no matter how many honest people it keeps employed. It is never right to do a wrong thing for the purpose of helping others to live. If they can't live in a good business, they have no business to live. So far as tobacco is concerned, we count it bad, thoroughly bad. We think that the use of tobacco is a filthy habit; a stupefying, brain-deadening habit; a habit injurious to one's own health and character, and a nuisance to one's family, and to all who come in contact with him. But here is where we differ with a great many of our readers. If they are right in approving tobacco-raising and tobacco-using, we hope that our efforts on the other side will prove of no avail, but that all the rising generation will come to see how good a thing tobacco is, and what a blessing it is in the community. But if our view is the correct one, we trust it will prevail sooner or later—and we have confidence that it will.—*S. S. Times.*

Selected.

THE LOWEST PLACE.

"Give me the lowest place,"
Dear Lord! I cried,
My eager eyes alight
With joy and pride.
Give me the lowest place,
That I may be
Known both to far and near,
As serving thee.

"Give me the lowest place!"
At thy rich feast,
Let all the guests behold
Me last and least;
Along the laden board,
At thy dear face
To gaze in silence, from
The lowest place.

"Give me the lowest place,"
Lord, thou didst know
The pride that filled my heart,
In praying so;
And, sharp and keenly kind,
The answer came,
To bow my soul in dust,
With sudden shame.

"Give me the lowest place!"
Ah! childish heart,
So brave with ne'er a taste
Of sorrow's smart,
With hands heaped high with flowers,
And sunlit soul—
Wert thou so ready then,
To yield the whole?

"Give me the lowest place!
O Love, most true,
O tender heart, that all
My weakness knew.
Only a cloudlet dimmed
My golden day;
One rose of all my sweets
Was snatched away.

"Give me the lowest place!"
Eager my prayer—
"My heart is strong." I said,
"To do and bear."
Yet when the message came
One joy to leave,
I fled the banquet room,
To mourn and grieve.

"Give me the lowest place!"
O pitying Lord,
Whose ear was open to
My foolish word,
Choose thou my place for me,
Or low, or high;
Give me but grace to trust
Thee till I die.

Selected.

A STAR.

The sky is full of cloud and rain,
And very dark the night;
But far above the frowning clouds
The stars are shining bright.

So life is oft-times filled with storm,
The night seems long and drear,
But throughout all the darkest hours
The star of faith shines clear.

Faith in our God, and in his Son,
His love so full, so free—
And so we are content to walk
A path we cannot see.

And some day, in the years to come,
When our dear Lord sees best,
The clouds will lift, the sun will shine,
And life be full of rest.

—*Zion's Advocate.*

Select

THE SPRING—THE MORNING OF LIFE

Sweet is the time of Spring,
When Nature's charms appear;
The birds with ceaseless pleasure sing,
And hail the opening year.

But sweeter far the spring
Of wisdom and of grace,
When children bless and praise their King,
Who loves the youthful race.

Sweet is the dawn of day,
When light just streaks the sky;
When shades and darkness pass away,
And morning's beams are nigh:

But sweeter far the dawn
Of piety and youth;
When doubt and darkness are withdrawn,
Before the light of Truth.

Sweet is the early dew
Which gilds the mountains' tops,
And decks each plant and flower we view,
With pearly glittering drops:

But sweeter far the scene
On Zion's holy hill;
When *there* the dew of youth is seen,
Its freshness to distil.

Sweet is the opening flower
Which just begins to bloom,
Which every day and every hour
Fresh beauties will assume:

But sweeter that young heart,
When faith, and love, and peace,
Blossom and bloom in every part
With sweet and varied grace.

Oh may life's early spring
And morning, ere they flee,
Youth's dew, and its fair blossoming,
Be given, my God, to thee.

Sir Walter Trevelyan's Wine-cellar.

At the death of Sir Walter Trevelyan
year in England, so long and honorably id
tified with the temperance movement in Gr
Britain, he left the contents of his wine-ce
to Dr. B. W. Richardson, "to be applied
scientific purposes." This wine is of
choicest brands, and came into the possess
of Sir Walter on the death of his fathe
1846, and has remained buried in the dust
cobwebs of its resting-place in the magnific
cellar ever since. Dr. Richardson finds h
self in a delicate position, and has written
article for *Macmillan's Magazine* recently
which he says:

"To the last question that is so often as
of me—what I shall do with my trust—I
as little able to answer as any one can b
answer for me. I am instructed to appl
for scientific purposes, and how to meet
necessity is the difficulty. The difficu
moreover, is not in the least lessened by
multiplicity of suggestions that have b
sent me as to method of disposal. I h
been offered six, and even eight, times
actual monetary value of the bequest on
tain conditions of application, which to s
minds might seem quite right and honor
but which to me do not partake of that cha
ter to the extent of leaving my conscience
to accept the offers. Sir Walter himself
most of the difficulties that I feel. He did
like to destroy the wine, because he held
be of considerable value from its history,
from the curiosity all lovers and studen
antiquities feel for the smallest specimen
the past which mark the history of the
That feeling I share entirely. I do not t
from what I have learned, that he atta
much value to the wine intrinsically, as m

d who like wine for its own sake, and feeling I share entirely. It certainly never his wish or intention that the wine ld be so applied as to exalt the praises of and lead to the encouragement of wine king even for the sake of the curious in king; and that feeling I also share.

An enthusiastic and devoted disciple of perance to the hilt would like to

'Point a moral and adorn a tale,'

arrying the wine on a Thames steamer site the two Houses of Parliament, while houses are sitting, and discharging the le cargo into the Thames, bottle by bottle, e tuneful measure of a minute-gun. The ber of unfortunate widows and other disolate and afflicted persons who have apl for one or two bottles of the old port it ld be difficult to name; in fact, long as I practiced the healing art, and teacher as ve been of therapeutical science itself, I never until now learned to what a numof curative uses old port can be applied in treatment of disease. It might, if human ence could be accepted as accumulative ence derived from individual experience backed by individual authority, be the or never yet discovered *Elixir Vitæ* itself. Seriously, the disposal of this gift is a blesome duty. Possibly Sir Walter thought I could take the wine, and, by a magic ntific spell, transform it into some agent gents that might be useful to mankind, lead to no harmful result in return. Or, ibly, he might have supposed that a ns would occur for enabling me to dis- of the wine for an entirely innocuous use, apply the proceeds to some scientific reches in which I might be usefully engaged. se two courses remain open for considera-, and if I could see my way to the last, I ld be a happier or less burthened man. Meanwhile I have removed the treasure its old resting-place, and have replaced a similar vault, with all due ceremony care, and with scarcely an accident durremoval. By this method it is preserved ct, and the antiquaries who are curious it wine may rest in peace until some inous suggestion of a practical kind breaks charm, by showing how one total abner can make use of wine which another l abstainer has left him, in trust, for the poses of science."—*Exchange.*

For "The Friend."

The Ground of Salvation and of Faith.

he *British Friend* of 3rd month publishes per which is preserved in manuscript in l Meeting-house, London, and written by rge Keith in 1664, while he was yet in y with Friends. It is addressed—"To he Simple Hearted, who seek no occasion tumbling, but desire to learn the Truth as in Jesus, and to be informed of our Princi- and Practices (who are called Quakers), why we deny the National Church and istry."

rom it the following instructive passages taken.

Whereas we have been erroneously accused t we deny Jesus Christ, and the work and use is death and sufferings: Be it known that own, confess, and believe in the same Jesus ist, and not another, as our Saviour, who crucified, and suffered at Jerusalem, and red up Himself a sacrifice to God, for the whole world, to make way for their reconciliation with Him. But we maintain that a mere historical knowledge of Christ after the flesh is not sufficient for salvation; but that all that would be saved, must come to know the same Jesus Christ revealed in their hearts and souls, else they can have no true hope; for Christ WITHIN is the only hope of glory, as the apostle says (Col. i. 27). And the same apostle, (2 Cor. xiii. 5), calls them reprobates who know not Christ within them. And the same apostle witnessed Him revealed in himself, and said that Christ lived in him (Gal. ii. 20.) And this Jesus Christ promised to all his disciples and followers, that though He went from them as to his bodily appearance, He would come again in Spirit, and be with them in his spiritual appearance for ever; and if any would keep his commandments He would come with his Father and dwell with them (John xiv. 23); which, after Christ was risen and ascended to the Father, the disciples witnessed fulfilled, for He appeared in Spirit unto them, and poured forth upon them a measure of the Spirit and Life which was in Himself (Acts ii. 1-4).

"And THIS is the anointing (1 John ii. 27), and the Name of Jesus, which is as ointment poured forth. And there is no other Name given under heaven whereby one can be saved, but this (Acts iv. 12); which is not the outward name or sound of Jesus, as it may be pronounced, or written, but the Power, the Life, the Light, and Spirit of Jesus, which is eternal, and was in the beginning, and which Abel, Enoch, Noah, Abraham, and all the saints in all ages knew, *and lived in.* And in this Name they met together, and spake the mysteries of the wisdom of God; and they worshipped in this Name, and prayed and praised God in it, and wrought miracles therein. And only the children of God know truly and distinctly this Name of Jesus; it is a mystery to all others.

"Concerning our *faith*: IT IS IN THIS NAME, viz: IN THE POWER OF GOD. Herein it stands even in the Name of Jesus Christ, who is the Wisdom and Power of God, and was with the Father before the world began. And the only true belief and faith of a Christian is that which is the gift of God, and is received by immediate inspiration and revelation of God; and no truth can be sufficiently believed, but as it is revealed immediately by Jesus Christ in man and woman's heart.

"And there is no true knowledge of God but by the Son, which is his own testimony—'No man knows the Father save the Son, and he to whom the Son reveals Him' (Matt. xi. 27). So that all knowledge of God and Christ, and faith and belief in Him, is not the true knowledge of faith, [if we] have not come to know, feel, and possess Christ within us, and witness Him the Fountain of living waters in our hearts and souls, feeding us with his flesh and blood, which is his heavenly virtue and power, whereby men are regenerated and made partakers of the Divine nature, wherein they live, move, and have their being, and are God's offspring, and grow as branches out of Him who is their Root; and they are members of his body, and his Life and Spirit possesses and dwells in them, is their life, strength, and salvation, their corn, wine, and oil, the manna from heaven, which came down to give life unto the world. For when mankind by transgression fell from God, God sent his Son unto them, who might bring back lost men to God again, and put him into the enjoyment of God his Maker, which is man's chief end and blessedness. And till man come to the enjoyment of God again, and live and dwell in his Maker and Creator, death reigns over him: he is blind, deaf, and without feeling of God, notwithstanding all his acquired literal, traditional knowledge of God and Christ.

"And the things of God's kingdom are a mystery to him, for they can only be learned in the Light of Christ, which shineth in man's heart in the darkness—which the darkness cannot comprehend. But there is that IN man which is capable of being quickened and enlightened by the Light of Christ;—the immortal part in everyone, which, through sin, is holden in spiritual death, bondage, and captivity, till it be raised up and quickened by the virtue and power of the Light of Christ, and the effectual sound of his voice which quickens the dead. *And by the hearing of this voice and Word alone comes the true faith.* And when men departed from this, the apostasy came in, and thick darkness covered the earth, and men lost the true knowledge of God by his Spirit, and grew strong in the literal knowledge; and whenever anything of the teaching of God's Spirit appeared in any all along this dark night of apostasy (as the Lord had ever witnesses for his Truth, more or less), they persecuted and derided such as held the testimony of Jesus, which is the spirit of prophecy. All immediate revelation and inspiration of God were cried down, and then the inventions got up, and the form was retained without the life and power. This was the beginning of Babylon's kingdom, and the rise of the apostasy.

"Our main principle is: That Jesus Christ has enlightened every man that comes into the world, with such a measure of Light, which, if believed in, should save and redeem all. And this grace is as abundant as sin.

"For as by one man's offence judgment came on all to condemnation, so by the righteousness of One, the Free Gift came upon all to justification of life (Rom. v. 18). And that which every man in some season [called in Scripture the day of visitation] experiences in himself to reprove him when he thinks, speaks, or does evil, and strives with him, and draws him to that which is good, even to soberness, righteousness, and godliness, is the very Light of Christ, which is the condemnation of all who believe not in it, and shall make all without excuse before God; for it is the talent given freely of God to every man to profit withal, and to the careless and slothful servant becomes judgment, but to all that believe in it becomes salvation.

"And though at first it be, as to its manifestation, but AS A LITTLE SEED, yet as it is diligently waited upon, and dealt tenderly with, and not choked or smothered, it grows up into a tree, and is the Tree of Life, and many are brought to sit under the shadow of this Tree, and to eat of the fruit thereof with great delight. And it is pleasant to our taste, being full of God's heavenly virtue and power, whereby our souls live, and shall live for ever, as we keep faithful to the end.

"And so we hold forth this to others (and our doctrine is according to Scripture), that A DOOR IS SET OPEN TO ALL *in a day* [or season], (which whoso slights is rejected, and none else), and SALVATION *in a day* IS POSSIBLE TO ALL. AND THE ONLY WAY THERETO, IS BY RE-

LIEVING IN CHRIST THE LIGHT, AND OBEDIENCE THERETO."

"And whereas we are charged with making our own works and righteousness the ground and cause of our justification. *This is another mistake.* For we are saved by grace, and that not of ourselves; and we look for the remission and pardon of our sins freely for Christ's sake. And our own righteousness after the law, we see to be but dross and loss, and renounce it, that we may be found in Christ, clothed with his righteousness, knowing Him to be the Fountain and principle of all our actions and works being wrought in God. And only such works God accepts, and such only are justifiable in his sight, because they are wrought in Him, where impurity and imperfection can have no place.

"And we deny that sin is any further pardoned than its filthiness is cleansed away. And *a person is no more justified than he is sanctified.* And though sanctification may be distinguished, yet it is not divided, from justification, for they are always together, and of an equal extent and latitude: and though we may be said to be justified by works wrought in God, and proceeding from a living faith, as James speaks (James ii. 17-26), yet the prime justification is by the Worker, Jesus Christ himself; He in us, and we in Him, made one Spirit with Him through faith; and such can say, He is near that justifieth, who can condemn?"

For "The Friend."

Madagascar.

Trübner & Co., of London, have recently published a book on this great island, written by James Sibree, Jr., who for years was employed as a missionary among its inhabitants. It is exceeded in size by only two islands in the world, being 975 miles in length from north to south, and about 250 miles in average width—in the widest part reaching 350 miles—and has an area of nearly four times that of England and Wales. It consists of two great divisions—an elevated interior region from 3000 to 5000 feet above the ocean, and a comparatively level country surrounding it of 400 or 500 feet of elevation. A large part of the interior is covered with bright-red clay, from which granitic and basaltic rocks protrude—the highest mountain peaks being about 9000 feet above sea level. A good deal of this portion of Madagascar is bare and somewhat dreary-looking country. The long rolling hills are covered with a coarse grass, which becomes very brown and dry towards the end of the seven months' rainless season; but the hollows and river valleys are often filled with a luxuriant tropical vegetation, and, wherever there is population, with the bright green of the rice fields.

Among the interesting physical features of the northern part of the island, is a remarkable rock fortress of the tribe inhabiting that region, who are called by a native name, meaning "the people of the rocks." It is an enormous, lofty and precipitous rock, having an elevation of nearly 1000 feet, and covering an area of about eight square miles. Its sides are so precipitous that they cannot be climbed unless artificial means are used, and it is thickly wooded wherever trees can possibly grow. The only entrance into the interior of the rock, which is full of caves, is by means of a subterranean passage, a portion of which is extremely narrow, allowing only a single person to pass along it at a time, and has on each side of it deep water.

Another feature of Madagascar is the existence of an almost continuous belt of virgin forest all round the island, and generally following the coast-line. This forest divides into two belts on the eastern side of the country, leaving a narrow valley about 250 miles long between the two lines. North of this valley the two lines unite, and here is the widest portion of the forest, it being about forty miles across. The total length of this forest line is about 2300 miles.

There is abundant evidences of former volcanic action in different parts of the more elevated regions of Madagascar, which Dr. Mullens, who traveled over the central districts of the island, thus describes: "When we ascended the lofty hill overhanging the western end of the lake (Itasy), crater after crater met our astonished gaze. Some were of enormous size, some were small; some were cones, others were hollow, or were horseshoe in shape, and had long ridges of lava running out from the open side. There were forty craters in all, of which we were sure; we think there were others beyond to the north." "Fifty miles further south we came on the volcanoes again. We climbed a lofty rounded hill called Ivòko, and then found that we were on the crater wall. The inner hollow was a quarter of a mile wide, the height of the wall above the level country outside was 1000 feet. Two lava streams went out towards the south and west; three small craters were at the foot, and others, large and conspicuous, were around us on every side. Close by, another huge crater, Iatsifitra, had its opening towards the north, and the lava that had issued from it was fresh, black and sharp, as if broken yesterday. But stranger still, at its eastern side was a plain a mile square, covered with heaps of lava, like stone cottages, fortresses, ruined palaces. I counted thirty greater piles, and noted numberless smaller ones; it was clear that at one time the entire plain had been on fire, that a hundred jets of fire and flame and molten lava had spouted from its surface. The heaps were now old and moss-grown, but we were informed of a vague tradition among the people that their ancestors had seen these flames bursting forth."

To the same volcanic agency must be ascribed the existence of a remarkable valley called Màndritsàra, unknown to Europeans till visited by J. A. Houlder, in 1876. It is a great basin, or rather, a mighty elongated pit, sunk deep down among the surrounding heights. It is about 30 miles long, and about 2000 feet below the level of the country. There had evidently been a great commotion going on there in the ages gone by, for all the long valley is dotted with rounded hills, giving it the look of boiling water or bubbling pitch, which by some strange process had suddenly become congealed.

The inhabitants of Madagascar evidently belong to the Malay race, and it is a remarkable fact, that though only a comparatively narrow strip of 230 miles of water separates it from Africa, yet the animals which it contains are in a general way much more closely allied to the South Asian species, and to those which inhabit the islands of the Indian Ocean than to those of the adjacent continent. These facts give a degree of probability to the theory which has been adopted by s naturalists, that Madagascar, the Masca Islands and other groups are the remnan a continent which in former ages occu the space now covered by the Indian Oc and which has in great part sunk beneath waters in the process of that gradual ch in the earth's surface, of which ther abundant evidence in almost every par the globe which is accessible for examina Many of the islands in that ocean have circling coral reefs, which indicates that t islands are still sinking, as is shown by win's researches on the formation of coral.

Among the peculiarities of its native fa must be noted the absence of the larger feli there being no lions, tigers or leopards; of the *hoofed* tribes but a single specie river-hog, sole relative of the hippopota rhinoceros and buffalo; and there is no ze giraffe, or any of the numerous familie antelopes which scour the African pl There is no elephant browsing in its wo and no apes or monkeys living in its t It is the headquarters of the Lemurida family somewhat allied to the monkey their arboreal habits, and yet quite dist Of the known species, much the larger tion belong to Madagascar. Of the in eating mammalia, there are nine specie small animals allied to the European he hogs, some of them having a coverin strong spines. They are found in the wo and especially in the low, scattered b wood and fern-overgrown land in the vici of the forests from which the trees have removed. Our author says of them: "Du our usual yearly holiday at our sanato on the outskirts of the inner line of fores frequently met with three or four varieti these harmless creatures while ramblin the outskirts of the woods. Our dog chased them, but she generally came with her mouth and nostrils stuck as fu prickles as a pincushion is of pins." T do not roll themselves into a ball like hedge-hogs, but place the head betwee fore-paws, and their spines and prickly probably serve them equally well as a pr tion from their enemies.

Birds are abundant. The most rema ble is the now extinct species of a land of the ostrich family of gigantic size c *Æpyornis maximus*, whose eggs are the est known. A few of these eggs have found in the southern portion of the is and they have the capacity of six or s ostrich eggs, or of one hundred and forty-e eggs of the common fowl.

Among reptiles it is a remarkable fact with two or three exceptions, the serpen Madagascar are harmless. The croco are very abundant, swarming in every and lake. Sibree says that in a jou down the Betsiboka river, "we saw as n as a hundred in a day, a dozen together b often seen basking in the sun on a sand ba They are so dangerous in some places th every village on the banks of the river a s is carefully fenced off with strong stake that the women and girls can draw w without the risk of being seized by the or swept off by the tail of those vora creatures. The eggs of the crocodile about the size of three of a turkey, and collected and sold for food in the mar Owing to the superstitious dread with w they are regarded, the natives never k

odile except in retaliation for one of their ds or neighbors who has been destroyed hem. They believe that the wanton de- tion of these reptiles will be followed by oss of human life, in accordance with the iple of *lex talionis*. The inhabitants g in the neighborhood of Lake Itasy, to vest of the central province, are accus- d to make a yearly proclamation to the odiles, warning them that they shall re- e the death of some of their friends by g as many of them in return, and warn- the well-disposed crocodiles to keep out e way, as they have no quarrel with , but only with their evil-minded rela- who have taken human life.

(To be continued.)

Religious Items, &c.

ennonite View of Baptism.—The *Herald ruth* quotes from Menno, the following ges, to show that he did not attribute saving efficacy to water baptism. "We be born from above, must be changed renewed in our hearts, transplanted from nrighteous and evil nature of Adam, unto rue and good nature of Christ, or we can r be saved by any means."

The new birth consists, verily, not in r nor in words; but it is the heavenly, g and quickening power of God in our ts."

Not, my beloved, that we believe in the ssion of sins through baptism; by no ns; because by baptism we cannot obtain and repentance."

teresting, if true.—We find in an exchange following item. Not knowing the au- ty on which it rests, its truth seems to ubtful.

El. Kery, a native of Samaria, educated ngland, and a returned missionary phy- n, discovered a Synagogue Record, kept cient Sychar, that reaches back hundreds ears before Christ. He learned that the t in Christ's time was named Shaffeer. searching the Record for some possible of Jesus' visit, he found instead the fol- ng important testimony to his crucifixion: *the 19th century of my priesthood, and the lst year of the world, Jesus of Nazareth, the f Mary, was crucified at Jerusalem.*"

ndency of Priestcraft.—M. Finity, writing e *Christian Advocate*, thus speaks on this ect:

I state what I know to be true from years perience in this Church, that the mass of an Catholics allow the priests to do their king for them. They commit the keeping heir immortal souls to the care of the sts, and settle down into a state of apathy religious indifference. The priests claim nopoly in spiritual matters, and thus they ave the minds of their people, preventing independent thought which is so essential e development of a manly and Christian acter. The faithful Catholic is required ee with the eye, hear with the ear, and k with the mind of the priest, for to be in- ndent and think for oneself is deemed sy. His mind is fettered by doctrines of and decrees of councils requiring assent, ther reasonable or unreasonable, scriptural nscriptural, and he is given to understand he has no right to hold an opinion con- y to that of the Church.

When I began to investigate religious tions for myself, and ask the reason for certain doctrines of my Church; when I wanted to know the reason for praying to the Virgin Mary and bowing the knee to images, and other doctrines of this nature, then my Catholic brethren thought they saw in me the buddings of Protestantism, and were not slow to tell me so. Their answers to my honest inquiries were: 'Why, the boy is becoming a Protestant!' To ask questions, they thought, was a sure sign of coming apostasy.

"For ages the Romish Church has been making encroachments upon the liberty of man, especially that inward liberty of thought which our everlasting Father designed for the training and development of the hidden forces of our nature. These encroachments have been going on and developing, while freedom of thought has been harassed and denounced by a bigoted and enthusiastic priesthood, until nothing remains in the Church of Rome to-day but one giddy height of despotism and one dead level of religious subserviency. The devoted Roman Catholic is mentally and morally a slave. He dares not think except as his Church permits him to think; and it is true, as Mr. Gladstone says: 'No one can now become her convert without renouncing his moral and mental freedom, and placing his civil loyalty and duty at the mercy of another.'"

Natural History, Science, &c.

Making a Queen Bee.—J. Hunter, in a paper read to the Quekett Microscopical Club, states that if the Queen Bee is removed from a hive, after a few hours' commotion the bees select certain of the worker-eggs, or even young larva two or three days old. The cell is enlarged to five or six times its ordinary capacity; a superabundance of totally different food is supplied; and the result is, that in five days less than would have been required for a worker, a queen is hatched.

Meteoric Dust.—Meteoric dust has been collected on the summits of snow-covered mountains. In the snows of Scandinavia and Finland, or those lying far within the Arctic circle, hundreds of miles from any human habitation, particles of meteoric iron have been found. Nay, in matter raised from the bottom of deep oceans, magnetic particles have been detected, which must have come from the air over the oceans, and have reached that air from inter-planetary space. We know in other ways, that meteoric matter is constantly falling upon the earth. There is a strange interest in the actual recognition of this cosmical dust. As Humboldt says of the larger meteoric masses which have visibly fallen on the earth: "Accustomed to know non-telluric bodies solely by measurement, by calculation, and by the inferences of our reason, it is with a sense of wonder that we touch, weigh, and submit to chemical analysis metallic and earthy masses appertaining to the world without."

Communication among Ants.—A gift analogous to that of language has not been withheld from ants; if part of their building is destroyed, an official is seen coming out to examine the damage; and, after a careful survey of the ruins, he chirrups a few clear and distinct notes, and a crowd of workers begin at once to repair the breach. When the work is completed, another order is given, and the workmen retire, as will appear on removing the soft freshly-built portion. We tried to sleep one rainy night in a native hut, but could not, because of the attacks by the fighting battalions of a very small species of formica [ant], not more than one-sixteenth of an inch in length. It soon became obvious that they were under regular discipline, and even attempting to carry out the skilful plans and stratagems of some eminent leader. Our hands and necks were the first objects of attack. Large bodies of these little pests were massed in silence round the point to be assaulted. We could hear the sharp shrill word of command two or three times repeated, though, till then we had not believed in the vocal power of an ant; the instant after we felt the storming hosts range over head and neck, biting the tender skin, clinging with a death-grip to the hair, and parting with their jaws rather than quit their hold. On our lying down again in the hope of their having been driven off, no sooner was the light out and all still, than the manœuvre was repeated. Clear and audible orders were issued, and the assault renewed. It was as hard to sleep in that hut as in the trenches before Sebastopol. —*D. Livingstone.*

Religion must be at a low ebb when Christian ministers and their people plead the cause of the theatre as a good thing. Christian friend, whoever you may be, if you thus plead, you must be living far below your privileges as one in Christ. What pleasure can be equal to such as are found in Him? What joy like the joy of the Christian, whose peace is that which passeth all understanding? Who has a right to be as joyous and happy? None other.

He can afford to give up the frivolities of life for his higher pleasures, which elevate him, so as to turn with disgust from representations of the depravities of human nature, beholding them with sorrow continually around him.—*The Ep. Recorder.*

THE FRIEND.

FIFTH MONTH 8, 1880.

We have received a communication from a distant correspondent, who expresses his concern because many of those who ought to watch over the spiritual interests of the flock are too much absorbed in their outward business. That this is the case with some, we do not doubt; yet we think the remarks of our friend are too broadly expressed to render it safe to publish his article in the form in which it reached us. We have no doubt that there are still preserved in our borders many upright members, whose chief concern is to lay up treasures in Heaven; and the main bent of whose desires is, to be found serving the Lord and his people according to the Divine will. It has been our experience to mingle with such, and we have not generally found them disposed to "converse eagerly after meetings of their worldly affairs."

In this state of existence, we must necessarily exert ourselves both mentally and physically to provide for the outward wants of ourselves and families. It is both natural and right, that we should feel a proper interest in that which claims so large a share of time and effort; and that parents should train their children in those habits of economy, industry and thrift, and in that knowledge of business which will fit them for the active duties of

life. John Parker, a valuable minister of Chester Co., Pennsylvania, who died perhaps fifty years ago, at one time paid a religious visit in a section of country where the people were too negligent of their farms and business. After his return home, he said that in his religious labors he had usually felt called to turn the people's thoughts *away* from the earth, but in this instance he had to advise them to look more carefully after their outward business. No doubt he believed that negligence and slothfulness are no signs of godliness. For slothfulness is generally founded on selfishness—an unwillingness to lay aside our own personal ease and perform those labors which rightly devolve upon us.

Yet there is much danger of a worldly spirit gradually growing and gaining an ascendency in the heart, leaving an outward form of religion, while the life and virtue of it has decayed. Those in this condition are not obeying the Saviour's command, to seek *first* the kingdom of Heaven and the righteousness thereof. We fear that it is to the prevalence of this worldly spirit we must ascribe the false estimate placed upon men, to which our correspondent alludes, which unduly values those who have the faculty of accumulating property, and underestimates the worth and ability of those who know not how to add field to field, or investment to investment, or even to retain unimpared the inheritance which may have descended to them.

We often receive communications and suggestions from valued correspondents, which commend themselves to our judgment—and which we lay aside for use in the columns of our paper. But the need of giving proper space to each of the different classes of subjects which are presented to our readers, and the accumulation of material beyond the capacity of our Journal to publish, frequently cause some delay in the appearance of such articles. We hope our correspondents will make due allowances for this delay, and not hastily conclude that their labor has been in vain.

From Eldredge & Brother, No. 17 North Seventh St., Philadelphia, comes a small book on the Cultivation of the Senses, being one of a series of volumes designed for the use of teachers especially. They are a reprint of an English series. A cursory examination of the work has made a favorable impression, which is strengthened by the testimony of a teacher to whom it was submitted. As every one is in some sense a teacher as well as a learner, the usefulness of such treatises may extend far beyond the class for whose instruction they were primarily issued.

We have received from the author, Charles Northend, through the publishers, D. Appleton & Co., of New York, a memorial volume, containing a sketch of the life and labors of Elihu Burritt.

It gives an interesting account of his early life, of his zealous efforts to educate himself, of his earnest and almost life-long labors in the cause of peace and universal brotherhood, and of his tour through the famine-stricken districts of Ireland at the time of the distress caused by the potato-rot in 1846—7. It contains also several extracts from his numerous works, and from his journal.

Mailed to any address for $2.

SUMMARY OF EVENTS.

United States.—The average temperature for 4th month, at Philadelphia, was 52.9 degrees—one degree higher than the average for the past five years. Highest temperature 81 deg. on the 14th and 15th. Lowest 29 deg. on the 12th. Total rainfall 2.43 inches. Prevailing direction of wind south-west—maximum velocity 41 miles per hour. Total number of days on which rain or snow fell 10. Frosts occurred on the 8th, 11th and 12th.

The annual report of the Chief Engineer of the Water Department places last years' receipts from all sources at $1,419,179.07, an increase of $42,647.02 over the previous year. The total pumpage is figured at 19,894,-101,515 gallons. The total capacity of the department's pumping machinery is said to be 127,000,000 gallons daily, of which 86,000,000 are raised by water-power. Additional steam pumpage power is asked for, so as to be prepared for contingencies, and permit of a maximum supply being pumped daily if necessary. The report closes with recommendations for laying larger pipes and mains throughout the entire city.

The public debt statement for last month shows a reduction of $12,078,070.50.

There are now under regular training in the Indian School at Carlisle, Pa., ten boys as carpenters, six shoemakers, four as tinners, six as blacksmith, nine as saddlers, one as printer, and the others who are old enough under agricultural instruction.

During last week 134 petitions from iron and steel manufacturers throughout the country have been presented to the U. S. Senate, asking the passage of Eaton's bill providing for a commission to revise the tariff. The petitions contain a copy of a recent letter by the President of the American Iron and Steel Association, setting forth reasons for favoring the passage of the Eaton bill.

The first barrel of Georgia flour of this season was shipped from Macon. The wheat was cut in Lee county on the 10th ult., four and a half months after it was sown.

The State Board of Pardons, at a special meeting held in Harrisburg, recommended that the sentence of imprisonment on the five men convicted of bribery, when the Riot Bill was before the Legislature, be remitted, and the remainder of the sentence, imposing fines and disqualification to hold office of trust or profit, be executed. In accordance with this request, the parties were released from jail upon payment of fines and costs.

The arrival of immigrants at New York is said to be daily increasing. During last month there arrived 45,274—which is the largest number that ever arrived in one month.

The crops throughout Alabama are reported to be several weeks behind those of last year, and the weather continues unfavorable. On the 30th ult., snow fell in parts of Pennsylvania, and ice formed in some places a quarter of an inch thick.

The number of deaths in this city for the week ending on the 1st, was 311. Of this number 183 were adults, and 128 children. Some of the principal causes of death were consumption, 54; convulsions, 18; diphtheria, 5; dropsy, 11; scarlet fever, 7; typhoid fever, 9; inflammation of lungs, 27; paralysis, 11; old age, 20.

Markets, &c.—U. S. sixes, 1881, 106⅜; do. 5's, 103; 4½'s, registered, 108; coupon, 109¼; 4's, 107⅝.

Cotton.—There was very little movement, and prices favor buyers. Sales at 12¼ a 12½ cts. per pound.

Wool.—The market inactive, and there is scarcely any demand from either manufacturers or dealers. Sales of Ohio fine at 52 cts.; combing Ohio ¼, 55 cts.; unwashed, 44 cts.; unwashed Virginia, 47½ cts.

Petroleum.—Crude, 7¼ cts. in barrels, and refined 7½ cts. for export, and 7¾ cts. per gallon for home use. Linseed oil, 80 cts. Lard oil, 47 a 58 cts.; neats foot, 55 a 75 cts.

Flour.—The demand is better, and prices have an upward tendency. Minnesota extras, $5.25 a $6.25; Penna. extra family at $5.50 a $6; western, $5.75 a $6.15. Rye-flour $4.25 a $4.37½ per barrel.

Grain.—The wheat market unsettled and higher. Sales of red at $1.26, and amber $1.28 per bushel. Rye, 85 cts. Corn is in fair demand and firm—mixed, 50⅝ cts.; yellow, 52 a 52½ cts. Oats are firmer. Sales of mixed at 40 a 40½ cts., and white at 42½ a 45 cts.

Seeds.—Cloverseed, 6¾ a 7½ cts. per lb.; timothy is dull at $2.95 a $3; flaxseed, $1.50 a $1.60 per bushel.

Hay and straw.—Average price during the week—Prime timothy, $1 a $1.10 per 100 pounds; mixed, 95 cts. a $1.05; straw, $1.35 a $1.50 per 100 pounds.

Beef cattle were in fair demand at former rates—2900 head arrived and sold at the different yards at 3 a 5¾ cts. per lb., as to quality.

Sheep were in demand and rather firmer—6000 h sold at the different yards at 5½ a 7½ cts. per lb., lambs at 6 a 9 cts. per lb., the latter for springers.

Hogs were a fraction higher—6500 head sold a a 7⅛ cts. per lb., as to condition.

Cows were unchanged—180 head sold at $20 a per head.

Foreign.—The changes in the British Parliar and Cabinet, are said to have brought an elemer uncertainty into European politics, which gives scope to imagination. The sending of Austrian German military deputations to St. Petersburg to gratulate the Czar on his birthday, is interprete mean a reconstitution of the alliance of the three perors. The union of three advanced Liberal lea in the Italian Chamber of Deputies for the overth of the Cairoli Ministry, is also attributed to the ch in England.

In reference to the new Ministry, the *Spectator* s "We believe the new Ministry will prove a very st reforming Government, with very potent secur against any rash or violent change."

The appointment of Earl Cowper as Lord Lieute of Ireland, it is hoped will give general satisfactio

The distress among the Irish peasantry is thoug be rather increasing. Potatoes will not be read use before the first of Seventh month, and fresh ap are made for additional contributions for their r either in provisions or clothing.

The dispatch boat Salamis, which accompanie Channel squadron to the Azores in search of the t ing ship Atalanta, has arrived off the Irish coast. brings no news of the missing vessel. It is now beli that the vessel was lost in one of the terrific gales kr to have prevailed soon after she left Bermuda. had on board over 300 young seamen and 11 office

St. Petersburg.—The plague is said to have appe in the Volsk district in the Government of Saratof famine also prevails, and a number of peasants died of starvation. In the Don district the gran are said to be empty, and there is an absolute dear money. The newspapers announce, that with th turn of spring the usual outbreak of fires is rep from various parts of the country.

Rome.—The King has signed a decree dissolvin Chamber of Deputies. Elections will be held o 16th, and the new Chamber will meet on the 28th

Paris.—A committee of nineteen members has formed to raise a fund for the defence of reli liberty. The Socialists have also formed a Ce Committee, and appointed delegates to come to a derstanding with their colleagues in the provin regard to a general Socialistic revolutionary progra which will form the basis of action at all future tions.

Madrid.—An official dispatch has been receive nouncing that the submarine telegraph cable, Singapore to the Phillipine Islands, has been pletely laid.

WANTED

A Friend and his wife, to take charge of the Fa Tunessassa, and to have the general superintende the school and family at that place.

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Died, on the 29th of 3rd mo. 1880, at the res of Oliver Balderston, Solebury township, Buck Pa., Elizabeth Bunting, in the 83rd year of h an esteemed member of Buckingham Montbly M of Friends.

——, at his residence in Salem, Columbian Ohio, 4th mo. 6th, 1880, Daniel Boulton, a con member of Salem Monthly Meeting of Friends, 77th year of his age. Though unassuming in ma he was esteemed in the community for his integri uprightness of character.

WILLIAM H. PILE, PRINTER,
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For "The Friend."

Soren Olsen.

n the 24th volume of "The Friend," there s published an interesting account of the ferings endured by two young men in Nor y, who had become so fully convinced of unlawfulness of war for Christians, that y were willing to suffer imprisonment her than serve on board of the king's ships war. The narrative says:

'One of them named Soren Olsen was en on board a ship at Stavanger, where he s severely treat d, but not being able to ke his constancy, he was ordered to be im- soned at Fredericksvern. Friends obtained arting opportunity with him, which was a dering time. He was about 22 years of , and had received scarcely any school rning, but the Lord had for some time been work in his heart by the operations of his ssed Spirit, opening his understanding to into the mysteries of salvation, and the ritual nature of the Christian dispensation. ring his imprisonment he wrote the follow- letter to one of the Friends at Stavanger, :

'Fredericksvern, Sixth mo. 29th, 1848.

In a tender and living love, I think of you, iends, and always remember you. We ived at Korten on the 14th inst.; and when for conscience sake, refused to work in any ng appertaining to war, I was put in prison er being subjected to many examinations, d expected to have been beaten. On the th, I was removed to this place, and have en again examined, and am expecting some ther punishment. I will therefore be pa- nt, though I often feel something that is l passing in my mind, and am scarcely able be as watchful as I ought. I have nothing glory in but weakness and infirmities: the rd is my confidence and my comfort in bulation.'

"Seventh month 2nd. He writes that he is ll confined in the same prison, and has been atenced to be whipped three days, which is nsidered capital punishment; but that the se was about to be laid before Oscar, the ng, in the hope that it will be mitigated. 'I en feel that impatience is ready to break in on me; but the Lord be praised, who, up to is time, has preserved me, and I do feel it excellent thing, when the distress of my art is made to burst forth before the Lord. 'I salute you all, dear Friends, in love, &c.,

SOREN OLSEN.'

"On the 19th of Eleventh month, 1848, Soren Olsen was discharged, and permitted to return to his family, after twenty weeks' imprisonment, during the last ten days of which he was kept on bread and water only. His prison was a very uncomfortable one, and his diet at all times scanty and poor; but he bore up with cheerful resignation, and on his return looked both healthy and happy, evincing the serenity and quietude of a peaceful mind."

Soren was born at Stavanger on 2d mo. 23d, 1827, and came to this country in 1854; settling originally in Wisconsin, and from thence moving into Iowa. Many years after, in conversing with a friend, he said, that during this imprisonment in the old country, he was allowed but a very small portion of the bread and water on which he subsisted—the design being to add to his sufferings by hunger. He spoke also of how weak he felt at the time of his release from prison. He was then about 300 miles from home, and had but little money, so that he supposed he must go to work to earn enough to pay his passage. But the post-master of the place told him of a vessel that was going direct to Stavanger. He went immediately to see the captain, who agreed to take him, and risk getting his pay on his arrival at home. He had barely time to get the little baggage he had left on shore before the vessel sailed.

He joined the Society of Friends, through convincement of the truth of its principles; and his attachment to its doctrines remained firm to the end of life. It was therefore with great sorrow that he observed the introduction into its borders of many things which he regarded as inconsistent with its original principles. This is clearly shown in many of the letters written during the last five or six years of his life, which, in simple but pathetic language, express his mournful emotions.

In the early part of the year 1874, one of the ministers of Ohio Yearly Meeting visited the part of Iowa in which he resided. This opened the way for further intercourse with members of that Yearly Meeting, residing in Iowa, to whom he found himself increasingly united in feeling, and with whom, after several years' deliberation, he joined in membership in 1878.

Under date of 4th mo. 20th, 1874, he thus writes to the minister whose visit is above referred to.

"It is a great comfort to know that we have friends that can feel and sympathize with us when we are tried and proved. It has been and still is my lot to be tried and proved on account of the still increasing decline or dilapidation in our Society. This is a great sorrow to me, so much so that I believe my natural strength is wearying away with it. * * The great majority seem inclined to go back to that which our early Friends came out of, and which they faithfully testified against and suffered for. * * * In viewing our part of the Society, I am ready to exclaim: 'The testimonies of the Lord are trodden down, and the ark of the covenant; and how shall we regain it, and who is sufficient for these things?

"I did not know anything about the doctrine and practice of the Society of Friends before I was convinced, which was about the age of 18 years; and as the doctrine and testimonies of Friends were dear and precious to me then, so they have ever been; and therefore it goes hard with me to see them violated and disregarded; and it is my earnest desire to support them; although I am quite sensible it is under many weaknesses and frailties of the flesh."

About the same time he addressed a letter to S. W. S., a Friend residing in Linn Co., Iowa, from which the following passages are taken:

"I received thy acceptable letter yesterday; thereby understanding that thou art concerned for my preservation in the Truth; and directing me to 'the alone true Teacher.' This is very kind, for it seems to me, that when we feel a concern for one another, and are brought to sympathize with each other, and baptized into suffering one with another, it is evident that we are members one of another, and brethren and sisters of the household of faith. 'As one member rejoices all the members rejoice with it, and as one member suffers all the members suffer with it.'

"Trials are increasing here. One step after another is taken in bringing in of innovations and wrong things; many go so far as to put a wrong construction on the doctrines and practices of our early Friends in order to defend modernized Quakerism. So, I have been ready to exclaim in secret, 'Oh, the twisting, twining serpent, how he can beguile poor man! Unsoundness, and a lack of understanding, and a clear discernment in regard to our early Friends' doctrine and practice, causes wrong things to grow amongst us.

"The Church tries to deck and to cover herself with a covering that is not of the Lord's making; but it seems to me plain that she will never shine forth in her true beauty under that covering; she will never come forth under great pretensions and display of religion, but she must come forth under sufferings and deep baptisms; her children must be such that have come out of great tribulations, &c. I am deeply tried with things, and my poor heart is almost bended down under it; but it is a blessed comfort that we have one sure Rock of defence to flee to in time of trouble, the Captain of our salvation, by whom alone we will be able to conquer."

In a letter to the same Friend, dated Le Grand, Iowa, 5th mo. 14th, 1874, after speaking of the distribution of some books and tracts which had been left in his charge, and of the "delight" which he took in spreading a knowledge of "the doctrines, views and practices of Friends in earlier days," he adds: "It seems to me the Society is in a very de-

clining state; and it seems to me that as far as it departs from the life and the power, and the sense and savor of it, so far it becomes identified with Antichrist, the false Church, which always makes great pretension to this and that, yea she is full of profession and pretension. But as for my part, I have to look well to my own steppings. I hope I am not unmindful of my own danger. May the Lord protect his people however poor, scattered and few they may be; and it is for them to learn to be content under every dispensation that is meted out to them."

Having received a letter from a Friend in Philadelphia in reference to the distribution of religious books, he replies, under date of 5th mo. 10th, 1874, that he is "more than willing to assist" in carrying out the concern. He then refers to the condition of our Society in the parts which came under his observation, and adds, "Yet here are not a few tried ones amongst us. I have a little testified against the wrong proceedings, for which I have to suffer and bear the reproach. Oh how I long to see the day, that Friends could all be united in the truth, and rally round the old standard! Surely the doctrines and testimonies of our predecessors are too precious to fall to the ground; and the longer I live, the more I feel this.

"Although thou art a stranger to me (as to the outward), yet I feel a love to cover my mind while I am penning these few lines; and my love is to all the true and faithful Friends everywhere."

Another letter to the same Friend in reference to some books which had been received, contains this brief reference to the trials consequent on faithful adherence to the "old standard." "We are a few of us left here that cannot go with the strong current that seems to sweep everything with it as it goes; and therefore we are despised, reproached and called by nicknames. May the portion of the true Israel be preserved wherever scattered."

In a letter to his Philadelphia correspondent, written 3rd mo. 6th, 1875, he again refers to the same subject, as follows:

"I received thy welcome letter last evening; and I was truly glad to get another letter from thee, for it is a comfort to me to receive such evidences of the notice of my friends, as it seems to be a day of deep proving, and rather increasingly so, as there is more and more of a departure from the primitive standard, and a bold and open [repudiation] of the doctrines and testimonies of our early Friends; which is a sorrowful fact. I never in my life saw such a confusion as I witnessed just now in a revival or protracted meeting (as they call them) held and conducted by such that go under the name of Friends, here at Le Grand. The meeting held several hours, where there was hardly a moment's silence; and then the lower gallery benches were cleared and occupied for 'mourners' benches;' and quite a number went to work all over the house to persuade and even compel people to come forward to 'confess,' and to receive a 'blessing;' and some were praying, and some talking, and some singing; and this kind of meeting has held now for nearly a week, day and night; and I do not know how much longer it will hold. It is a wonder to me how people can be so grossly deluded. This is a very short hint, but it will give thee and others an idea of things hereaway. And because I can take no part or unite with such innovations, and rather testified against it, I am treated with a great deal of contempt, and looked upon with an eye of suspicion. But there is no other way than to be willing to suffer and to bear what may come upon us, and to have confidence in the Lord.

(To be concluded.)

For "The Friend."

Madagascar.

(Continued from page 311.)

Among the insects of Madagascar are many species of locusts. Some of the smaller kinds are used for food by the people. Divested of wings and limbs, they are dried and exposed for sale in great heaps in the markets. They are generally fried in fat, and are not unpleasant in taste.

Many of the spiders are very large and brilliantly colored. The legs of some of the largest spread over a circle of six or seven inches in diameter. They spin immense geometric webs, which span the beds of considerable streams or wide paths; and these are anchored to the surrounding vegetation by such strong silken cords that it requires an effort to break them. Our author says: "Some years ago I spent a long afternoon on a hill to the south of the capital with two friends, catching spiders. We obtained a great number, including from thirty to forty different species; some of these were like small crabs rather than spiders. Only recently, however, did I meet with one of the venomous spiders of the island. This insect is about the size of a small marble, almost perfectly globular in shape, of a shining glossy black, and with black legs, but it has a small red spot on the abdomen. Its bite is said by the natives to be fatal, and it probably is so unless speedy measures are taken to cauterize the wound."

Small scorpions are not uncommon in the warmer parts of the island, and centipedes are numerous. These latter have an unpleasant habit of getting into any small hole or crevice in the wood work of houses, often choosing the hollows for the bolts of shutters and windows. Their bite is extremely painful, resembling the touch of a red-hot iron, but it is not very dangerous if some simple remedies are applied. Besides the venomous centipedes there are in the forest great numbers of a perfectly harmless millipede, a series of shining black rings, eight or nine inches long, with numerous legs which move like successive waves. Another variety, called by the natives "Star-droppings," is completely covered with a wonderfully beautiful coat of mail. The segments are so shaped that when the creature is alarmed it rolls itself into a ball, every plate fitting into the other, and forming an almost perfect sphere, from which no force, save that of tearing it asunder, can induce it to uncoil. It is about six inches long and one and a half inches wide, and is of a beautifully grained bronze like Russia leather.

Among the vegetable productions of Madagascar is the *tangena*, a tree producing a poisonous nut, in which a kind of divine influence was supposed to reside, and which was therefore used as an ordeal for the detection of certain crimes. In small quantity it acts as an emetic, but in a larger dose as a virulent poison. The chief use of this ordeal was for the discovery of witchcraft, by which the African races understand the use of poisonous drugs for evil purposes. As the ancient Greeks and Romans used the same word to denote a physician, a sorcerer or a poisoner, so in m African languages the same peculiarity tains. This arises from the fact that amo primitive races the effect of drugs on the s tem, whether medicinal or poisonous, is cribed to some magical power, either inher in the substance itself, or imparted to it sorcery. Medicines are thus employed charms both for causing and curing diseas

The *tangena* ordeal was administered giving a portion of two nuts rubbed down water or in the juice of a banana, the culp having previously eaten a little rice and sw lowed three small square pieces of a fow -kin. Tepid water was after a few minu administered to cause vomiting, and the pr of innocence was the rejection of these th pieces uninjured. Even if the ordeal v fairly administered there was some risk poisoning; and as it was frequently used get rid of obnoxious persons, by a little m agement it could easily be made to yield unfavorable result. One of the most rema able things in connection with this ord was the implicit faith of the people genera in its supernatural power, so that they wo often demand of the authorities that it sho be administered to them to clear them of a possible suspicion.

Sibree says: "I have been told by nat friends who had been obliged to take the deal during the persecution of Christiani that they were not freed from suspicion ev after the pieces of skin had been rejected, t that for a day or two afterwards they w closely watched, and dared not even spit get rid of the bitter taste caused by the pois In that case they would have been put death all the same. Happily, this absurd a cruel custom is now at an end in those pa of the island to which the Hova authori extends; for by the Anglo-Malagasy trea of 1865, the use of the tangena ordeal w abolished forever in Madagascar.

Among the species of palm-trees, the *a vona* grows to the height of one hundred fe Its bark is so tough that the natives use it *tying* together planks, and thus construct bo thirty feet in length, and capable of seati fifty people. No nail or iron of any kind used about these boats.

In the forests, the trees are bound togeth in all directions by countless creepers a lianas, which cross and intertwine in an in tricable tangle, like the disordered cordage a hundred ships. Some of these stretch fr the topmost boughs to the ground like t backstays of a lofty ship's mast, and oth cross at every conceivable angle. These lian form without any preparation a very stro tough cordage, and in carrying goods fr the coast to the interior they are largely us for securing all kinds of packages.

The bamboo is one of the most beautiful a useful plants here as in other tropical co tries. Extensive tracts are almost cover with the long graceful stems, curving ov the paths like enormous whips. One spec has a climbing habit, and covers the stur trees with a dense mantle of green drape In this, the cane is almost as small as a qu with a circle of fine small leaves around t joints, which are not more than five or s inches apart. These long slender canes ha pendent from the branches of the trees, stretch in graceful curves from tree to tr along the sides of the road. On the easte coast long pieces of bamboo form the o

r pots of the people. The soil is not suit- for making earthen vessels, and accord- in every house half-a-dozen bamboos l in one corner, from which the water for stic use is obtained. All but one of the ragms at the joints are broken through, he upper end is stopped by a handful of .

though the central provinces of Mada- ar are very bare of wood, there are a great ber of grasses, some of which are very tiful, and many others are of value in the l arts. In some marshy districts masses rimson grass are found, giving quite a iar appearance to the landscape. In districts the grass grows to the height ven or eight feet, so that travellers are hidden from view in the dense jungle. any places, prickly grass is found, pre ng the bare-footed bearers from straying ch beyond the narrow footpaths; and in s a curiously barbed and pointed grass d "wild-hog's spear," is also a great an- nce to travellers, being strong enough to e the skin. It has the appearance of a ful of grass tied in a bundle by two or of the long wiry blades. In some of warmer districts of Madagascar, certain e grasses have a very distinct and power- agrance; and I have often felt that the s, not less than the sights and sounds, mong the surest signs of one's being in a cal country.

e grasses of Madagascar are very im- nt to the people, as affording an exhaust- upply of material for their household re- ments. Fine straw mats, often beauti- woven in patterns, are part of the furni- of every Malagasy house. These cover loor, and often line the walls; and on the nce of a visitor, a clean one is always from the rolled-up mats overhead and d for him to sit down upon. This straw is laited into very neat hats and caps, which in shape and pattern in different parts e country, and into a great variety of tiful and durable baskets. In the Bétsiléo ince, the clothing of the lower classes sts solely of a straw mat; and on the -eastern coast, similar mats, but made of e rush, are sewn into a kind of sack, and worn by the coast tribes. Small squares ats are also used in these regions instead ates and dishes; and a variety of brushes also made from grass stalks. Several s of grass are used in many parts of the try for thatching the native houses, the and tough stalks forming an excellent ring. Still another purpose is served by in Madagascar. Owing to the scarcity ood in the central provinces, grass forms only fuel of the majority of the people. ng the rainy season it grows long and from the abundant moisture, and then brown and dry during the six rainless ths of the cold weather. It is the work e old slave women to go out and collect lles of this fuel; and what is left is gener- set fire to towards the approach of the y season, when the sky is lighted up at t with the glare of burning grass in all tions.

(To be continued.)

believe if we were not often stripped, clouded too, we should not long remain gh dependent on divine aid and the re- ed shining of the holy light.—*J. Scott.*

For "The Friend"

Memoir of Hannah Marsh.

BY HER DAUGHTER, PRISCILLA PITT.

(Continued from page 307.)

"9th mo. 8th, 1837. I seem constrained to notice in this way, the love and goodness of my Heavenly Father vouchsafed to me who am but a very feeble one, if one at all, of the flock of the fold of the great and good Shepherd, who carries the lambs in his arms, and gently leads those who are with young. The language sweetly saluted my mind, return unto thy rest, Oh my soul, for the Lord hath dealt bountifully with thee—soon after waking this morning—and I was favored with a precious little time of quiet in my chamber; and helped, I trust, in some degree to draw nigh unto the Father of Mercies, craving help and preservation. Oh how sweet to be enabled to draw nigh. Surely when the heart is wholly given up, the language can experimentally be adopted, There are no joys like unto the joys of God's salvation; no peace like that which He gives, and which at times flows into the mind of his humble, faithful followers. On reading the Scriptures as usual after breakfast, felt a renewed desire that it might be accompanied with inward waiting and dependence upon that Spirit which gave them forth; without which no instrumental means would be availing. Felt drawn to address our servant, who had requested permission to go to her place of worship, to undergo the ceremony of confirmation, desiring her dependence might be singly upon Him who can alone bless and render effectual any outward performances; reviving the language, That God is no respecter of persons, but that in every age those that fear Him and work righteousness are accepted of Him: encouraging her to a continued walking in his fear. Having a comfortable hope that she is desirous of acting uprightly and walking acceptably before Him, peace was permitted to attend this little act of dedication. Oh my soul! how slow thou art to believe, and backward in performing, what at times may present as a requiring; and is there not a cause? Do not things of a temporal nature occupy too much time and attention, even the things which are seen, and those things which are not seen and which are eternal, too little thought of.

"9th mo. 10th. Preparative Meeting. The first meeting was held in silence; very many of our members absent, not one man Friend to sit by me, and dear L. A. B. also absent, that it felt to me a responsible situation I had to fill; even to have my dependence upon Him alone who can supply all our need; and feel my entire inability of myself to satisfy the expectation of the creature—which is often much after words; and felt thankful to be preserved in quietness, though in some abasedness of spirit; yet no condemnation attending. In the meeting for discipline addressed a few words to the children; but life often appears at a very low ebb amongst us, that 'tis often hard work to dig deep enough to get to the well-spring in ourselves, that so capacity may at times be experienced to administer to others.

"9th mo. 12th. Very unwell, and kept my bed with my old complaint, the headache. Surely it is of great importance that we make use of the time when health is afforded, for when pain and sickness assail us, the mind is quite incapable of reflection.

"9th mo. 13th. Made an attempt to sit up to-day, and hoped to be well enough to attend our week-day meeting, but was quite unfit; more is not expected from any of us than ability is given to perform; got increasingly more poorly and obliged to go again to bed, and felt a desire that this might have the desired effect: being made sensible I was in the hands of Him who dealeth with us after the counsel of his own will; and that instead of repining at what He saw meet to dispense, I ought to feel thankful I was spared from greater suffering; for surely we know not what we stand in need of to keep us humble.

9th mo. 14th. Was favored to wake this morning free from pain, and being favored with ability, was glad to avail myself of a kind offer from a Friend to take me to Wandsworth to attend our Select Monthly Meeting, which I had not expected to have been well enough to have done; but had greatly desired to be resigned however it might be; but it pleased my Heavenly Father to remove my indisposition and enable me to go, in the ability He was pleased to afford. And oh! can my soul say, when his sustaining presence is permitted to attend us, and go along with us, what preservation is experienced; what entire dependence is felt to be on his all-supporting arm; and I can with humility and thankfulness acknowledge He was pleased to be near to support me and enable me to express something of the exercise which attended my mind in our meeting for worship: commencing with the mournful language of the prophet Jeremiah, 'Oh! that my head were waters, and mine eyes a fountain of tears,' &c., and that my mind had been sad; that a lamentation would now be taken up for the desolation and waste places of our Zion; and the language he uttered, 'The ways of Zion mourn because so few come up to her solemn feasts.' That if we felt sensible of this it might lead to an examination how far we were contributing to widen the breaches amongst us, or repairing them. And that my heart had been enabled to salute the lowly, humble children of our Heavenly father; believing the language sweetly went forth to such, 'Fear not, little flock,' &c., encouraging all to live more in the true fear which does away all slavish fear; that the fear of man is a snare, and to live in that love which casteth out fear; believing that the love of the world and the love of forbidden things had taken such possession of the mind, as to prevent it from having the eye singly directed unto our holy head; so as to see what it was our duty to do or to leave undone; that if it was kept single I believed some would see themselves called upon to walk in a narrower path; discouraging them from looking out too much at what some might say or another might think; and I think concluded again with the language, fear not, &c. I trust if what I offered did no good, it might be preserved from doing harm. Dear Lydia Chalk, some little time after, knelt down; and in her supplication, which I felt to be very preciously owned, sweetly alluded to the foregoing testimony: which was permitted to prove as a balm and comfort to my poor mind, and I was enabled to receive it as a token for good: for which, and every other blessing, I desire to be made increasingly sensible, and to ascribe the praise and the glory to Him to whom alone it is due; not only now, but forever and for evermore, saith my soul, and to desire for renewed

ability to love Him more and more, and serve Him better. Amen."

(To be continued.)

For "The Friend."

Tender Advice to the Newly Convinced.

Francis Howgill, in the year 1655, wrote a general epistle to various classes among the members of the church in his day, which contains the following:

"O ye that are convinced of the truth of our God, wait in that which doth convince, and keep your minds to it, and love it, and follow it whither it leads you, and it will lead you to know the gift of God, which leads to repentance from dead works, to serve the living God, who dwells in the immortal light. And take heed of looking back at the pleasures of sin you have formerly lived in, but wait upon the pure light of Christ Jesus in patience, that so you may see the enmity which is against God, and it slain in you daily; that so you may see Him that is the Saviour of the soul. And take heed of rebelling against the Lord, who hath given you a measure of his true Light, to lead you from sin, if you love it, unto righteousness from whence it comes, even from the righteous judge of all the world, who judgeth every man out of the book of his conscience; and so prize the everlasting love of God to your souls, that you may see Him who lives forever."

To the fathers and elders and honorable women, who know the manna by which all the children of the Lord are fed out of the everlasting treasure-house of the Father, he thus recommends the care of the young and weak of the flock:

"Watch over the flock of Christ Jesus in every place and region and quarter, where the Lord hath set you, and govern them in all wisdom and righteousness, that the gospel of our Lord Jesus Christ may be adorned; and take care of them willingly, *knowing this the Lord requires of you*, and hath called you unto; and to nourish the plants, and the young ones and the babes; and that every one may know their place, and watch and instruct in all wisdom, and correct and reprove in the name and power of our Lord Jesus, that no rebellious nor slothful may grow up, nor be harbored among you; but all in diligence may be kept in the fear of the Lord in their places, that the gospel of Christ Jesus be not evil spoken of nor the heathen blaspheme."

The Brahmin and the Microscope.—One day a Brahmin in India, whose religion strictly prohibits him from eating any animal food, or from taking away the life of any living creature for that end, was shown by means of a microscope that the vegetable food he was eating was full of minute little insects, so that he crushed whole swarms of them at every mouthful. The microscope made this too plain for even a Brahmin to doubt or argue against; what, then, could he do? Alarmed at his position, and finding no other way left by which he could escape from the evidence of his very senses—evidence that went to prove him defiled by the horrid sin of taking animal life every time he took food, in spite of all his religion—he flung from him the microscope and broke it into a hundred pieces. And now he could eat on in quiet.

Young people, have you ever *broken the microscope?* When sin has been pointed out to you, have you not risen up and thrust the disagreeable conviction away by rushing off to some amusement? Was not this *breaking the microscope?* When reproved for a burst of temper, or an act of wilfulness, have you not tried to escape from the painful humiliation of confessing your fault by changing the subject or accusing another? Was not this *breaking the microscope?—Religious Herald.*

Selected.

WHAT CARLYLE WROTE.

Lo, here hath been dawning
Another blue day;
Think, wilt thou let it
Slip useless away?
Out of eternity
This new day is born;
Into eternity
At night will return.
Behold it aforetime
No eye ever did;
So soon it forever
From all eyes is hid.
Here hath been dawning
Another blue day;
Think, wilt thou let it
Slip useless away?

Selected.

AT SCHOOL.

I sat in the school of sorrow;
The Master was teaching there;
And my eyes were dim with weeping,
And my heart was full of care.

Instead of looking upward,
And seeing His face divine,
So full of tenderest pity
For weary hearts like mine,

I only thought of the burden,
The cross that before me lay;
So hard and heavy to carry,
That it darkened the light of day.

So I could not learn my lesson,
And say. "Thy will be done!"
And the Master came not near me
As the weary hours went on.

At last, in my heavy sorrow,
I looked from the cross above;
And I saw the Master watching,
With a glance of tender love.

So I stoop'd to that weary sorrow,
One look at that face divine
Had given me power to trust Him,
And say, "Thy will, not mine."

And thus I learnt my lesson,
Taught by the Master alone,
He only knows the tears I shed;
For He has wept his own.

And from them came a brightness,
Straight from the Home above,
Where the school-life will be ended,
And the cross will show the love.

Selected.

TO A SKY-LARK.

Ethereal minstrel! Pilgrim of the sky!
Dost thou despise the earth where cares abound?
Or, while thy wings aspire, are heart and eye
Both with thy nest upon the dewy ground?
Thy nest which thou canst drop into at will,
Those quivering wings compose, that music still!

To the last point of vision, and beyond,
Mount, daring warbler! that love-prompted strain,
('Twixt thee and thine a never failing bond,)
Thrills not the less the bosom of the plain;
Yet might'st thou seem, proud privilege! to sing
All independent of the leafy spring.

Leave to the Nightingale her shady wood;
A privacy of glorious light is thine;
Whence thou dost pour upon the world a flood
Of harmony, with instinct more divine;
Type of the wise, who soar, but never roam,
True to the kindred points of Heaven, and Home.

—*Wordsworth.*

The Results of Prohibition.—The follow
item is taken from the Lebanon (Pa.) D
Times, and published without comment, a
is sufficient comment of itself:

Editor Times:—About ten days ago I
ticed in a newspaper the following:

What is to be done with Potter Coun
An exchange says: At a recent term of
Quarter Sessions Court of Potter Cou
Pennsylvania, the District Attorney infor
the Court that he had no indictments or
to present to the Grand Jury; the sheriff
stated that he had no criminals in the pris
the directors of the poor reported that t
had no one to keep at the county's charg
expense. Potter county has had no tav
license for ten years, and this is given as
reason for the lack of court business.

Being curious to know whether or not
statement was in accordance with the fac
the case, I clipped it out of the paper an
closed it in a letter addressed to the Proth
tary of Potter county, requesting him to inf
me of the facts in the case. In due tir
received the following:

Coudersport, Pa., March 12, 18

I. L. Kephart: Dear Sir,—Yours of
10th received, I reply with pleasure. At
December term of court we had no jury
we had nothing for them to do. We hav
poor-house in the county, for we have no
for one. Potter County has had no lice
to sell whisky for nearly thirty years. Th
fore our jail is empty about ten months in
year. Respectfully yours,

O. H. Crosby, *Prothonota*

Below the Surface.—Whenever you see
thing above ground that is worth admir
and that has any true stability or hop
permanence, you may be sure that there
great deal below the surface just there, a
foundation of that which makes so good
show before your eyes.

Whether it is in the world of nature,
art, or of intellectual attainment, or of
sonal character, or of spiritual life, it is
all on the surface, not all in plain sight
it is a graceful elm or a wide spreading
you may be sure it has roots running
and reaching out into the earth below, to
strength and security to its sturdy trunk
its swaying boughs. If it is a majestic m
tain rising in grandeur to the clouds, it
on no quicksands, but has a basis broad
firm, and deep as the globe's centre. If
a towering monument or a massive p
buildings, or a bridge spanning river
marsh with vast and lofty arches, there
have been a preliminary sinking of s
and laying of strong foundations, and
uprearing of subterranean walls, befor
mighty structure which now comman
tention began its upward stretch abov
surface. If it is the finished work
scholar in history or science; if it is a
vel of gracefulness and beauty in the s
of literature—poetry or prose; if it
triumph of power at the bar, on the tri
or in the realm of applied science or of
fessional skill,—all that is shown and se
dicates the existence of much that is
sight; the success which is attained
the surface cannot be accounted for b
the fact that a great deal of preparatio
this was made below the surface. If i
it be a noble character or a saintly li
character of strength and beauty, of

ıge and of sublime endurance, or a life of ess and of radiating sweetness and pur- -it did not come by chance, nor was it ched at a single bound;" it was a matter owth as well as of grace; and the best the most of that which is noted of good e conduct or the countenance of the one red and revered, was wrought silently slowly out of sight and below the sur- —*S. S. Times.*

For "The Friend."

e Meeting at Firbank Chapel and its Results.

(Continued from page 306.)

rancis Howgill was about thirty-four years ge when he attended the meeting at Fir- k Chapel. He had met with George a few days before at Sedburg, and bore mony to the authority with which he ke on that occasion. So that he was ewhat prepared to receive his Gospel sage on that memorable day, when so eral a convincement took place.

few years after, he wrote some account his experience in his search after the ng knowledge of God. In this he says, from the age of twelve years he set his rt to know the Lord, followed the strictest n of worship in the part of the country ere he lived, and spent much time alone reading and meditation. He was often ged in himself for indulgence in sports pastimes which he saw were but vanity; when he yielded to the restraint thus npon him, felt a reward of peace. He s: "Then I began to oppose my fellows, h whom I had walked in wantonness; then they began to revile me, and hate and scorn me; yet notwithstanding I ttered not. Then I read much, and prayed words, often three or four times a day; I knew not where God was, but in my ıgination imagined a God at a distance, l so went on. And I began to grow in owledge without (which is sensual), and n I was puffed up, for the world admired , but still I was condemned for vain words l actions, and the root of iniquity grew in . And then I followed a more strict ırse, and often went five or six miles to ır some more excellent means (as they led it), and so did get more words, but l I was the same, nay worse, for knowledge ffed me up. Then along to about fifteen ırs of age, I posted up and down after the st excellent sermons, and so became quainted with all the eminent Christians called) in the region where I lived; and I s despised of my parents, and of the world ıde a wonder, and great reproach came on me; but still I saw they knew nought, d it was no matter. And so much sorrow l upon me for four or five years, and when vas turned *within*, I was judged for all my quity formerly, and still my heart was owed unto me, that it was corrupt; but as kept within to the light in my conscience, vas restrained from many actions which I d a will to do; and in the instant, when I ve been doing any unrighteousness in tions or words, in many things I was often opped; and when I saw that I did it not a eat joy arose in me: and when I had done ything forwardly and rashly I was judged, t this the teachers said *was a natural con- ence that kept from sin and did restrain it.* And thus I hearkened to their imagination, d so slighted the Light as too low a thing; that was but common grace that did preserve out of gross evils, but the saints had a peculiar faith and grace. And so I hearkened to them, and still I was convinced of sin; and then they told how *the saints did believe in Christ, and so sin was not imputed, but his righteous ness was accounted to them, and so I must seek Him in the means, as prayer and receiving the sacrament* (as they called it), and they judged me a worthy communicant; and in great fear I was lest I should eat unworthily, and none could direct me what the body of Christ was, insomuch that one time I read all the Scriptures that spoke of Christ's suffering. And they said, *I must believe He suffered for me;* and I believed all that they call faith, and yet I could not see how He had died for me, and had taken away my sin, for the witness in my conscience told me *I was a servant of sin whilst I committed it*; and they told me, *I must not omit that ordinance, for thereby faith was confirmed and strength added.* Insomuch, on the one hand they pressing it as a duty, and on the other hand I saw that the scripture said *he that eats unworthily, eats damnation to himself*, I was in fear, notwithstanding none could accuse me without; yet then afterward a great fear fell upon me, and I thought I had sinned against the Holy Ghost, and great trouble fell upon me. Then they said, *I had not come prepared*, and yet I had all the preparation that they had spoken of; but still they were physicians of no value."

"At last there was somewhat revealed in me, *that the Lord would teach his people himself;* and so I waited, and many things opened in me of a time at hand. And sometimes I would have heard a priest, but when I heard him I was moved by the Lord, and his word in me spoke to oppose, and often as a fire it burned, and a trembling fell upon me, yet I feared reproach, and so denied the Lord's motion. And it was revealed in me to wait, and I should know his counsel; and the word of the Lord was in me,—*the time was at hand when the dead should hear the voice of the Son of God;* and it burned in me as a fire, *that the day was near when it should not be, lo! here, nor there, but all his people should be taught of the Lord.*"

The effect upon him of the ministry of George Fox, is thus declared: "And immediately, as soon as I heard one declare that the light of Christ in man was the way to Christ, I believed in the eternal Word of Truth, and that of God in my conscience sealed to it; and so not only I, but many hundreds more (who thirsted after the Lord, but were betrayed by the wisdom of the serpent), were all seen to be off the foundation, and all mouths were stopped in the dust; and so we stood all as condemned in ourselves, and all saw our nakedness, and were all ashamed, though our glory was great in the world's eye: but all was vanity. But notwithstanding I was ignorant what the first principle of true religion was, yet as I turned my mind within to the light of Jesus Christ, wherewith I was enlightened, which formerly had reproved me for all vanity, and also as I did own it, it led me into righteousness, and when I turned to it I saw it was the true and faithful witness of Christ Jesus; and then my eyes were opened, and all things were brought to remembrance that ever I had done. And the dreadful power of the Lord fell upon me—with fear and terror—for the sights that I saw with my eyes, and that which I heard with my ears: sorrow and pain. And in the morning I wished it had been evening, and in the evening I wished it had been morning; and I had no rest, but trouble on every side. And all that ever I had done was judged and condemned."

The effect upon him of this "ministration of condemnation," he relates as follows: "As I bore the indignation of the Lord, something rejoiced; the serpent's head began to be bruised. And as I did give up to all his judgments, the captive came forth out of prison and rejoiced, and my heart was filled with joy, and I came to see Him whom I had pierced and my heart was broken. And then I saw the cross of Christ, and stood in it, and knew the enmity slain upon it, and the new man was made, and so peace came to be made, and so eternal life was brought in through death and judgment. And then the perfect gift I received, which was given from God, and the holy law of God was revealed unto me, and was written in my heart, and his fear and his word, which did kill, now makes alive. And so it pleased the Father to reveal his Son in me through death; and so I came to witness cleansing by his blood, which is eternal; Glory unto him for ever! and am made a minister of that Word of eternal life which endures for ever; Glory unto his name for ever! and have rest and peace in doing the will of God; and am entered into the true rest, and lie down in the fold with the lambs of God, where the sons rejoice together, and the saints keep holy days; Glory unto him for ever!"

"Oh, my beloved ones, although I am the lowest and weakest among many of my brethren, yet the eternal power of God is my shield forever. The Lord of Hosts is with us. There is a crown which none can take away, to all who have denied all; yea, it is on our heads; the dread of God is with us. And truly, dear brethren, we cannot say that we fished and catched nothing; for many vessels are full; nor we have not travailed and labored and brought forth wind, as the false prophets do; for we have the seals of our ministry, which shall be witnesses for the Lord in generations to come. *Not unto us, O Lord, but to thy name, be glory for ever*, who hath done and doth all for us and in us, who is our strength, our glory, our crown of rejoicing all the day long."

(To be continued.)

The disastrous results following the constant reading of bad books, of sensational story papers, are generally acknowledged. But the evil consequences of perusing the full reports of crimes which many of the best daily papers publish are not commonly recognized. These consequences are in their working widely spread. The average circulation of the seven daily newspapers of Boston approaches two hundred thousand copies; and of the fifty of New England, four hundred thousand. Each of these papers is read by at least three persons. In New England alone, therefore, not less than a million readers peruse the story of every murder, suicide, and assault committed within her limits. Another consequence of these full reports is corruption of the thoughts. The harrowing details of the scene are constantly before the mental eye. The reporter's pen points the details with a vividness as horrible

as it is real. In the mind minutely cognizant of the reports of crime, pure thinking is not possible. A further consequence is the harrowing of the feelings. These reports produce an unnatural excitement. They arouse the lower appetites and desires, without strengthening the higher. An additional effect is the deadening of the conscience. The reading of these accounts dulls its sensitiveness.—*S. S. Times.*

"Wait on the Lord."—We sometimes get suggestions of great spiritual truths in the most common incidents of daily life. I went into a restaurant for dinner. As soon as I sat down at one of the tables, a man came and stood beside me. He waited patiently until I had looked over the bill of fare and told him what I wanted. Then he hastened to the cooks with the order. Having given it, he stood like a statue until the dishes that I had ordered were prepared. Then taking them he hurried back to me and placed them on the table before me. He looked to see if all the condiments were there, and then again stood still to see if I would order anything more. He was a waiter, but he was not an idler. He only stood until he knew what he was to do, and then he did it promptly.

When our Saviour met Saul on the way to Damascus, the blinded and convicted Pharisee said, "Lord, what wilt thou have me to do?' He was told to go into the city and wait there. He obeyed. As he groped his way onward he was waiting on the Lord—waiting obediently and in faith all the way. So we are to wait. We are not to rush about hither and thither, undertaking this thing or the other thing according to our whims and caprices. But we are to study [the Bible] patiently and earnestly in order to learn his will. We are to ask Him for special indications of that will by his providence and his Spirit. And as soon as we know what He would have us do we are to go at once and do it. He may not tell us much at a time. He only told Saul to go on into Damascus. But if we do that promptly He will tell us more, and guide us in all our ways Waiting and working belong together. A faithful servant waits to be doing something for his master all the time. As soon as he has finished one task, he comes asking: What next? If all the Lord's servants had this spirit—if they all waited on Him so, a great change would come over our churches They would be the hives of workers instead of the lounging places of idlers and drones. We want a revival of the Christian idea of individual responsibility.—*Nat. Farmer.*

Infanticide and Tight Shoes.—There are districts of China where infanticide prevails to an incredible extent—a murder of female children mainly. The higher estimate of women is the product of Christian teaching; and though women in China are comparatively free from seclusion, and have been regents of the empire, and eminent for literary accomplishments, and although a son pays profound regard to his mother, even the emperor kneeling before her, yet the woman is despised, and female life is cheap. Notwithstanding that the traveling vaccinator charges a shilling to vaccinate a boy, and only sixpence for a girl, parents will rather let their girls run the risk than pay the lower fee. Women will confess to the number they have destroyed. There are districts where only seven-tenths of the female children are kept alive. Of course, a sin like this ceases in a Christian congregation, but the reformation is not stayed there, for in many neighborhoods there is a growing repugnance to the practice. There is another practice far more universal, but which some suppose to be connected with infanticide—the barbarous fashion of binding the feet, so as to render them not only useless, but diseased; for girls thus treated are, of course, a useless burden to their parents if not married. The Chinese themselves have tried to deal with this habit. It is a huge tyranny of fashion, and cannot even plead royalty in its favor, the present dynasty not binding the feet of their women; while one of the emperors even issued an ineffectual edict against it, and would have issued another weighted with heavy penalties, but that his throne would have been overturned. The native churches are now taking the matter in hand, and are here and there forming "Anti-Foot-Binding Societies," and sometimes the matter is discussed in the Church Synod. "Mr. Z. can easily speak against it," said a native pastor, "for he has no daughters; but I am not so, it is in the hands of my wife, and I cannot prevent it;" and that really touches the root of the matter. It is for the native Christian mothers to take action as they are doing, and neither to torture their daughters, nor, "in selecting wives for our sons, if the girl is intelligent and in other respects suitable, should we reject her because she has large feet;" and the custom of a thousand years—a custom stronger than the throne—is already in some Christian centres yielding to the influence of Christian principle.—*Good Words.*

For "The Friend."

Triumphant Death-Beds—The Crown follows the Cross.

In the year 1688, died that devoted and eminent servant of Christ, and patient sufferer for his cause, William Dewsbury. He was among those who were released from long confinement, by the intervention of King James, when he issued his warrant for the discharge of Friends, and the suspension of the penal laws against them, on their first application to him. He had been arrested as a Jesuit, at the time of the great excitement respecting the "Popish plot;" and though it was shown there was no ground for the accusation made against him, the vindictive malice of his persecutors, and the unjust and illegal action of the magistrates, induced and enabled them to keep him a prisoner during all the time that elapsed from the outbreak of the terrible popular excitement mentioned, to the first year of the short reign of King James. Though greatly debilitated, and his health permanently impaired, by his long confinement in noisome jails, and other cruelties inflicted on him, so that it was difficult and painful for him to walk, he, nevertheless, after his release, visited Friends at some of their meetings. But finding himself too feeble to travel much, he addressed an epistle to Friends generally, which, he says, was "given forth in the moving of the peaceable spirit and word of reconciliation in the Lord Jesus Christ: to whom are my prayers, that all who are convinced may wait to be made of the number of the slain of the Lord, and conformable to Christ in his death. That they may witness his quickening power to raise them up in the resurrection of life, to enter into the gates of Zion, and dwell in city of New Jerusalem: peace is within gates, and quietness among all that h their habitation therein, having salvation walls and bulwarks; and they are blesse the Lord, and preserved by Him, to the h of his name forever, Amen."

He went up to London, to attend Yearly Meeting, in 1688. While there preached a remarkable sermon, which been handed down in print. It is said congregation he addressed was over thousand. Being taken ill, he was unabl attend the Yearly Meeting, but sent a s letter to it, informing of the reason of absence. He was favored to reach his h by short journeys, and lived but about weeks after. A few days before his de several Friends being present in his cham though very weak, he addressed them vently, testifying to the power of the ligion Friends professed, and the goodnes God as manifested to them. "Therefo said he, "Friends, be faithful, and trus the Lord your God: for this I can sa never, since (his convincement) played coward; but joyfully entered prisons palaces; telling my enemies to hold me t as long as they could. And in the pri houses I sang praises to my God, and estee the bolts and locks put upon me as jew and in the name of the eternal God, I alw got the victory. For they could keep m longer than the determined time of my . . . My departure draws nigh. Bles be my God, I am prepared. I have not to do but to die, and put off this corr mortal tabernacle, this flesh that has so m infirmities. But the life that dwells i ascends above all, out of the reach of de hell and the grave; and immortality eternal life are my crown forever and ev Thus triumphantly departed this aged, de experienced and suffering follower of Lord Jesus, to enter on the unceasing en ment of those heavenly felicities which laid up for all those who love Him and appearing in their hearts.

In 1668, Josiah Cole was gathered f works to rewards. He joined the Societ 1654, and became a faithful laborer in Lord's vineyard, as has been noticed in account of his services and sufferings w in America. William Penn, in his testim concerning him, says: "His declaration the ungodly world were like an axe o sword, sharp and piercing, being mostly tended with an eminent appearance of dreadful power of the Lord; but to faithful and diligent, O! the soft and pleas streams of life immortal that have through him, to the refreshing of the Lo heritage." As he felt the chill of death cr ing over him, George Fox and Stephen C being with him, he uttered many weig expressions; among the last of which w "For my part, I have walked in faithful to the Lord, and I have thus far finished testimony, and have peace with the L His majesty is with me, and his crown of is upon me. So mind my love to all Frien Then addressing S. Crisp, he said, "D heart! keep low in the holy seed of God, that will be thy crown forever. A mini of Christ must walk as He walked." He in the arms of the two Friends above nam

It was also in this year (1668), that Fra Howgill died in jail, as has been mentione

account of his trial and imprisonment. nas Loe, another eminent servant and ster of Christ, who in the course of his ce in the Church, had been instrumental rning many to righteousness, was called from the church militant to enter upon eward in the Church triumphant. When is death-bed, he said to William Penn. , with other Friends, was waiting on "Bear thy cross and stand faithful to ; then He will give thee an everlasting n of glory, that shall not be taken from There is no other way which shall per than that which the holy men of old ed in. God hath brought immortality ght, and life immortal is felt. Glory! l to Him, for He is worthy of it. His overcomes my heart, nay, my cup runs glory be to his Name forever." To ge Whitehead he remarked, "The Lord od to me; this day He covered me with ;" and as life was leaving his body, he "Glory, glory to Thee forever!" and nk to sleep in Jesus.—*From "Friends in 7th Century."*

ife.—What do you think the beautiful "wife" comes from? It is the word in h the English and Latin language con- ed the French and Greek. I hope the ch will some day get a word for it instead at dreadful word *femme*. But what do think it comes from? The great value xon words is that they mean something. means "Weaver." You must either be ewives or housemoths; remember that. ne deep sense, you must either weave s fortunes or embroider them or feed and bring them to decay. Wherever a wife comes, home is always around her. stars may be over her head, the glow- n in the night-cold grass may be the fire r foot; but home is where she is; and noble woman it stretches far around her, r than houses ceiled with cedar, and ed with vermillion, shedding its quiet far for those who else are homeless. I believe to be the woman's true place power.—*Ruskin.*

Religious Items, &c.

le of the mission of the American Board astern Turkey, writing of the state of 's in Kars, describes a sect of Christians d Malagans, who are settling in Kars in numbers. The history of their origin, ey give it, is that between fifty and sixty s ago their fathers were taken as captives Germany, where they received some ideas rotestantism. They speak the Russian age and come from north of the Cau- . They have been much persecuted. dress somewhat like Quakers; they ab- from wine-drinking and the use of to- , and wear long beards. They will not ork and also eschew some kind of herbs, have a fervent desire to go to Jerusalem. are diligent readers of the Bible, which prize very highly, and will have no other . Though they believe in the New as as the Old Testament, they do not cele- baptism nor the Lord's Supper.

e Fiji Islands, which are now a district of Australasian Wesleyan Methodist Church, have 841 chapels and 291 other preach places, 10 missionaries, 48 native mission , and 23,274 members, exclusive of 39 pean members. There are besides 5,431 ial for membership.

Bishop Copleston's ritualistic tendencies have made trouble in the Anglican Church of Ceylon, and the Archbishop of Canterbury will soon be asked to recall him. The native Christians declare that they will no longer pay allegiance to the bishop, and in an appeal shortly to be sent to the Archbishop of Canterbury say:

"We beg to remind your Grace that we are inhabitants of a country still to a great extent heathen; that many of us were brought up as worshippers of idols; and that therefore the placing in churches of things which appear to be intended as objects of material worship is more offensive to us than it might be did we not see those around us bowing down to wood and stone. We would also inform your Grace that in heathen worship flowers and lights take a prominent place, and that their intimate connection with devil worship renders them, in our view, a most undesirable adjunct in the service of the church."

It is announced from St. Petersburg that the Old Believers are preparing a petition for presentation to the emperor, begging the release of the three prelates who are at present lying immured in the dungeons of the fortress of Souzdal. One of them has been in his cell 17 years, another 22 years, and the third, Archbishop Arkadi Slavsky, more than a quarter of a century. For exposing their imprisonment, and declaring in a leading article that their "only crime was their entertaining of harmless religious convictions," the *Golos* was recently punished by being deprived of the right to publish advertisements for a month.

An amusing anecdote is told by an American authoress in a work on Hindostan, which, though it refers to the pagan Hindoos, might find its counterpart among ourselves. "At Ulwar the British agent wished to plant an avenue of trees on either side of the road in front of the shops, for the purpose of giving welcome shade. He accordingly made choice of peepul trees, as they are considered sacred by the Hindoos. But so soon as the Bunnyahs, or native shopkeepers, heard of his selection, they one and all declared that if this were done they would not occupy the shops; and, when asked for a reason, replied, it was because they could not tell untruths or swear falsely under their shade; adding, 'and how can we carry on business otherwise?'"

The Virginia Bible Society is about to begin a canvass of the entire State, with a view of supplying every family with the Bible. Nearly fifty active Christians will be employed in the work at a salary of $25 a month and expenses.

Natural History, Science, &c.

The Scent of Man Frightful to Wild Animals.—The scent of man is excessively terrible to game of all kinds, much more so, probably, than the sight of him. A herd of antelopes, a hundred yards off, gazed at us as we moved along the winding path, and timidly stood their ground until half our line had passed, but darted off the instant they "got the wind," or caught the flavor of those who had gone by. The sport is all up with the hunter who gets to the windward of the African beast, as it cannot stand even the distant aroma of the human race, so much dreaded by all wild animals. Is this the fear and the dread of man, which the Almighty said was to be upon every beast of the field? A lion may, while lying in wait for his prey, leap on a human being as he would on any other animal, save a rhinoceros or an elephant, that happened to pass; or a lioness, when she has cubs, might attack a man, who, passing "up the wind of her," had unconsciously, by his scent, alarmed her for the safety of her whelps; or buffaloes and other animals might rush at a line of travellers on apprehension of being surrounded by them, but neither beast nor snake will, as a general rule, turn on man except when wounded, or by mistake.—*D. Livingstone.*

An Unhealthy Atmosphere.—Some recent medical observations seem to show that the continued breathing of an atmosphere charged with vapor of wood-spirit, or methylic alcohol, has a tendency to produce fatty degeneration of the liver and heart, and congeston of the brain.

Soap-Stone as a Lubricant.—For this purpose it is reduced to a very fine powder, washed to remove all gritty particles, then steeped in dilute muriatic acid to dissolve any particles of iron it may contain. After being again washed and dried it is mixed with oils or fats for the lubrication of heavy machinery.

Durability of Steel.—The hardest steel is not always the most durable. On examining some steel rails that had laid side by side on the Great Northern Railway, it was found in one instance that a hard rail had been worn away one-sixteenth of an inch by traffic amounting to 5,251,000 tons; while a soft rail for the same amount of wear had withstood 8 402,000 tons. In another case the wear of the soft rail was double that of the hard. Steel rails last about nine times as long as those of iron.

Forests of Victoria.—Legislative measures have been taken in Australia to check the reckless destruction of timber in the forests of that colony. Efforts have been made to recover some of the stripped mountain-sides. It is found that many of the European and American timber trees thrive better than the native, and grow more rapidly than in their original habitat.

Keeping Potatoes.—In the spring of the year, the potato commences to germinate, and the starch it contains is converted into nutriment for the growing shoots, rendering the tuber watery and comparatively worthless. To prevent this change taking place, it is said the Parisian hotel keepers dip them for a few seconds in boiling water, which destroys the vitality of the eyes or germs. Potatoes so treated, and properly cared for, are said to lose all tendency to germinate, and will remain sound and well-flavored throughout the season.

Dr. E. Reichardt has been examining the earth of a graveyard in which there has been no interments for at least thirty years. It gave off animal oil, notwithstanding its long disuse for burial purposes, when submitted to destructive distillation.

Be Truthful.—We should be careful to make no promise that we cannot expect to fulfil. If a man owes me money and I go to see him about it, I would much rather he would tell me he did not know when he could pay it, than to say he would have the money in two weeks, and at the same time, not have the least idea of being able to meet his promise at the expiration of the time.

Brethren, our word should be at par value all the time, with each other and the world.

If I owe a man money, due at a certain time, and I see before the time expires, that I cannot meet my obligation, it is my duty to go to him before it becomes due and tell him the fact, and he will be much more likely to give me time, than if I wait until it is due and disappoint him. It pays best to be truthful.—*Prim. Christian.*

For "The Friend"

I will just remind Friends that there are some poor Friends in the West, who are in need of clothing; and if they think best, I would like to save them the care of all clothing not needed for next winter and this summer. Such, if sent to 912 Wallace St. at any time, will be packed and forwarded to needy persons asking for such help.

All kinds of clothing, shoes, stockings, shawls, &c., may be sent.

H. H. Bonwill.

THE FRIEND.

FIFTH MONTH 15, 1880.

In a record which has been preserved of the last expressions of William Taylor, of Manchester, England, a valuable minister, who died about 140 years ago, there is the following passage: "I have often considered the great advantage that those have had, who have been religiously educated in our Society; and happy will it be for such who make a right use of it. Many and great favors we receive by the ministry of those whom Divine Providence hath qualified to labor amongst us; and in a particular manner, we in this meeting have been eminently favored of late; notwithstanding which, if any should be satisfied with hearing and professing, and with having the name of religion, and appearing orderly amongst men, and yet be strangers to the life and virtue thereof in their own hearts, they will find themselves miserably disappointed at last."

We believe these remarks are applicable to us of this present day—our meetings of late have many times been favored by the presence of our holy Head, solemnizing the hearts of those assembled, and enabling them to approach Him in silent adoration; and ministers also have been freshly anointed and prepared to invite the people to draw near to the Fountain of life. But if the preaching of the gospel is to us only as a pleasant song, which interests us for the time but leaves no permanent fruits, it will be of little advantage—and those who are not brought under living concern for their salvation, and made to yield themselves fully to the Divine disposal, but remain "strangers to the life and virtue [of religion] in their own hearts, will find themselves miserably disappointed at last." Oh that there may appear among us such fruits as will show that the love and mercy of God have not been reached forth to any among us in vain!

SUMMARY OF EVENTS.

United States.—The bill transferring the Indian Bureau to the War Department, was reported to the House and placed on the calendar.

Secretary Schurz has been advised from Wichita, Kansas, under date of the 7th inst., of the truth of the report of the invasion of the Indian Territory, by a number of white settlers under Captain Payne. The War Department issued orders to the officers commanding troops in the vicinity, to drive out the trespassers.

The bill just reported to the House of Representatives, and recommitted, appropriates $38,700,000 for expenses of the Post-office Department. Ninety years ago the total expenditure for that department was $32,140. At that time the population was about four millions. It has now increased eleven fold, while the postal facilities have so expanded as to require an increase of more than a thousand fold. Last year the Post-office Department earned $30,041,983.

During the Fourth month the total coinage at all the United States mints amounted to 60,000 double eagles, 317,310 eagles, 463,526 half-eagles, 2,300,000 silver dollars, 2,120,000 cents—an aggregate of 5,266,830 pieces—valued at 9,131,900.

A careful review of the coffee trade of all countries, by the managers of the Java Bank (Batavia), shows the total crop of the world for 1855 to have been 726,363,000 pounds, and that the average for the three years, 1876—7—8, was 1,079,848,000 pounds. Guatemala is said to produce some of the best coffee grown in any country.

On the afternoon of the 9th, a fire originating from an explosion of gas in a stove in a private dwelling in Roxford, 11 miles south-east of Bradford, Pa., burned fifty buildings, including the principal hotels and stores, and the railroad depot. Forty derricks, the pump-stations of the United Pipe Lines, and two tanks containing 30,000 gallons of oil were burned. On the same evening, a destructive fire occurred in Alleghany City, Pa. The loss on property being estimated at $125,000.

Seven regular steamers left New York on the 8th inst., for Europe, with full cargoes, there being unusual activity in the export trade just now. Among the shipments are 500 head of cattle, 600 sheep, 4000 quarters fresh beef, 1000 carcases sheep, and 400 dressed hogs. The Spain, for Liverpool, took 48,000 bushels wheat, 1023 bales bacon, and 1000 bales canned goods. There were shipped to Glasgow, 3000 bales of cheese and 3000 packages of butter. The Belgenland, for Antwerp, took 72,000 bushels of wheat.

There were 603 deaths in New York city during last week. In Philadelphia the number was 334, an increase of 23 over the previous week. Of this number, 152 were males, and 192 females—239 were natives of the United States.

Markets, &c.—The following were quotations on the 8th inst. U. S. sixes, 1881, 106⅝; 5's, 103; 4½'s, registered, 108; do. coupon, 109⅛; 4's, 107⅜.

Cotton.—There was no material change to notice in price or demand. Sales of middlings are reported at 12 a 12¼ cts. per lb. for uplands and New Orleans.

Petroleum.—Crude, 7¼ cts. in barrels, and standard white, 7½ cts. for export, and 7¾ a 8 cts. per gallon for home use.

Flour.—Prices remain about the same as last quoted, but the demand is limited. Sales of 1200 bbls., including Minnesota extras, low and fancy, at $6 a $6.25; Penna. family at $5.50 a $5.75; western do., at $6 a $6.25, and patents and other grades at $6.75 a $7.75. Rye-flour is quiet at $4.25. Corn meal, $3 per barrel.

Grain.—Wheat is in fair demand and a fraction higher, with sales of 42,000 bushels, including red at $1.30½ a $1.31, and amber at $1.31½ a $1.32. Rye is scarce and steady at 85 a 86 cts. per bushel. Corn is quiet and firm. Sales, 16,000 bushels, including rejected and steamer at 50 cts.; mixed, 51½ a 52 cts.; yellow at 52 a 52½ cts. Oats are inactive. Sales of 5000 bush. including mixed at 39 a 40 cts., and white at 42½ a 45 cts. The receipts to-day were as follows: 750 bbls. flour, 14,000 bush. wheat, 33,200 bush. corn, 3600 bush. oats.

Hay and straw market, for week ending 5th mo. 8th, 1880.—Loads of hay, 361; straw, 44. Average price during the week: Prime timothy, $1 a $1.10 per 100 pounds; mixed, 95 cts. a $1.05; straw, $1.35 a $1.50.

Wool.—The past week has been one of unusual quietude in the wool trade, and prices of most grades have ruled weak—in some instances a decline of 2 to 3 cents per pound has been accepted. Among the sales were 6,000 lbs. Ohio medium, at 55 a 57½ cts.; 1,000 lbs. combing, Ohio, 58 cts.; 3,000 lbs. western, coarse, 52 cts.; 10,000 lbs. unwashed Virginia med. 48 cts.; 1,000 lbs. unwashed southern ¼, 45 cts.; 1,500 lbs. scoured California, 80 cts.

Oils—Prime Lard, 57 cts.; Linseed, 76 a 77 cts.; Neats foot, ex. 70 a 75 cts.; Winter sperm, $1.20 a $1.23.

Seeds.—Cloverseed very dull—Sales of 400 bushels in lots at 6¼ a 7¼ cts. per lb. as to quality. Timothy, $2.90 a $3 per bushel. Flaxseed, $1.50. Orchard grass, $1.75.

Beef cattle.—The market was moderately active, and prices were well maintained—2,700 head sold at 3 a 5¾ cts. per pound, as to quality.

Fresh cows were dull, and prices ranged from $50.

Hogs were inactive and prices lower. Sales a 7 cts.

Sheep.—The market slow, and prices unchang at 7½ cts., as to condition. Lambs, 7 to 9 cts. pe

Foreign.—At a meeting of the Mansion Hous lief Committee, held on the 6th inst., it was anno that there were only $33,926 on hand. A depu was appointed to wait upon Forster, Chief Secret Ireland, and make representation of the condit the country. The general feeling of the committe that the crisis was never more alarming, as sub tions are falling off while the distress is increasi

The *Standard*, in an extended review of the fa garding the deficit in the Indian Budget, says: " is no longer the slightest reason to doubt that th of the Afghan war will exceed the estimates a £4,000,000.

Prime Minister Gladstone has been re-elect Mid-Lothian without opposition.

The London correspondent of the Paris *Temps* "At his official reception, Earl Granville, Secret State for the Foreign Department, declared th new British Cabinet firmly adopts the Treaty of B that it will enter into no continental alliance; will continue the present cordial relations with F that it will support the Greek claims even beyo demands urged by the French Cabinet; and that endeavor to maintain the existing harmony Anglo-French control in Egypt."

Four thousand Middlesborough iron workers resumed work at the five per cent reduction in wages. The Consett men are still out on strik dissensions have arisen among them and the strik end shortly.

A despatch from Paris says: The strikers in th ton-spinning districts are assuming alarming p tions. Sixty factories have been closed at Rouba which 15,000 persons are thrown out of employ Five thousand operatives have struck at Lour There is also a strike at Rouen, and many silk fa have been closed. The men demanded higher and less hours.

It is stated that public opinion in Germany demns Prince Bismarck's treatment of Hambur unless the session is closed at once, the Reichsta be expected to strongly declare against it. The is expressed, that while his foreign politics have him dear to the nation, yet in domestic transacti is not always in harmony with his countrymen.

In the debate on the third reading of the anti-so bill, the Reichstag rejected the amendment pro that the law should continue in force one year on adopted the bill by a vote of 191 to 94.

A dispatch from Geneva informs that part roof of the St. Gothard tunnel has fallen in, killin workmen. The surveying for this tunnel was so done that although the tunnel is nine and a miles long, the two galleries were bored with suc cision that they met with a difference of on inches in level, and a lateral deviation of less tha inches.

King Alfonso has signed a decree authorizi laying of a telegraph cable between Cuba and Ja

West Hungary has been visited by a hailstorm, is said to have destroyed the windows and roofs of the houses in the towns and villages, and the fruit trees and green corn were crushed to the e

WANTED

A Friend and his wife, to take charge of the F Tunessassa, and to have the general superintend the school and family at that place.

Application may be made to

Samuel Morris, Olney P. O., Philadelphia.
Joseph L. Bailey, Pine Iron Works, Berks
Joseph S. Elkinton, 325 Pine St., Philadel

Married, Fifth mo. 6th, 1880, at Friends' M house, West Chester, Penna., Geo. J. Scatterc Philadelphia, to Caroline, daughter of the late and Debby Cope.

Died, at her residence in Elkrun neighborho month 13th, 1880, Hannah, wife of Jason T the 78th year of her age, a member of Mi Monthly and Particular Meeting of Friends, biana Co., Ohio. "Blessed are the peacemak they shall be called the children of God."

WILLIAM H. PILE, PRINTER,
No. 422 Walnut Street.

THE FRIEND.

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For "The Friend."

e Meeting at Firbank Chapel and its Results.

(Continued from page 317.)

he affectionate testimonies left by his ıds to the worth and services of Francis vgill, give a brief outline of his life and rs. In dwelling on the memory of this servant of the Lord, the heart is affected ı a sense of the love of God which was ndantly manifested to him, and which is l abroad in the hearts of all who are willto receive Him in the way of his coming, to submit to those purifying baptisms ch produced such blessed fruits in his . George Fox says respecting him:—

Now concerning Francis Howgill, who one of the Lord's worthies, that preached everlasting word of life, from about the 1652 until the year 1668.

He was convinced of God's eternal Truth, received his gospel in the year 1652, the e day that he had been preaching in the ning in Furbank Chapel, in the afternoon vas convinced by a messenger of the Lord, several others that had been teachers e convinced by him, as John Audland and rs.

He had a great acquaintance with the nest sort of priests, and after he did receive Lord's power and the word of life, he was rment to them, and he did confess to some ne priests, that the knowledge of God and Truth he knew no more of whilst he was ngst them, as to the inward enjoyment of han a child of five years old.

And he and John Audland, that had red some money for preaching at a parish ed Colton, in Fornace Fells in Lancashire, n they had received the gospel freely, and word of Life from Christ, they were comded of the Lord to go and return that ey back again to the parish and people ı whom they had received it, which they and this made the priests more to rage the professors.

So as the Son of God came to be revealed im, he began to know his command, and erfully and freely to preach Him and his d of life; this did he and John Audland he days of their life after their convince, t, preached Christ Jesus freely, as they received him, and turned many unto God.

And no sooner was his mouth opened, but priests, magistrates and professors began age against him, and began to be offended at the word of God and the gospel, and sometime after cast him into Appleby gaol, in a nasty stinking prison in the county of Westmorland, and there they kept him for a time in the latter end of the year 1652; but the Lord God delivered him out of the mouths of those lions, whom God after overturned, both priests, magistrates and professors.

"And so after he was set at liberty, he grew valiant and bold for the name of the Lord, and travelled up and down on foot, preaching the everlasting gospel, and went to many steeple houses, to warn both priests and people of the day of the Lord that was coming upon them, and directing of them to Christ Jesus, their Teacher and Saviour, and travelled a foot through the countries to London, and was moved of the Lord, he and John Camm, to go and admonish O. Cromwel, after he was newly made Protector, and went to some of the steeple-houses in London, and other meetings, declaring to them the day of the Lord and the word of life, and where they might find it.

"And after this he travelled through the countries to Bristol, preaching the word of life; and after went into Ireland with Edward Burroughs, and preached the word of life there to both magistrates, priests and people, under great sufferings; and many were begotten to the Lord Jesus, their Saviour and Teacher—there was truth and life by them.

"And after, Henry Cromwel, the deputy of Ireland, banished him and Edward Burrough out of Ireland, through the instigation of the priests and other magistrates; but the Lord overturned them his adversaries also.

"And so continuing in the labor of the Lord till the year 1661, he was imprisoned at London (when the monarchy people rose), with many others though clear and innocent from that bloody act; for his and their weapons were spiritual, and they sought another kingdom. And after he and they were set at liberty, he still continued in the work of the Lord, travelling up and down the nations; and coming into the north, at Kendal the magistrates sent for him out of the market, and tendered him the oath of allegiance and supremacy, and because for conscience sake he could not swear, in obedience to the command of Christ his Saviour, they committed him to Appleby gaol in the year 1664, and there they kept him from sessions to the assizes in a smoky hole, and at last they premunired him; and his body being almost spent in the service of the Lord, being a weak man, there did he offer up his life as a sacrifice of his faith for the Lord Jesus Christ's truth, and died a prisoner for the name of Jesus, in the latter end of the year 1668, and so laid down his life as a testimony against the persecutors and breakers of the command of Christ; and his blood doth cry for vengeance, though he could say, 'The Lord forgive all his persecutors,' who having the mind of Christ, desired the good of all, yea, the worst of his enemies, and in that desire of the good of all did he labor and travel, seeking their good and their eternal welfare in the inheritance of life, that fades not away, of which he was an heir, and is entered into rest, and the possession of the same.

"And now this peaceable man the persecuting priests and magistrates have gotten their desire, to shut up in prison this servant of the Lord to death, for obeying the command of Christ; but how they will answer it before the King of kings and Lord of lords, the great Judge at his tribunal day, which hastens apace, let them consider with themselves, for if they went into everlasting punishment that did not visit Christ in prison, what will become of such as cast him into prison in his members.

"And so they made his wife a widow, and his children father ess, who have none to cry unto but the Lord, who will relieve the widow, and help the fatherless.

"The place of his outward habitation was in Greying, in Westmorland; a man known to be of good report before he received the gospel freely from Jesus, which he declared freely; and great sufferings, and trials, and reproaches, and scorns, and hard labors in the work and service of the Lord he went through, and many vain disputes, priests and professors of all sects rose up against him, but the Lord in his power gave him dominion over them all.

"Who ended his days in peace in the truth of God, and the Lord's service and testimony, for his name, and for the keeping of, and obeying the command of Christ, his Lord and Saviour.

"And therefore all friends and brethren that are begotten by Him through the word of life, and others live in the same word, that lives, abides and endures forever, that is a hammer and a fire, and as a sword to all that is contrary to that which is holy and pure; so that in the truth, power and word of life, the Lord God may be glorified in you all the days of your life.

"And blessed are all they that die in the Lord, they rest from their labors, and their works will follow them."—*G. Fox.*

A testimony prefixed to his collected works by Richard Pinder, says:

"As concerning our dear brother in the Lord, Francis Howgill, the author of these ensuing writings, he was a man so well known through the churches of Christ in his day, that much need not be writ concerning him, as by way of testimony to those that knew him, and his spirit and manner of life and conversation, yet I having had a full knowledge of him, especially in the time of his long and tedious imprisonment in the town of Appleby, in Westmorland, where for his testimony sake he ended his days, and laid down his life as a testimony for that Truth that he had testified of so largely, both in preaching the gospel, and in these ensuing books, which

he wrote at several times, according as the Lord put it into his heart, and as there was occasion to answer Truth's opposers; and after many years travels and labors in the work of God, he through the envy of some great persons in that country was made prisoner at the foresaid town of Appleby, they having nothing justly to lay to his charge, yet knowing that it was his principle not to swear at all (Christ having forbidden it) they put the oath of supremacy and allegiance unto him, and only for refusing to swear he was premunired, they in the least laying nothing of misdemeanor to his charge; and when the judge pronounced the sentence of premunire against him, he only replied, 'It is a hard sentence, being only for the exercise of my conscience, but the will of the Lord be done,' and prayed the Lord might forgive them all that had any hand in it; and so after the said sentence, being committed prisoner, he continued a prisoner several years, in which time I was very conversant with him; and I must give this testimony for him, that I never heard him in the least murmur or repine in all the time of his imprisonment, but always appeared as a man wholly given up into the will of God; and when at any time we had been speaking of his long imprisonment, constantly he would have said, 'The will of the Lord be done;' and such was his godly behaviour and conversation in the time of his confinement, that he greatly gained the hearts and love of the gaoler's whole family, and all others of the town that knew him, and had any acquaintance with him; and even to this day, when his name is mentioned, they are all ready to say, he was a man that truly feared God, so that he left an exceeding good savor behind him in that place: and as for the course of his time and days in this world, I have this to say, he was born of honest parents, and brought up to some learning, according to the usual custom of the country, and in his youth and tender years was one that sincerely thirsted after the knowledge of God, and the Lord was good unto him, and gave him discoveries of divine things, unto his soul's great comfort; and he was an early owner of the people of God called Quakers, and walked with them, and was always ready to suffer with them, as at any time called by the Lord thereunto; he was one greatly delighted in concord and unity, and greatly delighted in the company of such whom he knew truly feared the Lord; and nothing did rejoice his heart more than to hear the truth prospered, and that the churches did increase in the blessed fellowship of the gospel of Christ Jesus. And when his days were near spent, that sickness and bodily weakness came upon him, he endured it with very great patience unto the latter end; and his dear wife and some other friends being with him, he spoke forth heavenly things, as one that had obtained the full assurance of an heavenly crown, and as one whose heart and soul was fully fixed upon the Lord, who was mightily seen to be with him to his very last end, his soul magnifying of Him for his infinite goodness unto him all his life long; and so he laid down his head in peace, being he had faithfully served the Lord in his generation. And this is my testimony for that faithful servant of God, who to the hour of his dissolution bore testimony unto the truth; and my soul's desire is, his blood in the day of the Lord may not be laid to the charge of some, who had a great hand both in causing him at first to be made prisoner, and also in the continuing of him so to the very last; but we leave things with the Lord, as knowing vengeance belongs to Him, and that He will give a reward to every one according to their works."

For "The Friend."

Madagascar.

(Concluded from page 315.)

The Traveller's Tree is immediately recognized by its graceful crown of broad and light-green banana-like leaves, arranged, not as in almost every other tree and plant, *around* the stem, but at the top of the trunk, in the shape of a fan. The leaves are from twenty to thirty in number, and from eight to ten feet long by a foot and a half broad. They very closely resemble those of the banana, and when unbroken by the wind have a very striking and beautiful appearance. On the coast plains its average height is from fifteen to twenty feet to the base of the leaf-stalks; but in the forest, where it has a crowd of rivals in obtaining light and air, it shoots up to heights of eighty or ninety feet.

In proceeding along the coast, says our author, "we had an opportunity of testing the accuracy of the accounts given of the water procurable from the Traveller's tree, about which I had always felt rather skeptical, as somewhat of a 'traveller's tale.' In fact I had never before seen the tree where plenty of good water was not procurable; but here there was none for several miles except the stagnant water of the lagoons. We found that on piercing with a spear or pointed stick the lower part of one of the leaf-stalks, where they all clasp one over the other, a small stream of water spurted out, from which one could drink to the full of good cool sweet water. If one of the leaf-stalks was forcibly drawn down, a quantity of water gushed out, so that we afterwards readily filled a large cup with as much as we needed. On examining a section of one of the stalks, a hollow channel about a quarter of an inch in diameter is seen running all down the inner side of the stalk from the base of the leaf. This appears to collect the water condensed from the atmosphere by the large cool surface of the leaf, and conducts it downward. The leaf-stalks are all full of cells like those of the banana. After three hours' walking along the shore in the heavy sand, with a hot sun overhead, we were glad to draw from these numberless vegetable springs, and thanked the Giver of these living fountains in that thirsty land. We afterwards found that in some villages the people supply themselves constantly from this source."

The Lace leaf plant is peculiar to Madagascar, and is called by Sir W. J. Hooker "one of the most curious of nature's productions." It has an edible root, and grows under water a foot or more deep; from this spring a number of graceful leaves, which spread out just under the surface. These leaves are nine or ten inches long and a couple of inches wide, and their structure is most remarkable, for the whole leaf is like a living fibrous skeleton rather than an ordinary leaf. The portions of the leaf between the veining are not filled up, as in every other plant, but are open, so that the whole is composed of fine tendrils in a regular pattern, so as to resemble a piece of bright green lace or open needle work. Ellis says, "It is scarcely possible to imagine any object of the kind more attractive and beautiful than a full-grown specimen of this plant with its dark green leaves forming the limit of a circle two or three feet in diameter, and in the transparent water within that circle presenting leaves of every stage of development, both as to color and size."

The population of Madagascar is estimated at about 4,000,000—divided among various tribes. Of these the Hovas are the most influential. They inhabit the central parts of the island, and their authority extends over several of the other races, though in the remoter districts it is scarcely acknowledged. It is among these that Christianity has made the most progress. About sixty years ago Protestant missionaries first set foot on the island. They labored for about sixteen years, reducing the language to writing, and giving the Malagasy their own tongue in a written form; they founded a school system through which many thousands of the natives received the elements of a good education; they introduced many of the arts of civilized life; they translated and printed the Bible in the native language, and gathered several congregations. Then came a period of persecution under Queen Ranavalona I., lasting for twenty-five years. Two hundred of the Christian converts were put to death. But as Tertullian said, their blood was "the red rain which made the harvest grow," and the fury of the persecuting Queen only extended and deepened the influence of Christianity. After her death persecution ceased, and in 1867 the reigning queen made public profession of the new religion and caused the royal idols to be burned. Her example was followed by multitudes of her subjects, who were accustomed to move in crowds and to follow implicitly whatever is favored by their rulers.

Among the strange customs of these people is one common to all the Polynesian languages of considering the words forming the names of their chiefs as *fady* or tabooed for common use. Proper names consist largely of names of common objects—animals, birds, insects, plants, trees, &c. But if any of these happen to form the name or part of the name of the chief of the tribe, it becomes sacred, and must no longer be used for the name of that animal, bird, or tree, &c. To this latter another name is given. Thus the late queen on her accession to the throne in 1868 took the name of Rasoherina. Now *Soherina* was the word used for the silk-worm moth, but as soon as it was assumed as the name of the Sovereign it could no longer be applied to the insect which since then has been called *Zana-dandy*, "offspring of the silk." It is just as if in England they were forbidden to use all words in which the syllables of the names Victoria, William or George occurred, and could not say "victory," "victim," "vixen," or "wily," "willing," "wilful," or "geology," "geometry," "geography," &c. What an endless annoyance should we not consider it; yet this is precisely the case in many parts of the Malaya-Polynesian countries and islands. It is easy to see how very great an influence such a curious and inconvenient custom must have in altering the speech of different parts of Madagascar.

The contact of the people in past ages with the Arabs, and in the last 200 years with the French and English races has enriched their language by numerous words

ed from these sources. The influence e English is strikingly shown by the ion of words relating to government—as Prime Minister, Commander-in Chief, —to building—as bricks, square, rule;—lucation and literature—school, class, n, pen, copy-book, slate, book, press, , grammar, &c.; and to religious belief—aptism, bible, testament, psalm, angel, yr, and many more. On the other hand, hanges which are taking place in the ms and sentiments of the people are ering obsolete many words connected former superstitious practices, such as of divination and the worship of idols. dictionary of the first missionaries will be to succeeding generations a kind of um, where alone they will find relics of uperstitions of their fathers; just as the le of many Polynesian groups can now find in European museums the idols h their ancestors worshipped.

any of the complimentary and figurative s used in the native language of Mada-ar throw much light on the usages and of the people. It is not unusual to ad-the people as *mainty molaly*, "the black" the idea being taken from the long gs of soot which hang from inside the high-pitched roofs of the old-fashioned houses. These were never cleared , for they were considered as a proof of d and long established family having in-ed that house, a kind of patent of re-ability; and thus the word has become valent to what is ancient and venerable ages.

e native word for hypocrisy means liter-"the becoming good by spreading a mat." meaning of this, at first sight obscure se, is seen by remembering that the clay s of the ordinary Hova houses are covered he strong and neat mats made by the en. But as the Malagasy are, when un-hed by Christianity, not a very cleanly le, when a mat becomes dirty it is not lly removed, but merely covered over by eaner one; and so the process goes on there is often a layer of four or five mats ng on the floor, each one being dirtier than ne next above it. When a stranger enters house fresh mats are spread for him to sit n upon, and all looks nice and clean, but, o one look underneath, for all sorts of may be hidden below! The house has ly become clean "by spreading a mat." so the custom has suggested an ethical of the phrase for conduct which is all and proper outside, but is merely a for evil and impurity beneath.

nother expressive word, throwing light the way in which buying and selling is ied out in Madagascar, is that for bar-, *adivarotra*, literally, "a fought-out sale;" as in the East generally, a bargain is a and tedious business, the seller begin-by asking many times the sum he is y willing to take, and the buyer offering ttle in proportion, until, after an immense unt of haggling and talk, an approxima-is gradually made and the purchase of-ed.

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any persons fancy themselves friendly, n they are only officious. They counsel so much that we would become wise as they should be recognized as teachers of lom.

For "The Friend"

Memoir of Hannah Marsh.

BY HER DAUGHTER, PRISCILLA PITT.

(Continued from page 316.)

"7th day 22d of 11th mo. 1873. I wish to record a very memorable event—the loss of my precious husband, who departed this life on 3rd day 7th of 10th mo. in sweet peace and in the blessed hope of a glorious immortality. We had returned about a week or two from Margate, whither, with our dear children and dear little grandson John Pitt Marsh, we had been favored greatly to enjoy each others society for five weeks with a little intermission of our dear George occasionally for a day or two, and reached our own comfortable home with grateful feelings for the favors bestowed, and in cheerful anticipation of realizing the advantage of our recent sea-side tarriance. But how wisely is the future hidden from us, and uncertainty seems indelibly marked on all terrestrial things. In less than two weeks my precious and very valuable husband became indisposed with congestion of the liver, which increased upon him, and his bodily strength gradually gave way; but with much gratitude I can commemorate the loving kindness of our Heavenly Father. He was preserved in a calm, clear and heavenly state of mind, so that it was a comfort to do anything for him. He was spared from bodily suffering, except intense prostration of strength, which the poor enfeebled frame at times had to pass through; but he was mercifully enabled to feel the Everlasting Arms very near for his support: and his trust from time to time was renewed in Him who had been his morning light; and he could thankfully acknowledge, was now his evening song.

"29th of 11th mo. In thus taking my pen again I am ready to say, who can fully enter into my bereaved feelings but those who have been similarly bereaved? But my mind has been enabled to look unto the Rock that is higher than I, therefore sweet support has been mercifully extended from time to time by Him who knoweth the depth of my sorrow. But I have a very dear and loving daughter, a true sharer in my griefs and sorrows, and who was a kind and loving companion to her precious father the last two weeks of his earthly pilgrimage, to his great comfort and her own peace. And as for myself, I considered it an especial favor to be enabled to be with him day after day and witness the peaceful state of his mind on the confines (as it were) of an unseen world, the preparation for which, his dear mind had ardently sought. His transit was so calm and peaceful that it was difficult to know when he ceased to breathe. The language arises in my mind, 'Let me die the death of the righteous, and let my latter end be like unto theirs;' and I am also reminded of the following, 'Mark the perfect man, and behold the upright, for the end of that man is peace.' It was indeed a great favor thus to witness the close of his lengthened life. 'Blessed are the dead who die in the Lord, yea saith the spirit, that they may rest from their labors, and their works do follow them.'

"12th of 3rd mo. 1874. Since the foregoing was written we have again and again realized our very great loss, and my dear Priscilla has been sweetly helped and strengthened to prosecute a little debt of love which seemed called for at her hands, to publish a little memoir of her beloved revered father. It has been gratuitously and very widely circulated in this land and in Ireland.

30th. Near the end of another month since I wrote last, but my mind has been constantly reminded of my great loss; yet remembering with gratitude my great loss proves his great gain, and desires are often raised in my heart to follow him as he endeavored to follow his Divine Master. His memory is indeed sweet, and I can truly say 'he being dead, yet speaketh;' and that I believe is a testimony which very many can adopt, as evidenced by their grateful remarks in acknowledging the receipt of the memoir, many of the letters requesting, if convenient, to have additional copies, which we are very pleased to supply.

"7th of 4th mo. Ah! this feels a very memorable day to me. Just six months since my very precious husband was, I reverently believe, taken from works to rewards. My mind has been this morning very sweetly contemplating his watchful, inward life, with increased desire that I may be more watchful and more faithful, that I may be favored as he was with that blessed hope which is as an anchor to the soul, both sure and steadfast, &c., that when I am called upon 'to give up my accounts I may be able to do it with joy and not with grief,' that so a blessed reunion may be permitted where there is no more parting.

"I have been reading to my great comfort this morning many pages in the sweet and instructive memoir [of my husband,] which has been very widely circulated and gratefully received. It feels to me it may prove like 'bread cast upon the waters, return after many days,' so that I do feel very thankful that the Scripture language seems to be verified, 'Gather up the fragments that remain, that nothing be lost.'

"These sweet lines just occur to me,

"Oh! for a closer walk with God,
A calm and Heavenly frame,
A light to shine upon the road,
That leads me to the Lamb.

"How does my dear husband's spirit sweetly comfort, strengthen and instruct me, that by so walking I may be enabled to follow him as he endeavored to follow Christ.

"This day proves to be the day of our London Quarterly Meeting; seasons in which my dear husband and myself were so enabled to mingle with our Friends; but time to us all is very uncertain, hence the great need of 'working while it is called day, before the night cometh, wherein no man can work.'

"Although not equal to be personally with our Friends at the Quarterly Meeting, I have been with them in spirit and in desire, that their meeting be owned by Him who is the Minister of ministers, the "Minister of the sanctuary and true tabernacle, which the Lord hath pitched and not man.' Oh! that such seasons may be availed of for dwelling very deep in the spirit of the mind, and getting to the place of true waiting, and feeling after the Lord in prayer if haply they may find Him, for He is not far from every one of us.

"14th of 5th mo. The desire still lives in my heart for a closer walk with God; to keep very near to Him in spirit, and although my mind is often brought very low, yet as the watch is mercifully abode under, I am preserved from sinking too low.

"27th of 10th mo. Several months have elapsed since I made any [allusion] to my sore bereavement, but my thoughts have been

very sensibly realizing my great loss; yet my tender, compassionate Heavenly Father has been felt to be near to bear up my drooping mind, raising frequent desires to look unto Him, and unto Him only, for relief and support, often feeling very sensible that in Him are all my fresh springs.

"On the 27th of 6th mo. my dear son George Pitt came, according to previous arrangement, to accompany me to Berkeley Cottage to pay my dear ones there a visit. This sweet intercourse with them was particularly salutary to both body and mind, and I may say, was felt to be mutually so. I went in a middling state of health, and for a long time required and received very kind and close attention from my precious beloved daughter Priscilla, whom my Heavenly Father has kindly spared to me, and a very great comfort I feel her to be. As time passed on, week after week a little renewal of bodily strength was granted me, and I was able to enjoy some pleasant walks with her to my advantage, and having the company of my darling little grandson, whom I very tenderly love, a hope often attends my mind that it may please our Heavenly Father this dear child may be spared to his fond parents, and by attention to the pure witness for God in the secret of his heart, he may prove a blessing to them as they advance in years, and realize the blessing of the Lord to descend sweetly upon him.

"On the 10th of 10th mo. my beloved Priscilla and her darling boy accompanied me to my deserted home and spent the day with me, which proved a great comfort and consolation, being afresh made sensible of the loss I had sustained in the absence of him whose presence formerly used to cheer and animate me on my return to this comfortable home; but I feel I have very much to be thankful for, and the desire of my heart increasingly is, to walk more worthy of the many blessings I receive."

(To be continued.)

Selected.

THE WHEAT AND THE TARES.

Growing together, wheat and tares, clustering thick and green,
Fanned by the gentle summer airs under one sky serene;
Over them both the sunlight falls, over them both the rain,
Till the angels come when the Master calls to gather the golden grain.

Growing together, side by side, both shall the reaper meet—
Tares aloft in their scornful pride, bowing heads of wheat:
Swift and sure o'er the waving plain the sickle sharp shall fly,
And the precious wheat, the abundant grain, shall be harvested in the sky.

But for the tares—for them the word of a terrible doom is cast;
Bind and burn, said our blessed Lord, they shall leave the wheat at last:
Never again the summer rain, never the sunshine sweet,
That were lavished freely all in vain on the tares among the wheat!

Where shall the reapers look for us, when that day of days shall come?
Solemn the thought, with grandeur fraught, of that wondrous Harvest Home!
None but the wheat shall be gathered in by the Master's own command;
For the tares alone—the doom of sin, and the flame in the Judge's hand!

Jesus, oh, grant when thine angels come to reap the fields for thee,
We may be safely gathered home, where thy precious wheat shall be!

Selected.

ALL'S WELL.

The clouds, which rise with thunder, slake
Our thirsty souls with rain;
The blow most dreaded falls to break
From off our limbs a chain;
And wrongs of man to man but make
The love of God more plain.
As through the shadowy lens of even
The eye looks farthest into heaven
On gleams of star and depths of blue,
The glaring sunshine never knew.

Whittier.

Selected.

LITTLE STREAMS.

BY MARY HOWITT.

Little streams, in light and shadow
Flowing through the pasture meadow;
Flowing by the green wayside;
Through the forest dim and wide;
Through the hamlet still and small;
By the cottage; by the hall;
By the ruined abbey still;
Turning, here and there, a mill;
Bearing tribute to the river;
Little streams, I love you ever!

Summer music is their flowing;
Flowering plants in them are growing;
Happy life is in them all,
Creatures innocent and small;
Little birds come down to drink
Fearless on their leafy brink;
Noble trees beside them grow,
Glooming them with branches low,
And between, the sunshine glancing,
In their little waves is dancing.

Little streams have flowers a many,
Beautiful and fair as any;
Typha strong, and green bur-reed;
Willow-herb with cotton seed;
Arrow-head with eye of jet,
And the water-violet;
There the flowering rush you meet,
And the plumy meadow-sweet;
And in places deep and stilly,
Marble-like, the water-lily.

Little streams, their voices cheery
Sound forth welcomes to the weary,
Flowing on from day to day,
Without stint and without stay.
Here, upon their flowery bank,
In the old times pilgrims drank:
Here, have seen, as now, pass by
Kingfisher and dragon-fly;
Those bright things that have their dwelling
Where the little streams are welling.

Down in valleys green and lowly,
Murmuring not and gliding slowly;
Up in mountain-hollows wild,
Fretting like a peevish child;
Through the hamlet, where all day
In their waves the children play,—
Running west, or running east,
Doing good to man and beast,
Always giving, weary never,
Little streams, I love you ever!

Selected.

THE NIGHTINGALE.

[Founded on the popular tradition that this bird, in the absence of its mate, chooses a thorn for its resting-place, and leans its breast upon the prickly point.]

As I lingered last night near the hazlewood seat,
To feast on the music of Philomel's song,
Methought that the strain was unusually sweet,
And, though tender as ever, unusually strong.

I approached her, but much did I marvel to view,
That on a rude thorn-bush she pillowed her breast,
And that sweeter and stronger her melody grew,
As near and more near to its sharp point she pressed.

Like thee is the worldling, I said, with a sigh:
There is mirth on his lips, but there's grief in his heart;
And often when pleasure beams bright in his eye,
There lurks in his soul a thorn's festering smart.

More like thee the Christian; in seasons of night,
On the rude thorns of this world, his breast he leans,
But still he can lean with a hymn of delight,
And his song is most sweet when the thorns are keen."

Rollesto

For "The Frie

Soren Olsen.

(Concluded from page 314.)

As time passed on, Soren Olsen's con tions of the hurtful tendency of the char which were taking place in the body of Frie with whom he was connected (the Ye Meeting of Iowa), did not diminish, and letter dated 10th mo. 2nd, 1877, he rema "In regard to this superficial religion that large body has adopted and run into, I w not say that infidelity, &c., is the immedi but the ultimate result; for when people there is no real comfort, peace and suppo the soul, they will be apt to conclude the no reality in religion—a dangerous strata of the enemy! I have seen the effects already. We hear many boast of all the verts they make, but they say nothing a the infidels they make. And just as sur Hicksism landed many of its authors in tual infidelity, so will this."

Under date of 4th mo. 11th, 1878, he wri "The state of Society is most deplorable. very soul deeply mourns over it incessan the reports as well as personal observa very discouraging. The great lack of infor tion is astonishing, and almost every kin doctrine is preached and held up; all is g all will do, if it is only a superficial fait Christ; a literal knowledge of the Script &c., all and every kind is good enough ex the doctrine of the inward and saving li such that defend and advocate such doct are branded as *heretics*, Hicksites, &c. I lately had a long argument with some of t innovators. I have often thought, oh, men would humble themselves and retir wardly in true waiting of spirit before Lord, then such things would not amongst us as a people."

Dwelling, as our friend appears to done, so much under a concern about departures from the original principle Friends, which he observed among his fel members in religious profession, it is not prising that he greatly enjoyed the friend of those whose views on these subjects cided with his own, and with whom he feel true unity. Such friends he found an the members of Ohio Yearly Meeting, whom he became acquainted about the 1874; and the warmth of his feelings is sh in the correspondence which was subseque maintained. In the summer of that yea visited some of these residing in Linn co Iowa, and after his return home wrote a lows to one of them: "I often think o good little visit I enjoyed amongst yo shall long have to remember thy great ness in taking me round and spending so time with me, a poor unworthy Zion trav hardly worth taking notice of by any Friends, remember me in your prayers, I might be enabled to hold out under th creasing trials that are coming heavily me; for as many as are going off on th hand they are keenly watching my dow on the other hand. I feel as a mournfu discomforted lonely traveller in the wi ness, ready to exclaim, 'Who can stand

ie combined powers of the enemy are put otion for our overthrow.'

I want thee to give my love to the Friends we visited. I feel them near to my heart, in this love I can salute them as fellow-ellers to a better land."

nder date of 9th mo. 17th of same year 4), he writes to the same friend: "I was to get a letter from thee again, and it truly acceptable and refreshing to my l. A word in season to a weary traveller, good it is! Although I often feel poor destitute in my mind, not rich in words espond to my friends, yet I hope I appre- such greetings of love and sympathy my dear friends. I feel a love to flow silent, running stream in my heart, to all endeared friends, and I feel I can salute u in the fellowship of the gospel, as we walking together in the tribulated path."

id mo. 11th, 1876, he writes to the same ved friend: "I often feel my heart drawn h in love to thee and Friends there; and l a desire in my heart to be amongst you, mingle with you in the sweet fellowship he gospel; and my desires are that we ht all be kept and preserved from the wiles the snares of the enemy, and that we be id in watchfulness unto prayer. The So- y here [belonging to Iowa Yearly Meet- seems pretty much gone with the spirit anterism. It is amazing to what pitch r man can swerve, when he has lost the and power of religion, and 'turn again to weak and beggarly elements.' It goes l with me to see the old landmarks so en- y removed, and to witness the doctrines, imonies and practices of our early Friends ntirely rejected, set at naught or despised. what shall I do, except to endeavor to w where my proper place is, and to seek y to the Lord for strength and ability and ence to endure."

he cautious desire, "to endeavor to know ere my proper place is," which is mani- ed in the above extract, was very apparent ur dear friend and it prevented any hasty ash movement on his part, so that he did finally become a member of Ohio Yearly eting till a few months before his death, ugh he had for years been bound to its nbers by the ties of gospel fellowship, as se who were endeavoring to maintain the ginal principles of our Society, to which he so firmly attached. His own lonely feel- s and humble watchfulness of spirit during intervening period, are touchingly shown letter written to a friend in Linn county h whom he had some acquaintance. It rs date 3rd mo. 22d, 1877.

Often falls it to my lot to feel solitary and red, as I cannot enjoy any religious fellow- with the large body that have run so essively into ranterism and distraction; ther have I had for sometime past; which ave plainly and publicly told them. And refore I know in a measure what it is to re into a wilderness state, and I think it st be the experience of not a few of the rd's children in this day of trial and com- tion. May we be willing to be sifted, so t that which cannot be shaken may remain. y we all be kept by the power of God, for is able to keep and preserve all them ose mind is stayed on Him. Very much I long to see the Society of Friends re- ted into one body. I mean the orthodox mbers of the several distinct and particular organizations, so that it should no longer be 'we,' and 'you,' and 'they;' but that 'we' should all be 'one,' as it was in the begin- ning when they were all of one mind, all mind- ing the same thing. But the time for this seems to be far distant yet; but the Lord's time is the right time. Times and seasons are in his hands; He alone can remove every obstacle in the way. May we always be in submission to his will and dispensations; al- ways giving heed to the voice that speaks in the secret of our own hearts: ready to suffer, ready to stay, or to go forth at his bidding, as He goes before and prepares the way."

The following extract from a letter written 11th mo. 28th, 1877, shows the care which he exercised to avoid running into any extreme. "I have plainly seen the danger there is for us on both sides; for while we should have no fellowship with such that have departed from the true faith, or with such that have caused wide and grievous departures in the Society; and on the other hand be equally concerned not to reject a little message that the Lord may see fit to send to our door, if ever it should bear the true stamp; if not, it will show itself. The Lord may send by whom He will."

The same lesson is taught in another epistle bearing date 3d mo. 22d, 1878, and addressed to S. W. S., of Springville, Iowa, "I love and respect all true Friends, that hold and advo- cate sound doctrine; and all less essential strife and controversy, I endeavor as much as I can to steer clear of, as I have had no hand or part in it from the beginning. I am quite sensible that there are and must be certain limits to charity, long-suffering and forbear- ance, but after all no partiality; no hard feel- ings."

"Times are yet very trying as to the So ciety matter. Our meetings for worship are frequently scenes of disorder and confusion. It often falls to my lot to warn, to admonish, to reprove; but it seems to no purpose; and so I am still struggling along, often under much weakness and fear. I often think of your quiet and orderly meetings."

This letter contains the following affection- ate message to a friend, Tilman Patterson, whose recent sudden death, while on a visit to relatives in Philadelphia, was so startling to those who knew him. "Most affectionately do I want to be remembered to the Patter- sons. They are indeed very near to my heart. I often think of my dear friend Tilman, as he is far advanced in years and cannot get out or about much. I have been led to sympa- thize with him, thinking perhaps the time seems long to him, but I know he has that within him that is able to support him under all. I feel like I could wish to drop a word of encouragement to him. The warm grasp of his loving hand has done me much good."

In the summer of 1875, he paid a visit of a few months to his native land, which he found looking "more mountainous, rocky and stony than it ever did before, so that I have to wonder how people can live here in this poor country."

Though desirous to avoid swelling these extracts to an unreasonable length, the writer feels unwilling to omit the following testimony of our dear friend: "I am well satisfied that the doctrine promulgated and carried out of our early Friends, is the only true, funda- mental and genuine doctrine of the Christian religion. It was the doctrine that our Saviour and his apostles taught; it was the doctrine of the primitive Christians; and William Penn, in unfolding and explaining the doctrine of this people (the Friends), calls it most proper- ly, 'Primitive Christianity revived.' But now-a-days, modernized Quakerism is built on a different fabric from that."

The last of his letters from which it is pro- posed here to insert an extract, was written 4th mo. 11th, 1878, and addressed to R. E. P. of Iowa. In this he apologizes for delay in writing by saying, "Although I am often sen- sible of the love, the sweet unity and fellow- ship which I at times am permitted to enjoy and to feel towards my friends, yet these are not always to be clothed in words; that is, the Fountain is not at all times so opened as to allow of verbal expression.

"I often remember my dear friends with tender solicitude, although I have to feel my- self very much alone, somewhat similar to the mournful expressions of the royal Psalmist: Like a pelican of the wilderness; and an owl of the desert; and as a sparrow alone upon the house top. But, my friends, it is for us to learn to be reconciled to our different allot- ted dispensations; only so that we have a sense and an evidence granted us, that we stand in acceptance with our Lord and Master. But when this fails us, when the soul feels that it sinks from [loses] a feeling sense of the streams of the Divine life, and with a sense of its own inability to extricate itself, then it is low and proving seasons; time for us then to be aroused to our condition, and to seek Him whom our souls love, for we have the promise that if we seek we shall find; and whom shall we go to in such times of great need, except to Him that has the words of eternal life."

After lamenting the confusion that pre- vailed in our beloved Society, he adds: "I have very much desired that each one of us may do our whole duty, earnestly seeking to the Lord [to know] what is for us to do. May none of us dwell in our 'ceiled houses;' re- membering our early Friends, how they car- ried the Gospel message to almost every part of the habitable globe. May we, like them, bear a faithful testimony to the true and un- defiled religion."

In the spring of 1879, the writer of this narrative was entertained in the hospitable home of Soren Olsen, whose whole conduct gave the impression of a humble-minded, in- nocent, watchful Christian. In the meeting at Stavanger, it was interesting to notice the reverent and weighty manner in which the vocal exercises of a Friend present were ren- dered into Norse for the benefit of the older persons present of his own race, who could not readily understand one who spoke in the English language. When, some months after, the intelligence was received that his course on earth had ended, the mind was prepared to believe that the Lord who notices every tear of his humble followers, and every strug- gle of the exercised soul, had called him to join that innumerable throng who had come out of great tribulation, had washed their robes and made them white in the blood of the Lamb, and are now partaking of the joys of Heaven.

His death occurred on the 5th of 11th month 1879. He was taken unwell with an attack of fever, and lingered about seven weeks be- fore his end came. A near neighbor, whom he loved and valued, writes, that "his state of mind during his sickness was not marked

with any great things, as some have evinced on a dying bed. But he was kept in a humble, resigned state, whether to live or die; and spoke of the Lord's love and mercy to his soul, enough to satisfy [us of] his hope of a blessed eternity. The Lord calls them blessed that don't see and yet believe. He also spoke of the great love he felt to all mankind, such as he had never evinced before. I often sat at his bedside during his sickness, and great peace was to be felt there. So I think we are not deceiving ourselves in having a sure hope that he has entered into that rest which is prepared for the children of God."

Very similar is the testimony of one of his family, who in giving information of his decease says: "As he was nearing his last, he was entirely given up to the will of the One that ruleth over all. Towards the last his heart was filled with love to all men. He would often exclaim, 'Oh the love I have to the whole human family, without distinction whatever?' The last few days of his life, he would occasionally say something to this effect: 'Oh the joys that I am to enter!' We know that our sad bereavement is nothing counted with his gain."

May we not adopt the language—"Precious in the sight of the Lord is the death of his saints." "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors."

Hoe Handle Medicine.

On a bright pleasant summer morning, a young man with a silk muffler around his throat, and a woe-begone look in his pale face, plied the big knocker upon the doctor's dwelling. A lady answered the summons, and informed the applicant that the doctor was in the garden at work. To the garden the young man went, where he found the man of medicine engaged in hoeing his sweet corn.

"Well, sir, and what is the matter?" the doctor asked, when the applicant had stated that he had come for medical advice and assistance.

"Well, doctor," with a lugubrious face, and whining, moaning tone, "I feel poorly all through. My head has spells of aching; my appetite is poor; my food does not set well; and I am very weak. Really, I need help."

"Yes, I see. Let me look at your tongue. Ah! Yes. Now—your pulse."

The pulse was felt, and, after due deliberation, said the doctor:

"Look you, young man, you do certainly need help. Now, see; I must attend an important case at 10 o'clock, and I must have this corn hoed before I go. So while I am gone, you take my hoe, and go on with my work here. You know how to use a hoe?

"Yes, my father was a farmer; but I haven't worked on a farm since he died."

"And you haven't worked much anywhere else, I take it"—the doctor threw in pleasantly.

"No, I am not obliged to."

"Very well. I'll warrant you the work here won't hurt you; so go on with it until I come back."

With that the doctor trudged off, and the young man went at the work of hoeing. He hoed to the end of the row, and there removed the light muffler from his neck. Then he went at it again. Half way down the second row he stopped and looked up, but no doctor was in sight. At the end of that row, as the absent one had not yet appeared, he pulled off his coat.

The third row he hoed more slowly, stopping several times before the end was reached; but he finished it, and after a good rest, attacked the fourth row. There was but one more row after this, and the fancy seized him to have it done before the old fellow got back. It would be a surprise to him. It quickened his pulses and gave him renewed vim. He had just completed the last hill of the last row when the doctor came back.

"Well, well, my young friend, how are you feeling now?"

The patient really had to consider. He had been looking to see what the physician had brought with him of medicine; but he had brought nothing. His hands were empty. "The work hasn't hurt you, has it?"

"Oh, no," his face glowing with the exercise.

"I thought not. Let me feel your pulse again." He held the young man's wrist for a brief space, and then—

"It has worked to a charm. Now do you go home, and repeat the dose twice a day, every morning and afternoon; do it faithfully, and be honest with your diet; don't use tobacco; and if that doesn't work a cure, come and let me know. My fee is one dollar."

"One — dollar?" gasped the astonished youth.

"That is all I charge when patients call at my door."

"But in mercy's name! what is it for? Where is your prescription? What have I taken of yours?"

"My prescription, my dear young friend, I gave you before I left you here with my hoe; the medicine you have been taking in my place—a health-portion which I should have enjoyed had I not given it up to you. And now I will tell you frankly, you are rusting out, literally tumbling to pieces for want of exercise of both body and mind. That is all. You can follow my prescription and be cured, or you can take your own way."

The young man paid the dollar, and went his way. Not then could he be cheerful; but afterwards, when he had allowed reason fair play, and had come to prove the life-saving and the new life-giving virtues of the doctor's prescription he came and thanked him.—*Banner.*

Illustrations of the Life of the Christian.—Some Indian shawls are made of hundreds of pieces, some so small as to be only an eighth of an inch square, others of various sizes, none larger than a square half-yard. Each piece, even the smallest, forms a complete bit of the pattern, and the right side, being the under one on the frame on which it is woven, is not seen by the weaver until the piece is finished. The pieces are all so beautifully joined together that it is impossible to find the joining.

How often we are "discouraged because of the way," because we can only see the wrong side of the pattern our daily life is weaving. We forget that "the Lord knoweth them that are his," and that "all things work together for good to them that love God." And should we not try to remember also, that, though our place in the work may be a very small one, the great fabric, the Church of God, would be incomplete if that place were not filled.

There is another point of similarity; each thread is bleached perfectly white before be re-dyed for the shawl; so we also, before coming a part of the Church, must be was and made white in the blood of the La "that He might present it to himself, a gl ous church, not having spot or wrinkle any such thing;" but that it should be h and without blemish.

I know the hand that is guiding me through the sha
to the light;
And I know that all betiding me is meted out arig
I know that the thorny path I tread is ruled
golden line;
And I know that the darker life's tangled thread,
richer the deep design.

British Evangelis

For "The Frien

In presenting some extracts from the w ings of that excellent Christian, Thoma Upham, it is with the desire they ma read and pondered by all who love the L Jesus in sincerity, and are seeking after h ness of heart, and have realized in some gree, the object of their search. These understand their import and make a pr application of them. M. J

"Seek holiness rather than consolat Not that consolation is to be despised thought lightly of; but solid and perma consolation is the result rather than the f runner of holiness; therefore, he who se consolation as a distinct and independent ject, will miss it. Seek and possess holin and consolation will follow, as assuredl warmth follows the dispensation of the of the sun, not perhaps often in the for ecstatic and rapturous joys, but rather of s and delightful peace. He who is holy, n be happy.

"In whatever you are called upon to endeavor to maintain a calm, collected, prayerful state of mind. Self-recollectio of great importance. 'It is good for a to wait quietly for the salvation of the L He who is in what may be called a spiri hurry, or rather who runs without ha evidence of being spiritually sent, makes h to no purpose."—*T. C. U.*

Religious Items, &c.

Mennonite Discipline.—From the proc ings of a Mennonite Conference in Lanca Co., Pa., held 3rd mo. last, we gather the lowing items: "Marrying out of the ch subjects the person so doing, to a suspen from the church privileges until reconcilia is made. The brethren are prohibited f serving in any civil office, further than su visor or road-master, overseer of the p school director and postmaster. Birth or surprise parties, are not permitted an the brotherhood. It is not intended to allow the gathering home of the children household in Christian order, but the diso and follies practised by the world in t things should be avoided.

The signing of tavern licenses is rega as unbecoming to those who profess to fo Christ. We should show meekness and mility in all our walk and conversat mothers should not array their childre fashionable and vain apparel, and we all sh seek, in all things, to live a consecrated, C tian life, in all meekness and in the fe God.

Parents should be earnestly admonish bring up their children in the nurture admonition of the Lord. Each membe

ity to perform in the church, and each ld feel the necessity of performing it.

e extravagance at funerals, especially gard to the undue and unnecessary pro- ng of food, resembling more a feast than neral, was earnestly reproved and con- ned. What is needful to supply the de- ds of the body is proper; but extrava- e and show should not be indulged in."

ractical Godliness.—A writer in the *Earnest stian* makes these sensible remarks:—

hen the Methodist Church, or any other ch, relies for her success upon any thing deep, vital and practical godliness, she inevitably fail in accomplishing her great ion. Numbers, wealth, learning, position, opularity, can never supply the place of . This is indispensable, and it must be last, and always.

ere is a want of men who fearlessly y the great law of God, and the law of , to all the vices of the age, and the time- ing, worldly tendencies of the church. many professed Christians participate the ungodly in vain amusements? How y follow, and even lead in extravagant page and worldly follies? How many do ness on principles which will not bear the of Bible morality? '*Love thy neighbor as lf.*'

to come to the fountain-head of these ms, how many are entire strangers to communion with God?"

Natural History, Science, &c.

reservative Power of Cassava Juice—One of Cassava (*Jatropha maligna*), is known in its raw state, poisonous, but by boil- it carefully in two waters, which must be wn off, the poison is extracted, and the ava rendered fit for food. The poisonous is easily known by raising a bit of the of the root, and putting the tongue to it. tter taste shows poison, but it is probable even the sweet kind contains an injurious ciple. The sap, which, like that of our toes, is injurious as an article of food, is in the "Pepper-pot" of the West Indies, er the name of "Cassereep," as a perfect ervative of meat. This juice, put into an hen vessel with a little water and Chili per, is said to keep meat that is immersed good for a great length of time, even for s. No iron or steel must touch the mix- , or it will become sour. This "Pepper " of which we first heard from the late hbishop Whately, is a most economical t-safe in a hot climate; any beef, mutton, or fowl, that may be left at dinner, if into the mixture and a little fresh "Cas- ep" added, keeps perfectly, though other- the heat of the climate or flies would l it.—*D. Livingstone.*

himbles.—At a meeting of the British Ar- ological Association, to statements made these articles were of recent date, evi- e was adduced to show that they were known to the Romans. The earliest ex- les, however, in England and North Eu appear to have been of leather, one of material being shown. It was in use in nty Cork so late as 1820. A large number xamples of brass, dating from 1500, were ibited. They were mostly found in London, some of the seventeenth century have in- ptions.—*From Atheneum.*

n Ancient Odor of Spices.—An interesting æological observation has been made quite accidentally. It is well known that the urns found on Roman burial-grounds, and containing the bone remains of cremated bodies are often covered with clay cups or dishes. The object of these dishes was supposed to have been to contain spices, which sent forth agreeable odors during the progress of the cremation. Herr Dahlem, a well-known German archæologist, was able to verify this view in the following manner: He had obtained a dish of this kind which was broken, and after cementing it, had placed it upon a stove for the purpose of drying the cement. Shortly afterward he noticed a strong and by no means unpleasant odor proceeding from the heated dish. It seems, therefore, that the ingredients burned in the dish some fifteen centuries ago had left traces behind, which announced their presence upon becoming heated. Herr Dahlem remarks that the odor was not unlike that of storax.—*From Nature.*

Longevity of Fishes.—Some days ago I had occasion to make some inquiry into the age of fishes, and was surprised to find that they lived so long. Thinking that there are others who know as little about the subject as I did, I append a letter I received from Professor Spencer W. Baird, United States Fish Commissioner, who is the best authority in the world on fish. He writes:—"There is, I believe, authentic evidence to show that carp have attained an age of two hundred years. There is a tradition that within the last fifty years a pike was living in Russia whose age dated back to the fifteenth century. The fish is said to have been eighteen feet long. This, however, is not considered, very reliable. But there is nothing to prevent a fish from living almost indefinitely, as it has no period of maturity, but grows with each year of life. In species like mammals and birds, where there is a limit, a definite term of years is generally the rule." There are now some gold-fish here, in the aquariums of the United States botanical garden, that are fifty years old. A gold-fish dealer in Baltimore showed me some gold-fish that he had kept in his aquarium for thirty years.—*Hartford Times.*

THE FRIEND.

FIFTH MONTH 22, 1880.

The early members of our Society were led to give up all dependence on their own unassisted powers either to work the works of God, or to acquire any true knowledge of Divine things. Before their convincement, many of them had long been zealous in religious profession; and by meditation, the study of Scriptures, and listening to the teachings of other men, had built up for themselves a doctrinal edifice which was beautiful in their eyes and highly valued; but when, through the convicting power of the spirit of Christ, they came to sit down as humble scholars under his teaching, they found all their former attainments to be of no value, and that until these had passed through the fire of God's altar, they could not be used in the erection of a true spiritual building. Isaac Penington says of himself, the Lord "brought me to a full sense of my want of his spirit and power, and dashed all my religion in pieces; that I was just like Babylon, for in one hour judgment and desolation came upon me; and I know not what to do without the Lord, nor which way to draw nigh to Him; but then was the Lord preparing for me that day of mercy, which since, in his tender goodness, is broken in upon me. And now the eye which He hath opened in me, seeth that the Gospel is a ministration of the spirit and power of the Lord Jesus Christ; and that he who would be his disciple indeed, must be turned to his spirit, and receive the immediate light and shinings of his Spirit into his vessel; and must feel the law of life, the holy laws of the new covenant, not comprehended outwardly in his mind, but written inwardly in his heart by the finger of God's Spirit."

The distinction which I. Penington here draws between that knowledge of Divine things which is derived from the immediate light and shinings of the Spirit of Christ in the heart, and that notion about them which the mind forms by the exercise of its own natural powers, is one of fundamental importance, and lies at the root of the difference between a true Gospel ministry, and one which stands in the wisdom and will of man. The Society of Friends has ever believed that the true minister must be divinely called into the service, that he must learn to wait upon the Lord in the silence of all the natural workings of his mind, and be taught how to distinguish between those motions to active labor which come with Divine authority, and those which are merely the promptings of his own restless spirit, or natural affection and desire to please his audience. The way to grow in the ministry and to become strong in the Lord and in his service, is to be diligent in the performance of every duty that is required, with an eye fixed on the Lord, trusting in Him alone for light and for strength; and to be constantly receiving fresh supplies of wisdom and ability from the inexhaustible Fountain of all good, which He dispenses as He sees meet to those who patiently and earnestly wait upon Him. Those who are thus taught of the Lord in the school of real religious experience, will all speak the same language; and herein consists the true unity of the church. It was because our early Friends were thus instructed in the School of Christ, and had the same Heavenly Teacher, that it could be truly said of them—"From whatever part of the world Friends come, they all speak the same language."

It is sorrowfully true that this cannot now be said of the members or even of the ministers of our Society, to the same extent as formerly. And we believe this is largely due to the almost exclusive dependence which is now placed on Scripture study for a knowledge of the principles of religion. Some of our members have too much lost sight of the truth that the natural man knoweth not the things of God, neither *can he know* them, because they are spiritually discerned. Hence they apply themselves to the study of the Bible, and to a comparison of doctrines and texts, with little reference to the necessity of "the immediate light and shinings of the Spirit," without which the true force and meaning of much of the Scripture cannot be known. The man of acute intellect, and of large understanding, may acquire much, just in the same way that he may make himself a proficient in philosophical or scientific knowledge. But unless he has received the humble and teachable spirit of a child, and

has learned to look to the Lord as his teacher, he will be one of those from whom our Saviour thanked his Father that He had hidden the things pertaining to his Kingdom, while He had revealed them unto babes. When the doctrinal belief of a people grows out of the exercise of their unassisted intellectual faculties, there must be great diversity among them—the inevitable result of different mental characters and surroundings, and the bias of education.

The relation which John Barclay gives of his own experience on this subject is so instructive, that it may fittingly be introduced here:—

"When it pleased an unutterably merciful Power to pluck my feet out of the midst of almost all mire and filth, and clearly to show me what I was, and what I should be, then there sprang living desires to know the way to become all that I ought to be, even the way to the Kingdom; and then it was that the enemy, as a transformed angel, took me into the wilderness of notional religion, and set me to examine different systems of religious belief in my own will, and judging of them by my own wisdom; and I compared doctrine with doctrine, text with text, and became, by religious study, wise in notions (though truths in themselves), and the enemy made me strong in argument and potent in Scripture. But how shall I speak of his goodness, that broke the net in which I was entangled, and delivered me from the snare, and introduced me in measure into the saving knowledge of Himself, even that which is revealed, as "in the cool of the day," by the "still small voice." Oh! how plainly did I then see, that all that I had ever learned, read, received, held, and believed, in my own will, way, and time, was to be given up,—how clearly did I see that all knowledge, faith, and obedience, but that which the Father was pleased to beget and raise in me in his own season, was good for nothing and must be cast out as "salt that hath no savor," as manna not fit for the present use! And to this day, though I have read many books which treat of and support our principles, believing that they are very comfortable and confirming to him that hath come to the Fountain head, whilst his mind is turned inward in reading them, and also useful in satisfying the simple-hearted inquirer, whose simplicity the Lord regards,—and of service in stopping the mouths of gainsayers;—I say, to this very day, I dare not sit down and study Friends' opinions and principles as a science, but find myself constrained to wait upon the Lord day by day, that so, as much strength, as much knowledge, as much satisfaction in regard to religious matters, as is best for me in my present condition, may be handed. And in truth this is the surest way, saith my very soul, from daily experience; for things have never been cleared up to my certain satisfaction in such a wonderful manner, as since I have been under this discipline of the cross to all selfish wisdom."

SUMMARY OF EVENTS.

United States.—The greater portion of the town of Milton, in Northumberland Co., Pa., was destroyed by fire on the 14th inst. The flames originated in car works, at the northern part of the town, and burned fiercely till the open country on the south was reached; 666 buildings were destroyed, and only two places of business remain. Nearly 3,000 people were rendered homeless—many of whom lost all they possessed. One man was burned to death while attempting to save property. Relief has been promptly forwarded to the sufferers from the neighboring country and towns. The loss on property is estimated at $3,000,000. Several other disastrous fires have occurred during the past week. On the 13th, the larger part of the village of Stuyvesant, eleven miles north of Hudson, N. Y., and nearly half of West Liberty, Ohio, were destroyed. A destructive fire has occurred near Bradford, Pa. The forest fires in New Jersey have continued, but in some sections have abated, owing to change of wind, which blows the flames back over the burned districts.

The tonnage of anthracite coal, for the week ending on the 15th, amounted to 397,885 tons. Although this is 200,000 tons less than for the corresponding period last year, those engaged in the coal traffic pronounce the outlook good. Mining has been somewhat restricted, and it is thought there will be a demand for all that is now being produced.

The President has signed the Diplomatic appropriation bill and the bill for the relief of settlers on the public lands.

The House on the 15th, adopted the concurrent resolution to adjourn the session on the 31st inst.

At a meeting of the Western Nail Association, held at Pittsburg on the 12th, it was decided to reduce the card rates to $3.25, and also to suspend operations for two weeks out of the next three. The window-glass manufacturers in the same city have decided to suspend production for the next three months.

It is reported from Leadville, Colorado, that a company of seventeen white men, who were prospecting on the Ute reservation, have all been massacred by the Indians.

The Secretary of the Treasury informs that the daily receipts of the Government, during the present month, have averaged over one million dollars.

The weather was very cold along the Hudson river on the night of the 14th. Snow fell on the Catskills, and ice was formed in various counties along the river.

The warehouses used for storing Indian supplies at Rosebud Landing, Dakota, were destroyed by a tornado on the 12th inst.

The Crow, Bannock and Shoshone Indians have agreed to sell to the Government large tracts of their reservations, on condition of the annual payment of certain sums of money for a limited number of years. A bill was presented to the Senate on the 17th, ratifying the agreement; also one providing for the allotment of lands in severalty to the Peorias and Miamis, in the Indian Territory.

The Council of Atlantic City has accepted a proposition from a man in Rhode Island, to furnish the city with an abundant supply of pure, wholesome water, to be brought from the mainland across the meadows.

The mortality in Philadelphia for the week ending on the 15th inst., was 330. Of this number 63 died of consumption, and 32 of inflammation of the lungs.

Markets, &c.—U. S. sixes, 1881, 106¾; do. 5's, 103; 4½'s, registered, 108⅜; do. coupon, 109⅜; 4's, 107⅜.

Cotton remains about the same as last quoted. Sales of middlings at 11⅞ a 12 cts. per pound for uplands and New Orleans.

Petroleum.—Crude, 7⅛ cts. in barrels, and standard white, 7⅜ cts. for export, and 7½ a 7¾ cts. per gallon for home use.

Flour is in limited request, but quotably unchanged. Sales of 1800 bbls., including Minnesota extras at $5.25 a $6.50; Penna. family at $5.25 a $5.75; western do., at $5.75 a $6.25; and patent at $6.50 a $7.25. Rye-flour is quiet at $4.25 per barrel.

Grain.—Wheat was in demand, but prices were rather easier. Sales of 90,000 bushels, including red at $1.31, and amber at $1.33½ a $1.34. Rye is steady at 88 cts. Corn is quiet and a shade firm. Sales of 35,000 bushels, including rejected at 51 cts.; steamer at 51 a 52 cts.; mixed, 52½ a 53 cts.; yellow at 54 cts., and white at 55 cts. Oats are firm. Sales of 6000 bushels, including mixed at 41 a 43 cts., and white at 45½ a 48 cts. The receipts to-day were as follows: 2540 bbls. flour, 26,500 bush. wheat, 120,800 bush. corn, 13,200 bush. oats.

Hay and straw market, for week ending 5th mo. 15th, 1880.—Loads of hay, 340; straw, 38. Average price during the week: Prime timothy, $1 a $1.15 per 100 pounds; mixed, 95 cts. a $1.05; straw, $1.35 a $1.50.

The cattle market has been dull during the past week, and prices were a fraction lower—3200 head arrived and sold at the different yards at 3 a 5¾ cts. per lb. as to condition.

Sheep were dull and lower, 6000 head sold at the different yards at 5¼ a 7⅛ cts. per lb., as to condition and lambs at 6 a 9 cts per lb.

Hogs were dull, but prices were unchanged—5 head sold at 6¼ a 7 cts. per lb.

Cows were unchanged—190 head sold at $20 a per head as to condition.

Wool.—The market continues in a very inactive unsatisfactory condition, the stock of domestic fl being nearly exhausted, while the supply of foreig considerably in excess of the demand. Prices are lo and entirely nominal. Among the sales were, C medium at 57 cts.; do. fine at 52½ cts.; Colorado ca 22½ cts.; unwashed Virginia ⅜, 44 cts.; do. medium cts.; do. low, 40.

Oils—Lard, prime, 56 cts.; do. No. 1, 51 cts.; No. 2, 45 cts. Linseed, 76 a 77 cts. Neats foot, 75 cts. Sperm, crude, 49 a 52 cts.; bleached wi $1.20 a $1.23.

Seeds.—Clover, 6¼ a 7¼ cts. per pound. Timo $2.90 a $3 per bushel. Flaxseed, $1.45. Orch grass, $1.75.

Foreign.—The *Times*, speaking of the busi management of the Indian Office, says: "A vicious system seems to have prevailed for years which the Government of India was compelled to the highest possible price for everything. Few of tasks of the Marquis of Hartington, Secretary of S for India, promise to be more difficult than that o forming the Indian Office."

The emigration from the Clyde to America, is sai be increasing rapidly. According to the advices o steamship companies, the volume of emigration f Europe this month will excel that of last.

On the 15th inst., a boiler explosion occurred in Buchill's Hall iron works, by which twenty five per were instantly killed, and about sixty injured, s of whom were reported in a dying condition.

Three of the five missing boats of the mail stea American, which foundered on the passage from Cape of Good Hope to Southampton, were picked u the 24th and 25th of last month, by an American b and subsequently transferred to a British steamer.

A Vienna dispatch says: The strained relation tween Roumania and Bulgaria have now come to a plete rupture. The recall of the Roumanian repre tatives has been followed by that of the Bulgarian ag

Information has been received from Alexandria, there has been a great revival of the slave trade o Red Sea.

A telegram from Nagasaki states, that Japan ha jected the proposal of China to enter into an alli against Russia.

Died, at her residence in Flushing, Belmont co Ohio, on the 20th of 3d month, 1880, Mary An Holloway, wife of Wm. H. Holloway, and daug of Aaron Frame, in the 38th year of her age. She a member of Flushing Monthly Meeting of Frie and although a frequent attender of meetings, and thoughtful relative to her soul's best interest, ev "resolves and re-resolves" to live a more devoted nor delay a preparation for death to a dying hour as she was heard to express near her close, "The has now come, and I fear but little done, and w not that I know my Creator to be all merciful an giving, I should have no hope at all." May her h and trusting relatives and friends receive such ex sions as these as a warning voice to put not off the and important work of the salvation of the soul similar suffering and awful time, when the pa disease are enough to bear.

——, on the morning of the 14th of 4th month in Camden, N. J., Ann Cameron, in the 88th y her age, a member of the Monthly Meeting of Fr of Philadelphia.

——, at Westerly, R. I., on the 13th of 4th m last, Elizabeth Peckham, widow of the late Peckham, a member of South Kingston Monthly M ing of Friends, in the 75th year of her age. This Friend was ardently attached to the doctrines and monies of the Society of Friends, as held and m tained by its early and faithful standard-bearers; a ing to them through evil report and good r throughout a long life; and in consequence had t take largely of the sufferings attaching to such as up all for the Redeemer's sake. She often labored those who essayed to carve out an easier way t kingdom of everlasting rest and peace, than the w the cross; endeavoring, both by precept and exa to convince them of their error; and however dis aging the prospect at times appeared, yet her faith strong that the precious Truth would outlive al the Lamb and his followers have the victory. "B are the dead that die in the Lord from hence yea, saith the Spirit, that they may rest from labors and their works do follow them."

THE FRIEND.

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For "The Friend."

The Sea-Islands of South Carolina.

he net-work of islands which form the st of South Carolina from Charleston, south-d, has long been noted as the place for the luction of the fine, long-stapled cotton, wn as "Sea-Island cotton." In former es the soil, and the inhabitants, were main-wned by a few wealthy planters. Their ated position left the slaves peculiarly at mercy of their masters—for there were y few visitors who penetrated into that ion; and but little opportunity for the force public opinion to keep in check unreason-e or cruel men.

luring the civil war, the white planters e mostly driven from their possessions; when that dreadful contest was ended peace restored, those who returned to ir former homes were in a general way atly impoverished. Having visited these nds some years since, under circumstances ch gave me some opportunities for learn-the situation and progress of the colored ple, who form the great mass of the popu-on, I have been much interested in an ex-ded account of their present state, as pre-ed by a reporter of the Charleston *News Courier*, the leading newspaper of that . The account appears to be the result much inquiry and personal examination, , is probably trustworthy in its general tures. From it the following information xtracted:

Every one who is acquainted with the sub-, knows that the landed proprietors of the Islands were, in years gone by, the weal-est men in the State; that they lived like ons, surrounded by their vassals, upon ir estates, and by their wealth and social ition, wielded no small influence in the itical affairs of the Commonwealth. It is ally well known that upon them fell heav-, the evil results of the war, leaving them the close of that disastrous struggle, shorn ll save their lands and houses. To many even the shelter of a home remained, and soil of their ancestors was in the posses-n of their former slaves. In 1866, through interposition of the Federal commanders, rightful owners were restored to the pos-sion of their estates, but they were not in osition to resume with any chances of suc-s, their planting interests. They had no capital, and the negroes were bitterly opposed to them."

For several years but little progress was made, but gradually a new system of cultivation was introduced, under which the planting of large tracts of land with little labor was discontinued, and thorough drainage, high cultivation and the use of fertilizers substituted.

UNDER-DRAINAGE.

Cotton needs a dry soil which does not hold a superabundance of water, and consequently a rainy winter and spring generally meant ruin to the long cotton crop, and bankruptcy to the planters or their factors. The main object of under-drainage is to carry off the superfluous moisture and leave the soil dry. It is estimated that the cost of thoroughly accomplishing this is about $50 an acre. In connection with this, the use of fertilizers has steadily increased, and the corresponding increase of the cotton crop has been truly remarkable. On St. James Island, where the work has been most thorough, the maximum yield for a whole plantation has advanced from 102 lbs. per acre, in 1872, to 400 lbs. in 1879. Great advances have also been made on the other islands.

As a consequence of this, the price of land has greatly advanced, and the planters are buoyant in spirits, though somewhat anxious about the future of their labor supply, because many of the colored people have become owners of small tracts themselves, and cannot therefore be always relied on. One of the most popular methods of hiring help, is to give to the laborer a house, firewood, and from five to eight acres of land, in return for which he agrees to do two day's work in the week for his landlord. All labor beyond the two days is paid for at the rate of 50 cents per day.

COLORED PEOPLE.

Good feeling is said to exist between the colored people and the whites. The latter are comparatively few in number. Edisto Island contains 300 whites to 3800 blacks; Wadmalaw, 165 to 2000; John's Island, 200 to 5000, and similar ratios prevail in the other members of the group.

A very important part of the inquiry was as to the condition and progress of the colored people, who form so large a majority of the population. In these respects the reporter states—that the improvement has been "truly wonderful," considering the circumstances. In Edisto island, "the colored people to-day own 4,000 acres of land, and it is estimated that they raise two-thirds of the cotton produced on the island. Their holdings range from 10 to 25 acres, and in some few instances they own as much as fifty and sixty acres. Nearly every head of a family owns a neat little house, with a cow and horse, or mule, and the majority of them have acquired buggies and carts and improved agricultural implements. During the past year the colored people of Edisto Island alone purchased over 500 horses and mules, 300 carts and 100 buggies. Many of them have so managed their affairs as to be almost independent of aid from capitalists, and there are some few instances where they advance heavily to their own race. Their mode of cultivation, while it is not so perfect as that of the white planters, is very similar, and as the whites improve the negroes improve with them. It is a fact that cannot be disputed that the leading colored planters on Edisto Island to-day carry to a higher degree of perfection the cultivation of their lands than their masters did before the war. The average yield of lint cotton per acre made by the colored planters is about 75 pounds, which is about the average yield of the white planters in ante-bellum days. There are of course some instances where the yield has been considerably greater, and in one instance the yield has been as high as 225 pounds to the acre.

"The most prominent colored planter on the island is John Thorne, and the success which he has met with will give an idea of what a steady, industrious and thrifty colored man can accomplish in this section. I had a long conversation with Thorne and found him a very intelligent man. He went down to the island in 1872, as the agent of a company of colored men, for the purpose of purchasing for them a tract of 750 acres, formerly known as the Baynard Seaside tract. There were thirty-five men in the company, and the place was purchased for $6,000. Each member of the company held so many shares, and the land was apportioned out among them according to the shares they held. The holdings ranged in size from 10 to 25 acres. Thorne himself secured 160 acres of this tract, and owns altogether on the island 250 acres of land. He is the proprietor of an extensive store and storehouse, and owns a comfortable residence. He also runs a gin-house with six gins, and last year ginned out upwards of 400 bags of cotton of 300 pounds each, for which work he received four cents per pound. He advances largely to several colored planters, and is worth from $15,000 to $20,000. In speaking of the material condition of the colored people, Thorne said: 'In 1866 very few of the colored people owned any personal property, and at present there is hardly a colored man who does not own a horse or mule, a cart, and a cow, as well as household goods and agricultural implements.'"

Similar advances have been made on the other islands.

THE CATERPILLAR OR COTTON WORM.

"The caterpillar which a few years ago was regarded as a plague which could not be averted, no longer has any terrors for the planters. I consulted nearly every planter of prominence on the island, and there was not a single one who expressed the slightest concern whether the caterpillar came this year or not. The Paris green, mixed with flour and rosin and spread over the plants, is cer-

tain death to the worms before they can effect any damage. The cost of applying this preventive is about $3 an acre, and the appearance of the caterpillar is not considered as entailing any loss beyond the cost of preparing for their reception. The islands, it should be remembered, have not had a general visitation of caterpillars since 1867, and it may be possible that the means which have proved so successful in destroying small bodies of the worms, may prove to be inadequate to stop the ravages of an army of them as large as that which passed over the islands thirteen years ago. It is to be hoped, however, that the sense of security now enjoyed by the planters may not be rudely destroyed by the fulfilment of any such prophecy."

The reporter adds: "Before leaving this branch of the subject, I would like to mention a peculiar superstition which is said to exist among the negroes. The advent of the cotton worm to them means complete destruction of their crops, as they consistently refuse to use any of the means adopted by the white planters for their destruction. In conversation with one or two colored men upon this point, I was informed that the caterpillar was sent by God as a visitation upon them, and they considered it sinful to attempt to destroy them. Whether this superstition is universal I am unable to say, but it is a fact that they use neither Paris Green nor any of the preventives which have been found so efficacious."

Extracts from the Diary of the late Samuel R. Fisher.

On reading the diary of our friend S. R. Fisher, kept during his last visit to England, in 1784, I was particularly interested in the account of the application of Women Friends to London Yearly Meeting for the privilege of holding a "Yearly Meeting for business and for corresponding with the several Quarterly Meetings in the nation."

With the belief that it will prove interesting to some of the readers of *Friends' Intelligencer*, I have obtained liberty to make an extract. To me it is an interesting fact that we should have the opportunity of taking this incident from the manuscript notes of an eye-witness nearly ninety-six years after its occurrence.

Several of the names of the Friends mentioned are pleasantly associated with the history of the Society, and are familiar to a number of Friends whose parents had a personal knowledge of them.

Esther Tuke, Christiana Hustler, Elizabeth Gibson, Alice Rigg, Margaret Routh, Hannah Wigham, Mary Proud, Mehetable Jenkins, Patience Bray and Rebecca Jones are mentioned as having attended the men's meeting on the morning of the 5th of the Sixth month, 1784.

Rebecca Wright was prevented from being present by indisposition.

Our friend S. R. F. says, "It seems the women have never been allowed to hold a yearly meeting for business in this isle since the first establishment of Friends. The matter was opened and spoken to by the women with great solemnity, beauty and submission. Nearly all the twelve women spoke, and it really was one of the most, if not the most, solemn meeting I ever attended. Many of the men were much tendered. A few of them spoke before the women withdrew. Afterward their request met with some opposition, so that although many and *most* wished it then to be granted, it was postponed to the afternoon sitting. Soon after the opening of that meeting the matter of the women's yearly meeting came again under consideration, and Alice Rigg and Margaret Routh attended with the minute of the request from the women. After delivering it they were asked many questions. Margaret Routh answered mostly, in a decent and beautiful manner. They withdrew with the request that the women's meeting might wait on the men and not adjourn till they received an answer.

"After some further time it was satisfactorily concluded by men to grant the women's request to hold a Yearly Meeting to correspond with the several Quarterly Meetings and not make any rule of discipline without the concurrence of the men. It was to me a comfortable and satisfactory time; rather more so than when, yesterday, mention was made of the steps which had been taken by Friends with the Government and each Member of Parliament, Ministers, &c., concerning the Slave Trade, which brought that matter very seriously before the meeting, more particularly so because some members of our Society in England held West India estates and slaves working such lands.

"To this matter Nicholas Waln spoke pointedly, to show that the stock of slaves was kept up on said lands by fresh purchases, and in consequence that some Friends were concerned in holding and purchasing such slaves. Although no steps were at this time positively taken in the matter, yet it brought the subject to view and showed that Friends could not consistently act in behalf of the negroes till their duty was fully discharged touching their own members in this case.

"The occasion of my taking notice again of what passed yesterday relative to the slaves is because I thought the Yearly Meeting much more favored in the consideration of it, and of granting the women's request, than through the course of all the other business which came before it.

"After the granting of the request of the women some men Friends were appointed to present them with a copy of the minute of men's meeting; the epistles to the seven Yearly Meetings and the general epistle were read by John Gough, of Ireland, who, I conclude, had a principal share in preparing them. He is one of the most solid and weighty members, when he is considered as a man of letters and his qualifications as a minister of the Gospel —they but rarely meet without learning eclipsing the better part."

At this time a number of Friends from America were engaged in religious visits to Great Britain. Among them were Nicholas Waln, George Dillwyn and wife, Samuel Emlen and the women Friends already mentioned as having been with the women's committee who presented the request to the Yearly Meeting for a yearly meeting for business.

Previously to attending the annual meeting, S. R. Fisher had accompanied Nicholas Waln in his visits, not only to the meetings in the city of London but to many in the adjacent country. A number of these were very small, sometimes not more than twenty or thirty persons present, and the majority of those not members of the Society, and yet they appear to have been seasons of Divine favor. N. Waln generally had vocal service, but was silent in several meetings in succession, which was a disappointment to the p ple with whom he was a favorite. The so comminglings were remarkable. Many ga erings at the houses of Friends, where travellers were entertained with great ho tality.

In their journeyings they passed throu Little Dunmore, a place famed for givin flitch of bacon to such couples as had live year and a day in strict love and harmo The Friend at whose house they lodged s that he had seen it presented in the prescri form amid a great concourse of people; this ceremony, being very expensive to parish, was now granted only once in f years. He had known the flitch to be clain and to be refused.

In reference to his engagement with N. our friend S. R. Fisher was led by his s mistrust and humility to fear that he mi have departed from his internal Guide. left home on business, but was encouraged his friends, both in America and London devote a part of his time to this service, it is worthy of note that while thus enga he felt no liberty to make any inquiries in gard to business, even when passing throu districts where fabrics were manufacture which he was interested as a merchant. writes: "My mind being weak and low feared I had attempted a matter for whic was not properly qualified," and he was re to conclude that herein he had erred. his friends thought differently. When ab to return, the meeting held at Grace Chu street granted him a certificate which Sam thought accredited him with more than deserved, and remonstrated, but it was deci to be just, and was signed by the meet generally.—*Friends' Intelligencer.*

Women Vote Out Saloons.—The women Keithsburgh, Ill., have just been yielded right to vote on this issue of licensing prohibiting saloons within its corporate lim Now, Keithsburgh is one of those "ri towns" of perpetual ill-repute, a village about 1,000 inhabitants, on the Mississi where saloons have thriven for forty ye and many of its people have been correspo ingly poor. One would hardly look th for superior general goodness and intellige Yet, on April 5, 165 women (nearly ev one in the village) voted at a popular elec on the above issue, and, so far as all-day servers could learn *not one woman* voted favor of granting licences to sell liquors, e with the price put at $500. Coupled w the respectable male wing of the commun this womanly vote redeemed the town banishing saloons, and so influencing the v of men that village trustees were elected will see that the popular voice is respecte *Christian Advocate.*

How to Train the Memory.—Your mem is bad, perhaps, but I can tell you two sec that will cure the worst memory. On them is to read a subject when interes the other is not only to read, but think. W you have read a paragraph or a page, s close the book, and try to remember the i on the page, and not only call them vag to mind, but put them in words and sp them out. Faithfully follow these two ru and you have the golden keys of knowle Besides inattentive reading, there are o things injurious to the memory. One is

t of skimming over newspapers, items of s, smart remarks, bits of information, tical reflections, fashion notes, so that all confused jumble, never to be thought of n, thus diligently cultivating a habit of less reading hard to break. Another is reading of trashy novels.—*L.*

For "The Friend"

Memoir of Hannah Marsh.

BY HER DAUGHTER, PRISCILLA PITT.

(Concluded from page 324.)

2nd of 11th month, 1874. 'Day unto day reth speech, and night unto night showeth wledge; there is no speech nor language re their voice is not heard.' How does remembrance of the above lines tend to the necessity of keeping the mind very ard, and the inward ear open, that we receive instruction thereby.

'Oh! for a closer walk with God,
A calm and Heavenly frame,
A light to shine upon the road,
That leads me to the Lamb.'

grateful for a very comfortable night's ; and for the desire which arose in my t to be enabled to spend this day accept- in the Divine sight. The dear Saviour's ds revive very freshly before me: 'Watch pray, lest ye enter into temptation.' Ah! n again and again reminded there is no ty for us but by being on the watch.

2nd of 4th month, 1875. [The above] re- k, my dearly loved husband often said, our only place of safety. Ah! he is etly brought to my remembrance, and greatly do I desire I may walk worthy he vocation wherewith I am called; that ay be, as I believe he was, ready to cast ny accounts with joy and not with grief. it was sweet to witness his happy, tran- countenance, as his strength was gradu- giving way, plainly evidencing that as outward man grew weaker, the inward grew stronger; and what a blessed thing as that his dear mind was preserved so clear through all. Oh the words arise ny mind as I write: 'Let me die the death ne righteous, and let my latter end be like theirs.' I am again and again made very sible of my great loss; but how precious to nabled to believe that my loss proves his at and eternal gain. Great gratitude is to our Heavenly Father for sparing us to n other fifty-four years, in that sweet and cious unity so sweetly described by the lmist 'as the dew of Hermon, and as the that descended from the mountains of n; for there the Lord commanded the bless- even life for evermore.' This morning my d has been seriously impressed with the essity of casting all my care upon my ivenly Father, having no care or concern ut any thing; and then assuredly He will my poor mind (which is often brought low) of many of the little hindering ngs which the great enemy often tries to il me with. I am at times made sweetly el how very precious it is to have no wish will of my own—keep very inward, then, he pure gift that is in thee.

17th of 5th month. To-day commenced rly Select Meeting. My precious departed much brought to my mind. Oh! how dif- nt to what it used to be, when those sea- s were permitted; when my dear departed and myself, being sweetly united in spirit, e enabled to assemble with our dear friends, and share each other's burdens; and although I am not equal to attend them now, at my advanced age 84¾ years, yet being dipped into the present laxed state of our poor Society, I have to bear my burden alone, and am deeply made sensible of my great bereavement; while at the same time my heart is made thankful that he is preciously experiencing the fulfilment of the gracious language, 'Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them.'

"31st of 7th month. Just near the close of another month, in again taking my pen, I am reminded of the poet's words, viz:

'And now another day is gone, ...
I'll sing my Maker's praise;
My comforts every hour make known
His Providence and Grace.'

How very swiftly the time passes; it ought to engage us to 'double our diligence and make our calling and election sure, before we go hence and are seen of men no more.' It is one thing to write this, but another to perform it. Do we really act upon it? Do not the things of time too much occupy our minds, and leave but little time for things of higher moment to have due place in our hearts, and give them a disrelish for things of the highest importance, viz., the salvation of our never-dying souls.

"16th of 10th month. I returned from Mitcham, having been favored to spend fifteen weeks happily in the enjoyment of the company of dear ones there—for which I felt gratitude to my Heavenly Father for conferring this great favor, and in possession of mental and bodily powers. Ah! the language had need be raised, 'What shall I render unto the Lord for all his benefits towards me?'

"13th of 12th month. Nearly two months since I made any addition to this memorandum, but my thoughts have not been silent, for my poor mind has been brought very low under a sense of the absence of my Beloved; who has seen meet to hide his face from me, time after time, and I have felt the great need of patiently waiting and quietly hoping for the return of his life-giving presence to solace and cheer me, and for ability to hold on my way; for I am indeed a very poor creature, and not able to keep myself from falling; therefore is there great need to attend to the command of our blessed Saviour, 'to watch and pray lest we fall into temptation.' And I am again reminded of what my dear departed used often to say, that there is no safety but when we are upon the watch. Ah! I may say of him, that 'he being dead yet speaketh.' I may add that I feel grateful to my Heavenly Father for having my precious and only daughter, Priscilla, spared to me, and sweetly consoling me under my great loss.

"31st of 12th month. Just near the close of the present year the query arises, 'Am I any nearer than when I first believed?' The close of another year seems solemn to contemplate; but the desire is raised in my heart to keep very inward in my spirit, and seek daily for a renewal of strength to walk acceptably before my Heavenly Father, that I may through holy help, be enabled to answer the end for which I had a being, viz., to live to his glory; but oh! I am but a very poor creature, and feel my great inability and dwarfishness. Oh the great need for dwelling in the Vine (15th of John): 'I am the true Vine, and my Father is the Husbandman.' Oh methinks if there had been with us, as a people, a more strictly abiding in the Vine, we should see different fruits brought forth: instead of the language which seems applicable to be revived, as spoken by the prophet Isaiah for not having been faithful by abiding in the vine: "What could have been done more to my vineyard that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes.' What great need there is for individual faithfulness—I feel it very much as regards myself; and though very sensible of my own nothingness and great weakness, yet I am very thankful that good desires are very prevalent with me for an increase of good, and to have no wish nor will of my own contrary to the will of my Heavenly Father, but that I may be as clay in the hands of the great Potter. On the 29th of this month, my beloved sister Mary Ann Fowden, aged eighty-two, departed this life in a heavenly frame of mind, in a precious hope, through the merits of her dear Redeemer, that she would be gathered into one of the many mansions which he foretold He should go and prepare a place for his immediate followers. Oh glorious prospect! so we could not mourn, but rejoice at her happy departure. Oh, saith my soul, may my latter end be like her's, by being favored as she was to lay up a good foundation for the time to come.

"6th of First month, 1876.

'Oh! for a closer walk with God,
A calm and Heavenly frame,
A light to shine upon the road,
That leads me to the Lamb.'

For this great favor, great stillness must be abode in, that so the still small voice may be heard, and strength sought after that we may be enabled to obey it. Very poor and weak have I been for a long time, yet the desire has been mercifully continued for a growth in grace, and in the saving knowledge of the truth as it is in Jesus. Good and upright is the Lord, therefore will He teach sinners in the way; the meek will He guide in judgment, and the meek will He teach his way. Oh that I might be one of his meek ones.

"15th of 2nd month.

Oh that my spirit might, through Grace,
Become so still and clean,
Clear as a spring, on whose fair face
The light of Heaven is seen.

"4th of 3rd month. My precious husband's 87th natal day; my loss of him is very much felt still, but I would not wish him back.

"15th of 8th month. Favored to realize the return of another year added to those hitherto granted me, which makes me attain eighty-six. A serious question arises, 'Am I any nearer the kingdom than when I first believed?' I may acknowledge my sense of poverty, for which I feel thankful. 'Except the Lord had been my help, my soul had almost dwelt in silence.' I may acknowledge, with the Psalmist: I was brought low and He helped me. Poor and weak though I feel, yet very many mercies are still vouchsafed unto me.

"20th of 12th month. A very rainy morning; but being so very comfortably provided with a closed carriage, I was enabled to go to Croydon to our Monthly Meeting, with my dear son and daughter, their dear boy, John Marsh Pitt, and his grandmother E. Pitt. We having all entered Manor House Mitcham, on 16th of 10th month, 1876, to reside together,

being favored to feel it has been under right direction, which we had previously sincerely desired we might obtain, and very comfortable we are for this happy union.

"22d of 12th month. A lovely morning. This residence seems greatly to favor my health, yet I daily feel the need of an increase of spiritual health and strength; but I consider it a great favor to be made sensible of my wants. Oh! the great need I feel of keeping very close to my good Guide.

"5th of 1st mo. 1877.—Sixth-day. Feel great cause for thankfulness to my Heavenly Father that He still condescends to raise living desires in my heart for holiness, and to witness an increase of pure love to Him from whom all my blessings flow. 'Be careful for nothing; but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.'

"On the 29th of 1st mo. 1877, our esteemed friend and brother in the truth, George Cornish, departed this life; we reverently believe an inheritance with the just of all generations is mercifully granted him.

"17th of 2d month. Let me die the death of the righteous; and let my latter end be like unto theirs.

"23d of 2d month. Poor and low, yet the Lord looketh upon me. Oh, may I be kept low and humble.

"2nd of 3rd month. Without holiness no man shall see the Lord.

"23rd. O Lord! thou knowest my down sitting and mine uprising. Thou knowest I feel very poor; enable me, I pray thee, to look unto thee for strength to walk humbly and faithfully; for without thee I can do nothing to advance myself in the way of holiness. 'Search me, O God, and know my heart, try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting.' Commit thy ways unto the Lord; trust also in Him, and He will bring it to pass. Oh! I feel thankful I am often reminded of the necessity of this, and of the ability granted me to do it. Low in mind and mournful in spirit on account of the lax state of our poor Society, many, it is to be feared, have lost their first love; hence the faithful testimonies given to this people to bear, are not upheld; consequently leanness and dwarfishness are sadly apparent, because so few are able to come up to the help of the Lord against the mighty. There are heavy burdens to be borne, but the true burden-bearers are very few.

"13th of 4th month. I can still say the true burden-bearers are very few; but can thankfully acknowledge I do desire to be preserved as one of them.

"24th. Poor and weak; yet the Lord looketh upon me; desires and fresh engagement of heart to renew my covenant with a covenant keeping God; although I feel myself very unworthy.

"28th. Wait on the Lord, be of good courage and He shall strengthen thine heart. Wait, I say, on the Lord. Ah! I very often feel poor and needy; may I be increasingly engaged to wait upon my gracious, merciful caretaker for a renewal of my spiritual strength; for truly, without his aid we can do nothing to promote his glory, or obtain that precious peace, which He alone can give, who told his disciples, 'My peace I leave with you; my peace I give unto you: not as the world giveth,'" &c.

HEAVEN.

[This comes from an esteemed correspondent whose judgment we respect. Yet we desire to caution our readers against admitting its poetical fancies, as actual facts. In this state of existence, where the spirit and mind are associated with bodies of flesh and blood in intimate union, it is impossible for us to appreciate the nature of that life which the spirit will enjoy when it has laid aside the dusty garments of mortality. *Now*, we can scarcely think of a future existence, except as a modified form of that which we are at present partaking of. Therefore it is natural in thinking of heaven, to speak of "vernal fields," "balmy air," "fair flowers," &c. Yet these must be regarded as merely figures of speech, designed to typify, to the best of our limited powers, the beatitudes of a Heavenly home—in respect to which the Scriptures state: "Eye hath not seen, nor ear head, *neither hath it entered into the heart of man to conceive*, the things which God hath prepared."—Ed.]

For "The Friend."

The following beautiful little poem was found by a New York merchant in a drawer of his desk—in manuscript—and signed as below. Being much pleased with it, he had quite a number of copies printed on slips for circulation. Who the author is, is not known.

S. W.

"Beyond these chilling winds and gloomy skies,
Beyond death's cloudy portal,
There is a land where beauty never dies,
And love becomes immortal:

A land whose light is never dimmed by shade,
Whose fields are ever vernal;
Where nothing beautiful can ever fade,
But blooms for aye—Eternal.

We may not know how sweet its balmy air,
How bright and fair its flowers:
We may not hear the songs that echo there,
Through those enchanted bowers.

The city's shining towers we may not see
With our dim earthly vision,
For death, the silent warden, keeps the key
That opes those gates Elysian.

But sometimes—when adown the shining sky,
The fiery sunset lingers,
Its golden gates swing inward noiselessly,
Unlocked by unseen fingers;

And while they stand a moment half ajar,
Gleams from the inner glory,
Stream brightly, through the azure vault afar,
And half reveal the story.

O land of Love! O land of Light Divine!
Father, All-wise—Eternal!
Guide me, O guide these wandering feet of mine,
Into those gates supernal."

Nancy A. W. Priest.

Selected.

HUMILITY.

The bird that sings on highest wing
Builds on the ground her lowly nest,
And she that doth most sweetly sing,
Sings in the shade when all things rest!
In lark and nightingale we see
What honor hath humility.

The saint that wears heaven's brightest crown,
In deepest adoration bends,—
The weight of glory bends him down
The most when high his soul ascends;
Nearest the throne itself must be
The footstool of humility.

Selected.

IN THE FIELD.

Fighting the battle of life!
With a weary heart and head,
For in the midst of the strife,
The banners of joy are fled.

Fled and gone out of sight,
When I thought they were so near;
And the music of Hope this night
Is dying away on my ear.

Fighting the whole day long,
With a very tired hand—
With only my armor strong—
The shelter in which I stand.

There is nothing left of *me*,—
If all my strength were shown,
So small the amount would be
Its presence could scarce be known.

Fighting alone to-night,
With not even a stander by,
To cheer me on in the fight,
Or to hear me when I cry.

Only the Lord can hear,
Only the Lord can see,—
The struggle within how dark and drear,
Tho' quiet the outside be.

Fighting alone to-night,
With what a sinking heart,—
Lord Jesus in the fight,
O! stand not Thou apart!

Body and mind have tried
To make the field my own,
But when the Lord is on my side,
He doeth the work alone.

And when He hideth his face,
And the battle-clouds prevail,
It is only through his grace
If I do not utterly fail.

The word of old was true,
And its truth shall never cease,—
The Lord shall fight for you,
And you shall hold your peace.

Lord I would fain be still
And quiet behind my shield;
But make me to know Thy will
For fear I should ever yield.

For when, to destroy my foes,
Thou lettest them strike at me,
And fillest my heart with woes,
That joy may the purer be,

Nothing but perfect trust
And love for Thy perfect will,
Can raise me out of the dust,
And bid my fear lie still.

Even as now my hands
So doth my folded will,
Lie waiting Thy commands,
Without one anxious thrill.

But as with sudden pain,
My hands unfold and clasp,—
So doth my will start up again,
And taketh its old firm grasp.

Lord fix my eyes *upon Thee*,
And fill my heart with Thy love,
And keep my soul till the shadows flee
And the light breaks forth above.

The Lord's sheep are not confined to a one outward fold; but though they all kn and are gathered into the one fold of inwa rest, yet outwardly they walk, and are sc tered among various denominations. Thi firmly believe; and wherever they are I c them brethren; I own them in the covena and fellowship of celestial affinity; in t bonds and endearments of a spiritual relati ship.—*J. Scott.*

In this world it is not what we *take* up b what we *give* up that makes us rich.

The Jew as a Citizen in the Time of Christ.

ie Jews' principal business was trade. .iling, peddling, and especially the smaller ey transactions (the larger were carried y the Roman knights, the bankers of that), were almost wholly in their hands, and prosecuted this traffic with such charac- tic industry and shrewdness that the s of Asia Minor complained to the Em- r that they were completely drained by Jews. The wholesale trade, also, was in y places entirely under their control. In 'audria they almost monopolized the corn- e, and carried on an extensive traffic with more distant East. Wherever money to be made, there the Jew, especially if 'alized, was to be found. We meet him Rome as scholar, poet, actor, and even er. "The Jews sell everything," says nal.

iough in the writings of the Roman poet nnamed, and of others, the Jews appear as ggarly race,—the father buying old glass other rubbish, the children peddling hes, — many of them obtained great th; and this wealth, together with their itness in improving every favorable op- unity to put themselves unconditionally ie service of whatever government was iwer, though at heart unfriendly to the e constitution of the state, and indifferent s weal and woe, had procured for them ortant privileges. They were exempt military duty, and from the payment of iin taxes, and could not be summoned on Sabbath before a court. So far was this ideration for them carried, that the muni- ities were obliged to pay them money ad of corn and oil, which were regarded hem as impure. Indeed, when the de- y of these supplies fell on a Sabbath, nent to the Jews was required to be made nother day. Above all, they had per- freedom in their religious observances. rever they dwelt together in sufficient bers they had a synagogue, or at least a e of prayer (a *Proseucha*, Acts xvi. 13), ed a distinct communion under chosen idents, and exercised a large autonomy h, in consequence of their religious and onal isolation from the heathen among m they lived, embraced not merely mat- of religion, but much besides.

il these Jewish congregations were most nately connected with each other, and the centre of Judaism, Jerusalem. Every , however far away he dwelt, regarded self as a member of the chosen people, strove to keep the bonds of union fresh strong. He paid yearly his temple tax, offerings and gifts to Jerusalem, and , at least, in his life went up to visit the city and to keep the feast. The supreme cil in Jerusalem sent annually the calen- of festivals to the congregations of the ersion, communicated to them important sions, and took care that they received in- ation of all events which concerned the ish people. Since the Jews as merchants great travellers, brethren often came ging news of other congregations, and guests were gladly permitted to speak ie synagogues. In brief, whether one of congregations was located on the banks e Danube, or on the margin of the Libyan rt, it was a part of a universal society.

Jews well understood how to use this iection for the promotion of their own interests. If a Jewish congregation received any injury, all alike broke out into sedition, and this skill in exciting alarm had not a little to do in securing for them, notwithstanding the universal hate and contempt which they had to endure, the greatest respect from every Roman official up even to the proconsul.

Apart from this, hatred and contempt were their usual lot. To the heathen their whole appearance was strange and utterly unintelligible, so entirely different were they in all respects from the other nations. If we would be convinced how unique this people was in history, if we would obtain an immediate impression of this, we need only recall the judgments of the heathen upon them. What marvellous tales concerning them were in circulation! Now they were said to have sprung from Mount Ida in Crete; now from lepers who had been expelled from Egypt. In the desert, when there was a great scarcity of water, an ass showed them a fountain; therefore they worshipped the head of an ass as God. Tacitus thinks that Moses, in order to make sure of the people, gave them new customs contradictory to all the usages of mankind. "They deem profane what we hold sacred, and permit what we abominate." To the Romans the commandments about food and fasting appeared ridiculous in the extreme. The prohibition of swine's flesh was an inexhaustible theme for their wit. The Sabbath rest they could explain only by laziness. Juvenal thus ridicules an idler:

> "His sire's the fault, who every seventh day
> Neglected work, and idled time away;"

and Tacitus relates with entire seriousness: "Afterwards when inactivity became agreeable the seventh year (Sabbatical) was also given up to idleness." Particularly offensive was their worship without images, and their entire faith was to the heathen the acme of superstition and credulity. "*Credat Judæus Apelles*," "A Jew may believe that," says Horace, in order to characterize something wholly incredible.

This wide-spread hatred of the Jews—to which countless bloody sacrifices were offered, especially during the Jewish war—was doubtless, to some extent, a consequence of their hatred of the heathen. They were treated with contempt because they themselves despised the unclean Gentiles. The Jew had a large self-consciousness. He looked upon himself as a member of the elect people, who possessed, in contrast with the blind heathen, a divine revelation. This self-consciousness was intensified by his Messianic hopes. He was destined, he believed, soon to receive the dominion of the world, and he made no reserve of this expectation even when face to face with the heathen. The less its depressed and enslaved present harmonized with this hope for the future, the more absurd must it have seemed to the proud Roman that this filthy race of beggars should dream of such things. We need only glance at the writers of the Empire to meet everywhere witticisms about the circumcised Jews. Wherever the Jew went or stood he was encompassed by pagan ridicule. In the theatre, he was the object of coarse sallies, which were sure to call forth laughter; on the street he had frequently to endure brutal abuse.

Hatred and contempt might well be increased by the fact that the heathen could not be insensible to the wide and profound influence which the Jews were exerting. Seneca says of them, "the vanquished have given laws to the victors." At a time when the old gods no longer satisfied the heathen, when so many longing spirits, anxious for happiness, were seeking peace by foreign gods, and secret doctrines and expiations, how attractive must Judaism have been? Here Monotheism, which wise men taught as an esoteric religion for the cultivated, appeared as a religion for the people; here was a spiritual cult infinitely superior to the wild, and often immoral, heathen cults; here was a revealed word of God; here were offerings and expiations.—*From Uhlhorn's Conflict of Christianity with Heathenism.*

Be silent when blamed and reproached unjustly, and under such circumstances that the reproachful and injurious person will be likely, under the influence of his own reflections, to discover his error and wrong speedily. Instead of replying, receive the injurious treatment with humility and calmness; and He, in whose name you thus suffer, will reward you with inward consolation, while he sends the sharp arrow of conviction into the heart of your adversary.

Be not disheartened because the eye of the world is constantly and earnestly fixed upon you, to detect your errors, and to rejoice in your halting. But rather regard this state of things, trying though it may be, as one of the safe-guards which a kind Father has placed around you, to keep alive, in your bosom, an antagonist spirit of watchfulness, and to prevent those very mistakes and transgressions, which your enemies eagerly anticipate.

Do not think it strange when troubles and persecutions come upon you. Rather receive them quietly and thankfully, as coming from a Father's hand. Yea happy are ye, if, in the exercise of faith, you can look above the earthly instrumentality, above the selfishness and malice of men, to him who has permitted them for your good. Thus persecuted they the Saviour and the prophets.—*T. C. Upham.*

The *N. Y. Herald* gives the particulars of a great ice-floe tragedy off St. Johns, Newfoundland. The floe was of immense size, covered with thousands of seals, and anchored close to shore. The men by hundreds went to secure the booty, and labored successfully for four days. Then the wind changed, the fog hid the coast, and the floe went to sea carrying a hundred or more of the men with her. The greater number, however, were afterwards rescued, but many lives were lost. Notwithstanding the painful loss of life, the coming of the ice-floe was a blessing in other ways. Of its timeliness the *Herald's* correspondent says:

One hundred thousand seals were captured in the several little harbors and bays along our eastern and southern coast, which in the local market were worth in cash about $250,000. After a winter unusually protracted and of great rigor, this harvest from the sea was a munificent Godsend to the gleaners. On our southern coast, destitution was more fierce and widespread than for any time during the past half century. For so long a time, too, no visitation of the seal ice had been experienced. Its coming at so very opportune a time may hardly be regarded as other than a notable and characteristic bounty of Providence.

For "The Friend."

The Bible.

The following remarks by N. C. Brooks, are offered for insertion in "The Friend."

R.

"Such are a few of the beauties of the bible; and, if its grand truths be found to rob poetry and mythology of some of their ethereal fancies, it substitutes nobler truths, and sentiments equally chaste. If it has displaced cloud-compelling Jove from Olympus, it has placed the heavens under the care of Him who 'weigheth them in his balance,' and 'directeth his thunder under the whole heavens, and his lightning to the ends of the earth.' If Aurora no longer opens the doors of the east, her office is performed by Him 'who causeth the day-spring to know his place.' If the sun be no longer under the care of Apollo, it is guided by Him 'who hath set a tabernacle for the sun.' If Diana has forgotten to lead her circlet in the heavens, it revolves at the bidding of Him 'who hath appointed the moon her seasons.' If the sceptre of Eolus is broken, the winds are under the direction of Him 'who guides the whirlwind and propels the storm:' 'who maketh the clouds his chariot, and who walketh upon the wings of the wind.' If the trident of Neptune no longer sways the sea, its billows heave beneath the eye of Him who hath said to the deep 'thus far shalt thou come, but no farther, and here shall thy proud waves be stayed.' If Ceres has deserted the fields, they are under the care of Him who has promised thus: 'Seed-time and harvest shall succeed each other to the end of time.' If the vintage has ceased to ripen for Bacchus, it abounds for Him who 'causeth wine to make glad the heart of man.' If Nemesis no longer bears the balances of the earth, they are transferred to Him, 'the habitation of whose throne is justice and judgment.' If the Dryads have forsaken the groves, and the Naiads the streams, the voice of Deity is speaking to the heart in the whisper of every tree, and the murmur of every fountain. If Iris has ceased to be the messenger of the wrath of Juno, it has become the covenant of the mercy of Jehovah. If Pluto has resigned the guardianship of Hades, it is to Him who holds the keys of hell and death; and if the Lares and Penates have abandoned the threshold and hearthstone, their place is supplied by Him who hath promised to make the habitation of the righteous his abode, and to dwell in the heart of the humble."

Encouragement under Trials Incident to Bearing the Cross of Christ.

Who is able to undergo the crosses and afflictions, either inward or outward, which befall those whom God draws out of the spirit of this world and path of destruction, into the way of eternal rest and peace? Yet the Lord is able to uphold that which feels its weakness, and daily waits on Him for support.

I know, dear heart, thy outward trials cannot but be sharp and bitter; and I know also that the Lord is able to sustain thee under them, and cause thee to stand thy ground; that thou give not advantage to that spirit, which hereby would draw from the Lord, and from the way of life and happiness. Oh that thou couldst dwell in the knowledge and sense of this? even that the *Lord beholds thy sufferings with an eye of pity, and is able, not only to uphold thee under them, but also to do thee good by them*, and to bring forth that life and wisdom in thee by means thereof, to which He will give dominion over that spirit which grieves and afflicts thee, in his due season. Therefore grieve not at thy lot, be not discontented, look not out at the hardness of thy condition; but *when the storm and matter of vexation are sharp, look up to Him* who can give meekness and patience, can lift up the head over all, and cause thy life to grow, and be a gainer by all.

If the Lord God did not help us by his mighty arm, how often should we fall and perish! *And if the Lord God help thee proportionably to thy condition of affliction and distress, thou wilt have no cause to complain, but to bless his name.* He is exceedingly good, and gracious, and tender-hearted, and doth not despise the afflictions of the afflicted, for his names' sake, in any kind.

This in tender love towards thee, with breathings to my Father, that his pleasant plant may not be crushed in thee by the foot of pride and violence, but may overgrow it, and flourish the more because of it.

From thy truly loving friend in the Truth, and for the Truth's sake.

ISAAC PENINGTON.

For "The Friend."

The Prayer-Cylinder of Tibet.

"The prayer-cylinder, or prayer-wheel, as it is often most inappropriately called, is usually about three or four inches in diameter and in length; the mystical invocation, 'Om Ma-ni Pe-mi Hom,' is written on the outside, whilst a small weight at the end of a short string keeps the affair in rotation; and all day long, not only the Lamas, but the people may be seen muttering the universal prayer, and twisting their cylinders, invariably in the same direction with the hands of a clock. One or more great cylinders, inscribed with the sentence, stand at the entrance to every house in Tibet, and a member of the household, or a guest who passes, is always expected to give the cylinder a twist for the welfare of the establishment. At almost every rivulet the eye is arrested by a little building, that is at first mistaken for a water mill, but which on close inspection is found to contain a cylinder, turning by the force of the stream, and ceaselessly sending up pious ejaculations to Heaven, for every turn of a cylinder on which the prayer is written is supposed to convey an invocation to the Deity. Sometimes enormous barns are filled with these cylinders gorgeously painted, and with the prayer repeated on them many times; and at every turn and every step in Tibet this sentence is forced on the traveller's notice in some form or another.

"A string, called a Mani string, is often stretched between the two sides of a tiny valley, and hundreds of little bits of rag are tied to it with the prayer written on all. At the top of every mountain there is a cairn made of stones cast there by the pious, thankful to have escaped the dangers of the mountain roads, and on each stone the prayer appears. Many sticks are planted in the cairn, with a piece of rag or cloth at the upper end, on which of course the prayer is written; and by the roadsides are heaps of flat stones with the inscription roughly cut on them. Sometimes the road passes between walls of flat stones, on every one of which the sentence may be read by the passing traveller."

How forcibly does the above account, giv by William Gill, who lately travelled throu Eastern Tibet, recall the advice of our Savi to his disciples not to use vain repetitions their prayers, and to avoid the error of Scribes and Pharisees who thought that th should be heard for their much speakin How difficult does it seem to be for men learn, that no prayer is availing but t which is begotten in the heart by the Spi of the Lord himself, who graciously rega the breathings of the soul towards Him, ev when not expressed in words. Alas, we n not go so far as Tibet to find sufficient eviden that some benighted ones hope to secure Divine favor by some of the many forms "bodily exercise," which as the apostle sa "profiteth little;" while it is still true t "godliness is profitable for all things."

Religious Excitement.

In a new edition of his work on "Holines Canon Ryle says:—

"The older I grow, the more I am c vinced that real practical holiness does receive the attention it deserves, and t there is a most painfully low standard living among many high professors of relig in the land. But, at the same time, I increasingly convinced that the zealous effo of some well-meaning persons to promot higher standard of spiritual life are often 'according to knowledge,' and are really culated to do more harm than good. Let explain what I mean: It is easy to get crow together for what are called 'Higher li and 'Consecration' meetings. Sensatio and exciting addresses by strange preache or by women, loud singing, hot rooms, crow ed tents, the constant sight of strong se religious feeling in the faces of all around for several days, late hours, long protrac meetings, public profession of experienc all this kind of thing is very interesting the time, and seems to do good. But is good real, deeply-rooted, solid, lasting? T is the point. And I should like to ask a f questions about it. Do those who att these meetings become more holy, meek, selfish, kind, good-tempered, self-denying, Christ-like at home? Do they become m content with their position in life, and m free from restless craving after someth different from that which God has given the Do fathers, mothers, husbands, and ot relatives and friends, find them more pleas and easy to live with? Can they enjo quiet Sunday and quiet means of grace w out noise, heat, and excitement? Above do they grow in charity, and especially charity toward those who do not agree w them in every jot and tittle of their religi These are serious and searching questi and deserve serious consideration. I ho am as anxious to promote real practical ness in the land as any one. I admire willingly acknowledge the zeal and earn ness of many with whom I cannot co-ope who are trying to promote it. But I ca withhold a growing suspicion that the g 'mass meetings' of the present day, for ostensible object of promoting spiritual do not tend to promote private home relig private Bible-reading, private prayer, pri usefulness, and private walking with God. they are of any real value, they ough make people better husbands, and wives, fathers, and mothers, and sons, and daugh

brothers, and sisters, and masters, and resses, and servants. But I should like ave clear proofs that they do. I only w it is far easier to be a Christian among ing, praying, sympathizing Christians public room, than to be a consistent istian in a quiet, retired, out-of-the-way, ongenial home. The first position is one which there is a great deal of nature to us; the second is one which cannot be -filled without grace. But, alas! many now-a-days about 'consecration' who to be ignorant of the 'first principles of oracles of God' about 'conversion.'"

n Anchor to the Soul.—In a gale off the t, a vessel was driving ashore. Her an- s were gone, and she refused to obey the . A few moments more and she would e. If any were saved, they must be tossed he waves on the beach. In the midst of general consternation that prevailed, there one man calm. He had done all that man d do to prepare for the worst, when the k was inevitable; and now that death apparently near, he was quietly waiting event. A friend of his demanded the oc- n of his calmness in the midst of danger nminent. "Do you not know the anchor ne, and we are drifting upon the coast?" Certainly I do; but I have an anchor to soul."

n this was his trust. It entered into that in the vail. It was the ground of his idence in the storm and enabled him to securely in view of instant and awful h.

ong ages ago a fern-leaf grew in a deep y. No eye ever saw its beauty, and it at last into the earth, and sank away, and lost. Surely, no record ever was made s life and story. But the other day a of science, with hammer in hand, was ing into the mysteries of nature, and king a rock, there lay, in perfect outline, whole delicate tracery of the little fern- After lying thousands of years in the ness, lost and forgotten, it came forth to ooked at by admiring eyes. In like man- bscure lives drop away and are forgotten, in like manner, also, will they reappear. smallest deed done for Christ shall be for- en.

Natural History, Science, &c.

he Tampan.—When sleeping in the house e commandant (in the interior of Angola,) sect well known in the southern country he name of Tampan, bit my foot. It is d of tick, and chooses by preference the s between the fingers or toes for inflicting bite. It is seen from the size of a pin's l to that of a pea, and is common in all native huts in this country. It sucks the d until quite full, and is then of a dark color, and its skin so tough and yielding it is impossible to burst it by any amount queezing with the fingers. I had felt the ts of its bite in former years, and eschewed ative huts ever after; but, as I was here n assailed in an European house, I shall il the effects of the bite. These are a ling sensation of mingled pain and itching, h commenced ascending the limb until poison imbibed reaches the abdomen, re it soon causes violent vomiting and ing. Where these effects do not follow, as we found afterward at Tete, fever sets in; and I was assured by intelligent Portuguese there that death has sometimes been the result of this fever. The anxiety my friends at Tete manifested to keep my men out of the reach of the Tampans of the village, made it evident that they had seen cause to dread this insignificant insect. The only inconvenience I afterwards suffered from this bite was the continuance of the tingling sensation in the point bitten for about a week. In curing the bite of the Tampan, the natives administer one of the insects bruised in the medicine employed.—*Livingstone's Travels.*

White-wax of China.—This valuable production is formed by an insect which grows on one species of tree or shrub and is transplanted by the Chinese to another species on which the wax is developed. The eggs are so delicate they must not be exposed to the heat of the sun, and whilst being carried from the breeding to the producing district, the coolies travel only in the night, when the road is said to present a very remarkable appearance, as they all carry lanterns. Ordinarily in China no travelling is done at night, and the gates of all towns and cities are closed at dusk, and are never opened for anybody. But during the time for bringing these eggs all the city gates are left open day and night.

The nests of the insect are about the size of a chicken's head, and are removed by cutting off a portion of the branch to which they are attached. The sticks with the adhering nests are soaked for a quarter of an hour in unhusked-rice-water, when they may be separated.

The nests are then tied to a tree. In a few days they swell; the insects emerge from the eggs, and soon cover the branch of the tree with the white-wax secretion.

It is a curious circumstance, that one species of tree should be favorable to the growth of the insect, and another to the production of the wax.—*Capt. Gill.*

Geese as Guards.—A flock of enormous geese that were quite quiet before we arrived set up a loud cackling on our approach. In some parts of China geese are frequently kept as guards to a house, as they always cackle at the appearance of a stranger on their premises.—*Gill's Narrative.*

Buttered Tea.—In a cold climate, buttered tea, made with good tea and fresh butter, is admirably adapted for a people living at the great altitude of the Tibetan plateau.

When the howling winds of winter sweep across those dreary wastes of snow, they can only maintain their vital heat by large quantities of carbonaceous food, and butter is the most suitable of all that can be obtained.

The tea-churn is almost a part of every Tibetan community. On entering a house at any hour, some one is certain to be seen making buttered tea in the churn. A churn for every three or four men forms part of every caravan; at a halt, the churn is immediately produced. It is a cylinder of wood about two feet long and six inches in diameter. The butter is churned up in the boiling tea, and there is some art in doing this in such a manner as to make the ingredients mix properly. —*Gill's Narrative.*

Some interesting investigations have been made by Dr. Siemens of the influence of electric light upon vegetation. His conclusions have been singularly verified by observations made by Thomas Routledge. He says that in India the bamboo rarely shoots with vigor before the occurrence of a thunder-storm, and that the heavier the storm the more rapid the growth, many measurements giving from two to two and a half feet in twenty-four hours, and as much as seventy feet in thirty days, the greatest activity occurring during the night. Regarding this Capt. H. H. Sleeman writes: "My bamboos at Jubbulpore had not thrown out their shoots at what I considered the proper time, and I asked my gardener the cause. He replied, 'We have had no thunder yet; as soon as the thunder comes you will get shoots.' I asked him what possible connection there could be between the claps of thunder and the shooting of the bamboos. 'God only knows,' said he; 'but we know that till the thunder comes the bamboos never shoot well.' The thunder came, and the gardener's theory was confirmed by a very steady and abundant shooting of the bamboos."

The ancient temples of Egypt furnish specimens of timber which are supposed to be the oldest wood in existence ever used by man. These specimens are found as dowel-pins in connection with stone work which is thought to be at least 4000 years old. The wood appears to be from the tamarisk or shittim, a sacred tree of ancient Egypt. From the wood of this tree the ark is supposed to have been constructed.

THE FRIEND.

FIFTH MONTH 29, 1880.

The dry weather which prevailed for several weeks in some parts of the Middle States of our Union, rendered the forest fires in parts of New Jersey, Pennsylvania and New York unusually destructive. Some days ago, in walking along the dusty roads and over the fields of a portion of New Jersey, a few miles distant from our city, the attention was called to the stunted state of the grass, and the baked condition of the soil; and the mind was drawn out into sympathy with the farmers who are dependent on the products of the ground for the support of themselves and their families. They may faithfully cultivate their ground, properly manure it, plant the seeds in due season, and do their part fully; and yet, if it please Him who ruleth over all things to withhold the rain in its season, all their labor and care is of no avail. Is there not a lesson of instruction in such seasons of trial? Are they not needful to teach us how dependent we are, and that without the Divine blessing there can be no increase? The Scriptures declare that it is the Lord "Who sendeth rain on the earth and giveth water to the fields;" and this truth is not altered, nor the lesson it conveys to us rendered less important, by the light which modern science has thrown upon the wonderful processes of nature, by which the waters of the ocean are diffused through the atmosphere, conveyed by its currents to the thirsty lands, there made to descend as rain and dew, and finally returned by the rivers and streams to the great receptacle from whence they were drawn. All these things take place in accordance with the will and designs of Him, who

> Planned and built, and still upholds, a world
> So clothed with beauty,

and who, as there is abundant evidence both

ancient and modern to prove, still watches over his creation, and listens to the cries of his children.

As the mind dwelt on these or similar reflections, an incident was brought to remembrance, related by the late Nathaniel Stokes, of Westfield, New Jersey. Many years ago that section of the State was visited by a severe and protracted drought in early summer, which was very disheartening to the farmers. The time of the Quarterly Meeting of Haddonfield drew on, which in the Sixth month of the year was held at Evesham, in Burlington county. After the meeting had gathered, that eminent minister, Richard Jordan, repeated the passage, in which the Apostle James declares: "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heavens gave rain." He then fell upon his knees and poured forth a most fervent petition that it would please our Heavenly Father again to visit the land with his refreshing showers. This was in accordance with the advice of Paul to the Philippians—"In every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God." We doubt not in this case it was a true *prayer*, and not a mere utterance of desires which was not prompted by the Spirit of truth; and it is a confirming circumstance, that the thirsty land was watered by rain that very day.

When Paul thus advised the Philippians to make known their requests unto God, he did not promise them that those requests should always be granted, but he affixes a much more important blessing to those who thus live in a state of communion with and dependence upon the Lord, when he adds, "And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

Let us seek to abide in that state of filial submission to our Heavenly Father's will, which will enable us to accept of all that He sees meet to dispense without murmuring,—with a living faith that He who is Judge of all the earth will do right. Then we may reasonably hope that a portion will descend upon us of the promise made by Isaiah of old, "Fear not, O Jacob, my servant; and thou, Jeshurun, whom I have chosen. For I will pour water on him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring."

SUMMARY OF EVENTS.

United States.—The Philadelphia and Reading Railroad Company have recently had built by the Baldwin works in this city, a locomotive to run on their road between Philadelphia and New York, with the intention of making the trip in 90 minutes, the distance being 90 miles. On the trial trip the distance was made in 98 minutes. The locomotive differs from those in general use in having but two drive wheels, six and a half feet in diameter.

The contributions of Philadelphia for the relief of the sufferers by the Milton fire, amounted to $40,538.46 up to the 24th inst., besides a large amount of clothing, furniture, &c.

The exports from Philadelphia to foreign ports during last month, amounted to $4,185,138, of which about one-eighth were carried in American vessels. This represents an increase compared with the same month last year, of about $350,000.

The value of the entire export of wheat, for the ten months ending 4th mo. 30th, was $157,382,000, an increase over last year of $48,464,000. This estimate, it is stated, omits the Pacific coast ports of San Francisco and Oregon. During that time San Francisco exported $19,400,000 in wheat, and $2,180,000 in flour.

The cotton crop of this country, for 1879, was larger by 500,000 bales than ever before, being estimated at 5,000,000 bales. The tobacco crop was greater by 12,000,000 pounds, the estimate showing a yield of 600,000,000 pounds. Of wheat the product is 20,000,000 bushels in excess of any previous year, and of corn 100,000,000 bushels.

The forest fires in New Jersey are now abated and under control. In Atlantic county they have almost entirely exhausted themselves, after devastating 95,000 of the 120,000 acres comprising the area of the county. Of the burned territory, 75,000 acres were composed of woodland, 10,000 of vine land, and 9,000 of cranberry bog. Several thousand acres of farm land were also swept.

Forest fires have also been raging in the Catskills—as viewed from Kingston, "the whole brow of the Catskill was one mass of smoke and flame."

Over 2,000 acres of woodland in the township of Brookhaven, Long Island, it is stated have been burned over since the 15th inst.

From 9 o'clock, on the morning of the 21st inst., until 5 A. M., on the 22nd, 9 92.100 inches of rain fell at Columbus, Georgia. All the railroads were broken, and no trains arrived at or left Columbus during the 22nd. The low lands were submerged, and the crops damaged, and it is thought much of the cotton will have to be replanted.

The School Board of New Orleans has resolved to close the public schools in that city from the 30th of 6th month, till 1st of 10th month, and to dismiss all employés from 7th mo. 31st, on account of the insufficiency of the appropriations from State and municipal sources.

The new grain elevator of the Pennsylvania Railroad Company at Jersey City, is nearing completion. It is 200 feet long, 145 feet wide, and will have a capacity of 1,500,000 bushels. Four "conveyers" will run from the building to the wharf, for unloading canal boats and loading ships; and the building will have twenty-four sets of elevating apparatus for taking grain from cars.

The mortality in this city the past week numbered 338, an increase of 8 over the previous week. Of this number 200 were adults and 138 children; 53 being under one year of age.

The Philadelphia and Reading Railroad Co., and the Coal and Iron Co., have been compelled to suspend payments. This information was made public by the Managers on the 21st inst.; at the same time they announced that measures will immediately be taken to protect the properties of both companies, and to continue their business; and the revenues will be applied as far as necessary for the payment of wages and for supplies.

Markets, &c.—United States sixes, 1881, 107; do. 5's, 103⅜; 4½'s, registered, 108¾; do. coupon, 109¾; 4's, 107⅞.

Trade in nearly all departments is very dull, but there is, on the whole, greater steadiness in the values of staple merchandise and produce, which is thought to be an indication that the shrinkage in values has nearly or quite run its course.

Cotton was firmly held. Sales of middlings are reported at 12 a 12¼ cts. per pound for uplands and New Orleans.

Petroleum.—Crude, 7¼ cts. in barrels, and standard white, 7¾ cts. for export, and 7¾ a 8 cts. per gallon for home use.

Flour continues dull. Sales of 1400 bbls., including Minnesota extras, at $5 a $6.25; Penna. family at $5.25 a $5.50; western do., at $5.50 a $6.25, and patent and other high grades at $6.50 a $8. Rye-flour is firm at $4.50 a $4.75 per barrel.

Grain.—The wheat market is quiet, but a shade firmer. Sales of 35,000 bushels red at $1.29, and amber at $1.30 a $1.31. Rye is firm at 90 cts. for Pennsylvania. Corn is higher. Sales of 30,000 bushels, including rejected and steamer, at 52 cts.; mixed, 53 a 53½ cts.; yellow at 54 a 55 cts. At the Call Board, first call, there were no sales. Oats are less active. Sales of 5000 bushels, including mixed, at 41½ a 42 cts., and white at 44 a 47 cts.

Hay and straw market, for week ending 5th mo. 22d, 1880.—Loads of hay, 343; straw, 63. Average price during the week: Prime timothy, $1.10 a $1.20 per 100 pounds; mixed, $1 to $1.10; straw, $1.35 a $1.50.

Seeds.—Clover, 6¼ a 7¼ cts. per pound. Timothy, $2.87½ a $3 per bushel. Flaxseed, $1.45. Orchard grass, $1.75.

Oils—Linseed, 76 a 77 cts.; Neats foot, 55 a 75 cts.; Lard oil, 45 a 56 cts.; Sperm, crude, 49 a 50 c bleached winter, $1.17 a $1.20.

Wool.—The market is dull, the demand from ma facturers being insignificant. Among the sales we Ohio fine and ¼ blood at 52 cts.; Ohio medium 55 c Ohio ½ blood, 57½ cts.; combing New York, low, 52 c unwashed Virginia, ¼, 37 cts.; unwashed Va. ½, 42½

Beef cattle were rather firmer—2400 head arri and sold at the different yards at 3 a 5¾ cts. per lb to condition.

Sheep were a fraction lower; 8000 head sold at different yards at 3 a 4½ cts. per lb. Lambs were and lower. Sales at 6 a 8½ cts per lb.

Hogs continue dull; 5000 head sold at the diffe yards at 6¼ a 7 cts. per lb.

Cows were unchanged—200 head sold at $20 a per head as to quality.

Foreign.—The Parliament of Great Britain assembled on the 20th inst. The Queen's speech re to the cordial relations with all Powers; hopes for speedy execution of the whole Treaty of Berlin. says the efforts to pacify the Afghans and establis strong but friendly Government will be unceasing. condition of Indian finances will require special at tion. A policy of confederation in South Africa advised, but the Transvaal will be retained. The pe preservation act in Ireland, which expires the firs next month, will not be renewed. The loyalty good sense of the Irish people justify a reliance on provisions of the ordinary law firmly administered the maintenance of peace and order.

The Executive Committee of the Blackburn co operatives, advise all the strikers to resume work w the mills are re-opened.

The striking operatives at Roubaix have solic aid from the English trades unions, but the reply be unfavorable, the strike seems nearly at an end.

The Communist demonstration on the 23d passed without the serious trouble feared. Thirteen pers were arrested.

A dispatch from Pesth says: "The distress in north of Hungary is increasing. Hundreds of pers have no other food than grass, mushrooms, &c. Tr of emigrants are leaving the country. The Governm has ordered the authorities to stop the emigration, the police have arrested some emigrants.

Improved accounts have been received from Mo where famine has prevailed. The price of bread been reduced two-thirds; but in other parts famine rages, and deaths are numerous.

Madrid.—The persons who wrecked a train on Andalusia Railway recently, have been court-martia Thirteen of them were sentenced to death, and thir to imprisonment for twenty years.

WANTED

A Friend and his wife, to take charge of the Far Tunessassa, and to have the general superintenden the school and family at that place.

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Samuel Morris, Olney P. O., Philadelphia.
Joseph L. Bailey, Pine Iron Works, Berks Co.,
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Physician and Superintendent—John C. Hall,

Applications for the Admission of Patients ma made to the Superintendent, or to any of the Boa Managers.

Married, at Friends' Meeting-house, Salem, on Fifth-day, the 20th of Fifth month, 1880, Benja H. Lightfoot, of Philadelphia, and Lydia K daughter of Daniel Koll, of the former place.

Died, at West Chester, Pa., on the 16th of Elev mo. 1879, Jane P. Edge, in the seventieth year o age. This dear Friend had been an invalid for years, and suffered much during her last illness; passed through deep conflict of mind before she wa abled to give up the world and all its endearing att ments; but through the love and mercy of her con sionate Saviour, the glory of this world was stain her view, and she was resigned through deep suff to say, "Not my will, but Thine, O Lord, be done;" her bereaved friends have the consoling belief tha has entered into her heavenly rest.

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From "The British Friend."

On the Ministry.

th regard to the ministry that we now n our meetings, is it not usually of a different character from what we re- ›er as having been such a blessing to us we were young? In thinking deeply s subject, the query has often presented doubtless to many minds, is the change 'selves, or is it in the ministry, that what ar in meetings has such a different effect r hearts now, from what it used to have ago? Is it that in youth our feelings more susceptible? Is it that the minis- *hen* all being our seniors, we listened to communications with more reverence, we now find it possible to do to those ered by contemporaries and juniors?

are quite willing to allow that it is ›le for these last mentioned reasons to more weight with us than we could And yet, when we are favored once and then to hear a soul-stirring sermon, hat is accompanied with such life and r, that it carries its own evidence with being a message from above, we then nat our hearts are not impervious, that n still appreciate true, gospel, baptizing try, and can devoutly thank the Lord such is not utterly extinct among us. itality, our growth in spirituality, largely id upon our having a living ministry in neetings, and to have this, the true gos- round for ministry must be kept to, such r early Friends professed and practised, considered above all things essential. am Penn in speaking of the ministry, "I am earnest in this above all other derations, well-knowing how much it ›rns the present and future state and rvation of the Church of Christ Jesus, has been gathered and built up by a g and powerful ministry, that the minis- e held, preserved, and continued in the festations, motions, and supplies of the life and power from time to time."

›w in listening to the unbaptized, weak, ed communications, which are often to ›ard in our meetings, can we believe that rue ground for ministry is kept to? We many times heard the opinion expressed speaking in the mission meetings con- d with the First-day schools, is a very ent thing from speaking in our Meetings Worship; and that a Christian interest for the good of those assembled, is a sufficient qualification for vocal service in those mission meetings. The idea is also often expressed, that it was a gloomy and unscriptural notion of Friends in years gone by, to think it necessary to wait for the "woe" (see 1 Cor. ix. 16), before preaching the gospel.

The beloved disciple will ever esteem it a joy and delight, and will not associate such a service with any feelings of gloom or restraint. We believe the heart of the true gospel minister will very often be bowed in humble gratitude that his Lord should condescend to entrust him with His messages, and when these messages have been delivered, in complete abasedness of self, and in living dependence on Divine guidance, he will not unfrequently be favored to partake of that heavenly peace, which the world can neither give nor take away. But if the Lord's messages are delivered with life and power, the messenger must wait on every occasion for the baptism of the Holy Spirit. He will not dare to speak his *own* words, but will wait "to be anointed with fresh oil." And although to the truly dedicated servant it will be a joy to run on his Lord's errands, yet, knowing his own weakness, and complete nothingness, he will so shrink from running without being sent, that humiliation of the creature, and at times deep conflict of spirit will be experienced, in being fully assured that he has the Divine commission, and that if he ventures to break the silence, the Lord will be with him, and will be to him strength and wisdom, tongue and utterance, that will answer the prayer so frequently breathed on such occasions, that the poor instrument may be endued with the right thoughts, and the ability to clothe those thoughts in words. And is it not often the case that the most experienced ministers will be those who will most distrust themselves, and that will pass through the deepest baptisms of spirit in preparation for service? And are not the sacrifices thus prepared of the Lord in deep prostration of soul, and under baptisms of spirit renewed on every occasion; are not these the sacrifices that will be acceptable to the Lord? And is not the ministry exercised under such an influence the kind that is the most likely to reach the hearts of the hearers, and to cooperate with, and strengthen the voice of the Holy Spirit within them?

If then it be conceded that all true ministry must be of the Lord's requiring, renewed on every fresh occasion, and consequently accompanied with the life and power that comes from Him alone; and that such ministry is the most effectual in arousing the sinner, in comforting the afflicted, in strengthening the weak, and in animating the lowly disciple to persevere in his Christian course, why then (as seems the opinion of some) should it be thought allowable, and even expedient, by many of our dear friends who take part in these mission meetings, to depart from the higher ground for ministry, which Friends have ever professed, and suppose that the lower ground is sufficient, viz., a Christian interest for the welfare of those assembled?

It is greatly to be feared that the liberty exercised in this way, has had, and is having an undermining effect in regard to the *true* grounds for ministry amongst us; and that its changed character in our Meetings for Worship of late years, its lack of depth, of unction, and of that precious baptizing power with which in the early days of our Society, as well as more recently, it was often accompanied, may in degree be attributed to the spread of the modern idea, that such a *deep* work is not required, and that the lower ground (before alluded to) for these vocal religious services is sufficient.

There is also another snare laid for some who speak in our meetings, into which the intellectual and educated will be the most tempted to fall. And here the writer would not be misunderstood, nor appear to set light by intellect or education; being fully persuaded that all our talents, natural and acquired, if sanctified by the Lord, and used in humble submission to his will, and in reverent dependence on his guidance, will be made subservient to his glory, and will enable the possessor of such talents to promote with greater efficiency, the Lord's great work in the earth. But is there not a danger of some of our ministers relying too much on their own mental powers? And do not some under the idea of increasing their usefulness, prepare their subject beforehand? and thus the address delivered becomes more like an intellectual discourse on the passage of Scripture selected, than a *living* message from the Lord. We believe it is quite possible, and a frequent experience with some, that before going to meeting a subject will be presented to the mind of a minister, on which he thinks it may be required of him to speak. But then the only safe way will be, when in the meeting, to commit the matter entirely to the Lord. He only knows the hearts of those assembled, with their many and varied needs; and He only can instruct the ministers as to what "food is convenient for them." And if the minister is (as he should be) as passive clay in the hands of the great Potter, he may find that (if required to speak at all) it may be right for him to speak on a very different subject from that which he brought to meeting with him, and thus he will afresh prove, that his safety consists in being content that his own will and wisdom should be laid low, "so that no flesh should glory in his presence," and "that he that glorieth should glory in the Lord."

When we consider the solemn importance of this subject, and how largely our continuance as a Christian church, our vitality, our usefulness, our well being in every way, depend on a *living* ministry being exercised in our meetings, does it not behove us to lay

these things to heart? and have we not cause to "search and try our ways, and turn again to the Lord?"

Having lately been much struck in reading some valuable counsel and remarks on the subject of the ministry in Penn's excellent preface to George Fox's Journal, and thinking they contain much deep instruction for us at the present day, a few extracts may appropriately conclude this paper:—

William Penn says, "And to you, my beloved and much honored brethren in Christ, that are in the ministry: oh, feel life in your ministry! Let life be your commission, your well-spring, and treasury on all occasions, else, you well know, there can be no begetting to God, since nothing can quicken or make people alive to God, but the life of God; and it must be a ministry in and from Life, that enlivens any people to God."

"It is the Spirit of the Lord immediately or through the ministry of his servants, that teacheth his people to profit; and to be sure, so far as we take Him along with us in our services, so far we are profitable, and no farther. For if it be the Lord that must work all things in us, and for our salvation, much more is it the Lord, who must work in us, for the conversion of others. If therefore it was once a cross to us to speak, though the Lord required it at our hands, let it never be so to be silent when He does not."

"Wherefore, brethren, let us be careful neither to outgo our Guide, nor yet loiter behind Him; since he that makes haste may miss his way, and he that stays behind lose his Guide: for even those who have received the word of the Lord, had need wait for wisdom, that they may see how to divide the word aright; which plainly implies that it is possible for one that hath received the word of the Lord, to miss in the division and application of it, which must come from an impatiency of spirit, and a self-working, which makes an unsound and dangerous mixture; and will hardly beget a right-minded, living people to God."

"Nor is it enough that we have known the Divine gift, and in it have reached to the spirits in prison, and been the instruments of convincing others of the way of God, if we keep not as low and poor in ourselves, and as depending upon the Lord as ever; since no memory, no repetitions of former openings, revelations, or enjoyments, will bring a soul to God, or afford bread to the hungry, or water to the thirsty, unless life go with what we say; and that must be waited for."

"Oh that we may have no other fountain, treasury, or dependence! that none may presume at any rate to act of themselves for God! because they have long acted from God, that we may not supply want of waiting with our own wisdom, or think that we may take less care, and more liberty in speaking than formerly; and that where we do not feel the Lord by his power to open and enlarge us, whatever be the expectation of the people, or has been our customary supply and character, we may not exceed, or fill up the time with our own."

"I hope we shall ever remember who it was that said, 'Without me you can do nothing;' our sufficiency is in Him. And if we are not to speak our own words, or take thought what we should say to men in our defence, when exposed for our testimony, surely we ought to speak none of our own words, or take thought what we shall say in our testimony and ministry in the name of the Lord, to the souls of the people; for then of all times, and of all other occasions, should it be fulfilled in us, 'For it is not you that speak, but the Spirit of my Father that speaketh in you.'" BETA.

4th mo. 16, 1880.

Damascus.

BY MARCUS D. BUELL.

Whoever has looked thoughtfully down from the dome of St. Peter's, from the broken pediment of the Pantheon, or from the Mount of Olives, has viewed in fancy a long pageant of history, but not so long as has he who has stood upon the crest of Mohammed's hill to the north of Damascus. Nevertheless, the oldest city in the world, whose name is mentioned as incidentally in Genesis as in Galatians, whose origin is as untraceable as that of its own beautiful river bursting from the foot of Anti-Lebanon, seems as much at home in the present century as in any that is gone. Telegraph poles run across its broad plain toward the south, and the French diligence road, connecting with the Mediterranean steamship, has supplanted the old caravan route to Egypt. Manchester goods have displaced hand-woven fabrics, and I even saw a veiled Mohammedan woman bending over a silversmith's bench with a sewing-machine shuttle which she wished to get repaired. The wakeful whistle of the locomotive will yet frighten the camel-trains among the mulberry and apricot groves.

As yet, however, Damascus looks toward the desert, rather than the sea, retaining, in spite of all Western influences, an Oriental spirit. The American missionary recounts his thrilling experiences in the massacre of 1860, when 6,000 Christians were murdered in Damascus alone, and calmly assures us that he to this hour carries his life in his hand. After we have threaded the bazaars all day without seeing a single person in European costume, and have noted the gloomy religious hate that glistens in many a dark eye turned askance upon us, we can but be glad when the brow of a hill beneath Hermon has hidden the fanatical city from our sight. An hour after sundown the streets are as quiet as a country village, excepting only the continued baying of relays of the forty thousand dogs which prowl about the town. No one ventures into the street after dark without a lantern, and very few, indeed, go abroad at all after night-fall.

Trade goes on in odd fashion. All retail business is conducted in slightly-built booths, ranged on the sides of covered and dimly-lighted passage-ways, crowded with a motley confusion of pedestrians, mounted soldiers, donkeys laden with every thing, from a sack of grain to a load of furniture, and trains of stalking camels. It is worth meditation that, at two or three points in this never-ceasing babel, the shrill call to prayer pierces between buyer and seller. A system of fixed prices is wholly unknown, so that the purchase of the smallest article becomes a tedious barter. The sale of a horse involves a lively gymnastic exercise. The purchaser grasps the hand of the seller, and with the aid of a broker violently wrenches the latter's arm with a pump-handle sort of motion until he comes down to a certain desired price.

No one can visit a Damascus house of the better sort without taking away a sv dream with him. A dull, lofty wall shuts the noisy, perfidious world. Within is a co with the stars, sun, and moon of the open sweeping over it. Orange and lemon t fling their shadows athwart a fountain in centre. The fountain is not of that hi pressure, squirting variety, so dear to Western heart. It is an infant Abana, s ping with gentle melody into the ma basin.

A crowd of little children returning fr school in the Christian quarter, with face fascinating beauty, reached out their ha toward us. We thought the gesture me baksheesh, of course, until several of th fervently kissed the extended hand of on our number. They were the children Arabs belonging to the Greek Church, such was the manner of their greeting to th whose European dress they regarded a badge of the Christian religion.

The vision of their faces came back to when the muezzin's cry trembled on the long before day-break next morning; and t the form of the peculiar baskets and rope camel's hair I had seen for sale in the st the day before, made fresh again the stor Paul's converson and nocturnal escape fr this very city; and I felt a new emphasi the Christian inscription on the great mosc ignorantly spared by the ruthless Mosl "Thy kingdom, O Christ, is an everlas kingdom, and thy dominion from genera to generation." The streets of the city s no longer breathe out cruelty; the high h wall shall be no more a screen to hide bro hearts when, like the water of the beaut Abana, the truth that made Saul of Ta free, shall have in all the city free course, be glorified.

For "The Frien

A Letter of Sarah Hillman.

[It is thought that some of those who kn and loved our late valued friend Sarah H man, may be interested in the following let written in her younger years to Ben Roberts, of Burlington county, New Jer "The separation of a part of the Mont Meeting" to which she refers, was proba due to an adjustment of the boundaries of districts belonging to the city Monthly M ings, by which a part of the members w transferred from one Monthly Meeting another.]

Philada., 5th mo. 29th, 181

In an unchanging hope that we are tra ling together towards the Heavenly Can I am engaged to salute thee, under a be that it is allowable at the present day formerly, for those who "fear the Lor speak often one unto another." Desires h been raised in my heart that the thing this world may not unnecessarily occupy attention, but that we may be concer above every other consideration, to follow blessed Master in unreserved dedication, t thus we may experience by following o know Him, "his going forth to be prep as the morning, and his coming in to be the former and the latter rain," mercif evincing to his depending children that he mains to be the same, "a sure rock and ne failing refuge," and his testimonies stand s Many of us in this part of the city, feel separation of a part of our Monthly Meet to be a trying one, through a fear that

gth will not be sufficient for the weight e burden that may fall on our shoulders, at the ark of the testimony may suffer rant of suitably qualified instruments to ort it; yet I trust, as we are concerned ep a single eye to Israel's Shepherd, and nission [is] wrought in us, qualification he furnished to go forward in his name perform his work. Much do I desire to e of "this man's disciples," to be enabled fully to bear his blessed cross, and de- the shame; which when under his bless- influence is easy indeed, and his burden is t to all those who prefer the prosperity of to their chief joy. And although the n son of the morning is allowed to pre- his gilded toys, and say, "all these will I thee if thou wilt fall down and worship " let us not consent to his insinuations, with an eye to our great Head, say, "Get behind me." May we run with patience race set before us, looking to Him who is to help all our endeavors, and will as we ly to Him, strengthen us to perform his in all things, and thus in the conclusion ime the blessed sentence will be held forth, me ye blessed." What greater joy can we ect than this? This is worth toiling after; ! let us labor after this; yea, dig deep, and mit to be nailed to the cross for this so rious reward. When the blessed light is as behind the curtain, and we can see hing but darkness, how hard is it for us to p clear of murmuring, how hard is it for to submit to this dispensation! We are ost ready to say, "make us gods to go be- us, for as for this Moses we wot not what become of him." Let us pray for ability l patience to wait the Lord's time, till He pleased to send our Moses down out of the unt and unfold his blessed will; then I be- re our joy would be like the joy of harvest, l our souls would be filled with divine con- ation. We should be willing to journey for- rd, though we might have to pass through fire and the water, if so be that we might admitted within the gates of that celestial y which is prepared of God, a house not de with hands, eternal in the heavens.

Thus, dear B., the heart of thy S. breathes, hough she advances slowly (if at all) in s holy way.

Thine affectionately,

S. Hillman.

Procuring Slaves in Africa.—We never alized the atrocious nature of the traffic til we saw it at the fountain-head. There ly, "Satan has his seat." Besides those tually captured, thousands are killed and of their wounds and famine, driven from eir villages by the slave-raid proper. Thou- ds perish in internecine war waged for slaves th their own clansmen and neighbors, slain the lust of gain, which is stimulated, be it nembered always, by the slave purchasers Cuba and elsewhere. The many skeletons have seen among rocks and woods, by the le pools, and along the paths of the wilder- ss, attest the awful sacrifice of human life, ich must be attributed, directly or indi- ctly, to this trade of hell. We would ask r countrymen to believe us when we say, we conscientiously can, that it is our de- erate opinion, from what we know and ve seen, that not one fifth of the victims of e slave-trade ever become slaves. Taking e Shire Valley as an average, we should say not even one-tenth arrive at their destination.—*D. Livingstone.*

The Reality of Manner.

Lord Chesterfield, whose life was chiefly devoted to studying and teaching the art of polite behavior, declared that, in his opinion, *manner* was of more importance than *matter.* Doubtless he thought that he believed this, and yet he somewhat strangely contradicted himself in endeavoring to prove his point. "Look," he said, "in the face of the person to whom you are speaking, if you wish to know his real sentiments, for he can command his words more easily than his countenance." Here he evidently values manner as the revealer of "real sentiments," thus unconsciously, perhaps, acknowledging that in *them,* not in *it,* resides the true superiority. They are, of course, the *matter,* of which the tell-tale face is but the door-opener, exposing it to our view. Many persons make the same mistake. They see clearly that what is said or done is one thing, and the *way* it is said or done, is quite another. A favor conferred may be given so grudgingly or superciliously as to kill all pleasure or gratitude; or it may be bestowed with a hearty cordiality or a graceful delicacy that shall be worth more than the favor itself. Thus it seems to them, as it did to Chesterfield, than the manner is more important than the matter. This is because they recognize nothing deeper than the favor itself, whereas that is but a product of something in the heart. It may be merely vanity or self interest, or it may be pure benevolence or affection, but, whatever it be, it takes precedence of the action itself, and gives birth to it. Now, the value of the *manner,* is that it shows this disposition or feeling. Its only intrinsic worth is that of a glass, which mirrors forth with truthfulness either beauty or deformity.

Two men may be performing identical work. The manner of the one is earnest and interested; that of the other, listless and indifferent. Each one's manner is but the sign involuntarily given of the real feelings, which would otherwise lie hidden. It is not that their manner of working is of more importance than the work itself, but that there is something else more important than either—their own interest in the work and desires for excellence; and these are made manifest more by the manner of their working than by the work itself.

The same is true of every action, small as well as great. The greeting of a neighbor may be stiff and cold, or warm and friendly. The obedience of a child may be sullen and tardy, or cheerful and willing. The benevolent action may be chilling and haughty, or delicate and gracious. It is the *manner* in them all that gives tone and character to the deed, but only because it is the symbol of something superior to the deed itself.

If this be so, it follows that the whole value of manner lies in its sincerity. If it be not a true expression of the inner feelings, it is nothing. The great mistake of Lord Chesterfield was in teaching that as manner was so important it should be selected, laid out, and put on like a dress, instead of being developed from within. This is a favorite idea of many persons. They see the advantage of manners which are graceful and dignified, cordial and genial, sympathetic and kind, and they determine to adopt and recommend them. They do not reflect that such manners are the natural outflow of a benevolent heart and a friendly feeling, and not to be counterfeited by any artificial semblance. What they have to do is to cultivate, not manner, but reality; to cherish a living interest in the welfare and concerns of others, a warm feeling of sympathy, and a hearty desire to contribute to the general happiness—then the manner they so much admire will follow as naturally as the bloom on freshly gathered fruit.

Some see and covet brilliancy in conversation, but trying to be brilliant ends in being only ridiculous. There are speakers who depend on tricks of oratory, and writers who depend on tricks of style, and every employment has many in it whose endeavors reach only to its most superficial parts. Those who admire earnestness of manner will sometimes try to put it on, but no one is deceived. It does not fit them, and they cannot wear it. What we delight in, in manners, is its perfect naturalness as a symbol of what is within. Take that away, and a feeling of contempt alone is excited. Even when it imposes successfully for a time, it is like a thin coating of cheap paint, which a little wear and a few hard knocks soon dispose of. On the other hand, when manner is the involuntary expression of a rich and full nature, it resembles the beautiful coloring and the delicate odor of flowers, which nature, not artifice, must produce. The gardener who would realize this loveliness, does not paint colorless weeds or perfume scentless blossoms, but cherishes and nourishes the particular roots, of which beauty and fragrance are the natural issues. So, if we would possess the charms of manner, let us dig about the roots of character, and cultivate them with all earnestness. As in nature's growth, there is first the root, then the plant, and then the flower, so we have first the thought or motive, then the action, then the manner; and as the flower proclaims the hidden root from which the plant has sprung, so the manner proclaims the hidden motive which has called forth the action. Goethe says, "If you would create something, you must *be* something; so if we would produce the charm of the flower in our manners, we must see to it that the roots of our being are vigorous and healthy.—*Public Ledger.*

The Rat in the Ham.—On the farm of Manorlees, in Fifeshire, and in the house of Alexander Gibson, a large and very tempting ham hung from one of the rafters running across the ceiling. In the same house there was a rat whose taste lay strongly in the direction of ham, and this rat, with rare instinct, gnawed a hole in the wood-work directly over the tempting morsel, and, descending, ate itself into the inside of it. How long the excavating went on is not known, but one day the house-wife found it necessary to commence operations on the ham, when, on lifting it down, out bolted the depredator. The ham was a perfect shell, skin and bone only remaining to show its form. The animal, after feeding sumptuously, had commenced to build a nest inside. This anecdote is not simply amusing; it serves well to illustrate the operation of *secret sin,* eating away our spiritual life till nothing remains but a deceptive *form of godliness*—the mere rind and shell of religion.—*Sel.*

Whatever wrongs thy heart endure,
Keep thy own conscience spotless, pure.

For "The Friend."

In "The Friend" a few weeks since, appeared a paragraph headed, a "Well preserved man," in which it seemed that to be deemed such was a discredit—implying that he must be a lazy indolent man—not a hard worker, &c., as if industrious habits must be in some way connected with hard manual labor. I am not far from my three score years and ten, and it is the first time that I have seen such a sentiment in print. I had regarded the "well preserved man," in a general way, to present the evidence of the blessing which attends the practice of virtuous habits in early life—the blessing of preservation from vice, intemperance, bad company and sensual indulgence of every kind, by which not only the welfare of the immortal soul is imperilled, but the constitution in most cases, if not destroyed, is undermined in such a way as to produce what is called "premature old age." May our young men take the hint and consider in good time the blessings which are alone to be found in the ways of virtue, and the misery and distress which may be avoided by walking in her paths. It is an old saying. "He that will live long, and be in fact a 'well preserved man,' must begin early."

As the outward order of society sometimes suggests hints that lead towards Divine truths, it is remarkable that the various professors of Christianity have not more frequently discovered, that the servant who waits in silent attention on his Master, is the most likely to discover his will. Thus it appears to me that the most acceptable homage to the all-seeing, all-knowing Master and Sovereign of the universe, is a waiting in humble reverent silence before Him; and when we meet for the purpose of worshipping Him, instead of rushing into his presence with speeches of our own contriving, the fruits of our own self-sufficiency, that it is more pleasing in his sight to wait in all humility and singleness of heart, to feel his love operate in our minds and his good spirit refresh our hearts. Thus would his worship, whether in vocal homage, or silent adoration, be an offering of his own preparing, and acceptable in his sight; and while such a disposition prevailed, even if He saw meet, for the trial of our constancy, to withhold his sensible presence from us, I have no doubt that our patient dedication of heart would be well pleasing to Him.—*Life of John Pemberton.*

Selected.

Asleep! asleep! men talk of "sleep,"
When all adown the silent deep
The shades of night are stealing;
When like a curtain, soft and vast,
The darkness over all is cast,
And sombre stillness comes at last,
To the mute heart appealing.

Asleep! asleep! when soft and low
The patient watchers come and go,
Their loving vigil keeping;
When from the dear eyes fades the light,
When pales the flush so strangely bright,
And the glad spirit takes its flight,
We speak of death as "sleeping."

Or when—as dies the orb of day—
The aged Christian sinks away,
And the lone mourner weepeth;
When thus the pilgrim goes to rest,
With meek hands folded on his breast,
And his last sigh a prayer confess'd—
We say of such, "He sleepeth."

Selected.

A DREAM OF SUMMER.

Bland as the morning breath of June,
The southwest breezes play;
And, through its haze, the winter noon
Seems warm as summer's day.
The snow-plumed Angel of the North
Has dropped his icy spear;
Again the mossy earth looks forth,
Again the streams gush clear.

The fox his hillside cell forsakes,
The muskrat leaves his nook,
The bluebird in the meadow brakes
Is singing with the brook.
"Bear up, O Mother Nature!" cry
Bird, breeze, and streamlet free;
"Our winter voices prophesy
Of summer days to thee!"

So, in those winters of the soul,
By bitter blasts and drear
O'erswept from memory's frozen pole,
Will sunny days appear.
Reviving Hope and Faith, they show
The soul its living powers,
And how beneath the winter's snow
Lie germs of summer flowers!

The night is mother of the Day,
The Winter of the Spring,
And ever upon old Decay
The greenest mosses cling.
Behind the cloud the starlight lurks,
Through showers the sunbeams fall;
For God, who loveth all his works,
Has left his Hope with all.

Whittier.

Selected.

"WHO SHALL ROLL AWAY THE STONE?"

That which weeping ones were saying,
Eighteen hundred years ago,
We, the same weak faith betraying,
Say in our sad hours of woe.
Looking at some trouble lying
In the dark and dread unknown,
We, too, often ask with sighing,
"Who shall roll away the stone?"

Thus with care our spirits crushing,
When they might from care be free,
And, in joyous song outgushing,
Rise in rapture, Lord, to thee.
For, before the way was ended,
Oft we've had with joy to own
Angels have from heaven descended,
And have rolled away the stone.

Many a storm-cloud sweeping o'er us
Never pours on us its rain;
Many a grief we see before us
Never comes to cause us pain.
Ofttimes in the feared "to-morrow"
Sunshine comes,—the cloud has flown!
Ask not then in foolish sorrow,
"Who shall roll away the stone?"

Burden not thy soul with sadness;
Make a wiser, better choice;
Drink the wine of life with gladness;
God doth bid thee, man, "rejoice!"
In to-day's bright sunlight basking,
Leave to-morrow's cares alone;
Spoil not present joys by asking,
"Who shall roll away the stone?"

George Washington Moon.

Selected.

Let the bright beams of Science shed
Their choicest influence o'er thy head;
And let the classic page impart
Its raptures to thy glowing heart—
If Christ, thy Lord, thou do not know,
Wretched and ignorant art thou.

But though to thee her beaming ray
Fair Science deigns not to display;
And, though thy heart has never glowed
With warmth, by classic page bestowed;
Still, if thy Saviour, Christ, thou know,
Happy, and learned, and wise art thou.

J. G. Bevan.

The darkest hour in the history of any young man is when he sits down to study how to get money without honestly earning it.

From "The British Frie

Polished Shafts.

Prepared men are needed for prepared w

When our Lord bade his disciples to lif their eyes and behold the fields white harvest, the sight of the work to be d and of the fewness of the laborers, was eno to send them to the Lord of the harves prayer for more laborers, but not to field to enter upon his work unbidden. they continued with Him, in due time t received the commission and the qualificat to go into the harvest field of souls.

The soldiers that win battles are trai soldiers. The workmen whose works end are trained workmen. They who teach oth need first to be taught themselves. Of di pline comes skill in all knowledge, and art. Applying these aphorisms to Christ work, can we wonder that vast expendit of effort often yields so little of perman good results? The products of genius in great masters of art descend from age to a both in the models they have wrought an the thoroughness of their teaching, wh impressed something of themselves upon th pupils and their schools.

The great Master of us all, in his tr cendent work, keeps them long and m with Himself, whom He entrusts to b with gold and silver and precious stone the superstructure of his temple. In his w He takes time—not time for idleness, time to perfect the *little parts.*

These considerations necessarily conn themselves with the importance of a *h standard* in the Church. Our Saviour, wh longing to save the world was infinitely ab the fullest measure of our love for souls, content to go alone in those places wher perfect witness to the perfect truth distan every follower.

Is there not occasion to fear that in Society now, the desire to gain number coming to be altogether disproportioned the desire to exalt the perfect model?

Is there not occasion to fear that in great Church gatherings the tendency is dwell more on figures, and the means of m tiplying our membership, than upon the lof and finer characteristics of Christian holin which should distinguish the Lord's peop

I would never disparage nor discourage desire to gather souls to Christ and his ki dom. But his kingdom is not of this wo And if we do not lead men out of sin, and of the self-pleasing and self-flattering vani of the world, are we really leading them Christ? His way remains the same as wh He said, "Except a man deny himself, take up his cross daily and follow me, he c not be my disciple." They who are to be strumental in promoting this thorough wo must *learn* it first themselves, and *practis* themselves.

The life whose walk is with Christ, whose work is under his immediate tuiti after his own model, has in itself an att tion which no human powers or gifts can p duce. Such a life sheds light. Such a is a fruitful testimony in itself to the love power of the Lord Jesus Christ, and an answerable argument against infidelity.

It is what a Church *is*, that will give ef to what it *does*. Activity will spring fr healthy life. But the activity which stir lates to *public* work, while the home gar and field are untilled, and sends out the

ht and the unskilled to teach and lead rs, cannot be expected to benefit the rch nor the world.

it seems to me the standard of pure stianity practically lived, can never cease a primary concern in a living Church.

a pure standard is to be maintained with grity, they who represent it officially must esent it practically. And the work of , and such only, will gather others to a standard.

has been the blessed privilege of our So- to be taught the reality and sufficiency e Divine presence; and its grand testi- y has been to every meeting and to every shipper assembled to wait upon God, that inister is there who can speak to the con- on of every soul, and who will call his ministers, and give the message for his king children. Is it a good sign when tings with such assured privileges are king and calling for teachers, and when Church so taught goes about providing a ister for every meeting?

When Israel, not satisfied with their real g, sought a human king to govern and l them, they sinned. Every relapse from fullest and most practical recognition of presence and sufficiency of our Lord has n marked by a craving for more of visible l human instrumentality in worship. Can people, blessed as the Society of Friends been, be repeating within its borders here l there, to any fellow-being, the cry of the n of Macedonia, in benighted heathenism, come over and help us," without in some se rejecting and grieving Him who has en so long and so graciously manifesting mself to us, as the source of our help,—as r Redeemer, our Shepherd, our Teacher d King?

Let us beware lest his reproving language spoken of us, "My people have committed o evils; they have forsaken me, the foun- n of living waters, and hewed them out sterns,—broken cisterns that can hold no ater."

To those who have received an unction om the Holy One, it is written, "Ye have need that any man teach you, but as the me anointing teacheth you, which is truth, d no lie." The source of all true teaching the anointing; and the anointing is of the ord. The polishing of the shafts, the filling the quiver, and the power to bend the bow, e of the Lord. J. B.

Iowa.

The First Steamboat in Cashmere.

The Queen of England having presented to e Maharajah of Cashmere a small steam- essel, its trial trip on the waters of the lake as a memorable day to the inhabitants of e valley. Steam power was a mystery to em, and never before had the mountains rrounding their homes echoed back the und of the whistle—a potent uprooter of d ideas and prejudices. At an early hour e city was full of people, and the river owded with boats. All were desirous of etting as good a place as possible to obtain a ght of the wonderful mystery of a boat oving over the water without the agency of ands.

It had been sent to the country in pieces, hich were finally put together under the di- ection of an European engineer. As the our for starting drew near, the occupants of the boats became more excited than ever, and shrieked, gesticulated and swayed about on their frail crafts. The Maharajah took his seat on the deck in a solemn and dignified manner, and gave the word to start. The whistle sounded, the musicians blew, the drummers smote their drums, and the people shouted; but the vessel stirred not. It was not till the following day that the defect in the machinery which caused the failure was rectified. That having been done, the boat was brought through the canal from the lake into the river Jhelam, where its acquisition proved a source of great amusement to the Maharajah, who every evening steamed up and down the watery highway of the city, much to the delight of his faithful subjects, who clustered like bees on every commanding point that afforded a view of the royal progress.—*D. Wakefield.*

Selected.

Letter from Sarah [Lynes] Grubb to Henry Hull.

The following are extracts from a letter of our late friend Sarah Grubb, which appears to have been written about the time that modified Quakerism, as it is termed by John Barclay, was putting on a bold front in England, and which caused the separation of Isaac Crewdson, and others, from the Society of Friends. Henry Hull had visited England, and not only felt a deep interest in many there, but as a faithful watchman over the flock, was desirous of understanding what new machinations Satan was using to lay waste its harmony, that he might not be ignorant of his devices, if he should attempt to exert them among his beloved Friends at home, who had just been torn asunder by Hicksism. It is no uncommon thing for those upon whom the care of the churches rests daily, to feel solicitude for their brethren of other Yearly Meetings, and to take common cause with them against the invasions of an enemy. How similar is the treatment received by dignified instruments in different ages, whom the Lord qualifies to show Jacob their transgressions and Israel their sins! But the word of the Lord, by his servants, will be fulfilled—and it was so, we believe, in the warnings of Sarah Grubb.

"Lexden, near Colchester, 2d mo. 2, 1834.

"My dear friend Henry Hull,—My husband's sight having failed a good deal of late, he wishes me to take the pen and assure thee that it is very pleasant to receive from thy hand some testimonial of continued remembrance and brotherly love, after a lapse of time nearly amounting to *three and twenty years*, when we had the privilege of thy company, and could exchange sentiment, or compare views in the freedom of children of one family. Not less grateful to our best feelings is the sense which covers our minds, while enjoying thy communication, that the unchangeable power of the Most High has kept thee in a state, prepared to sympathize with his church militant, and to travail for the preservation of our poor Society; that it might not slide from the sure foundation, unto which it was originally gathered, and on which it stood safe and strong, through the fire of persecution, in the days of our forefathers.

We do not marvel that thou shouldst bestir thyself to inquire concerning the rumor of something like schism amongst us in this land. The testimonies given the people called Quakers to bear, have long been too lightly esteemed by many under our name; yea, by some filling very conspicuous stations in this community. And now there seems to be no inconsiderable leaning to *that*, out of which the sons of the morning of our day as a people, were brought by the strong hand and mighty arm of Jehovah. Alas, alas, we are fast going back to Episcopalianism, little being wanting with many to range on this side, except partaking of the outward ordinances of that church.

Faith in the atoning sacrifice is abundantly enforced, while there is little said inviting us to yield up the *will*, with the *affections* and *lusts to be crucified*. But without this knowledge of the power and Spirit of Christ, what will a literal faith do for us? or how can we learn duly to appreciate the adorable love and mercy which brought the Son of God among men in a body of flesh, to live a life of sorrow, and die in ignominy and in agony, for sinful man, the just for the unjust! They tell us that we are come now to the dispensation of reconciliation, and to that which speaketh better things than the blood of Abel, &c., &c. Yes; but how can we as individuals, experience this, or how receive the ministration of justification, save as we know the day of the Lord to be come to our souls, which burneth as an oven, even inwardly and powerfully, wherein all the proud and all that doth wickedly is as stubble, and the root and branch of the corrupt tree is destroyed. Truly some of us have not so learned Christ, as to conclude that He doth the great work of salvation for us without us, or that we have nothing to do with co-operation. But fleshly indulgence is what we naturally wish for; and here is a newly devised bait of the serpent to ensnare us in this country; for he knew that the same make and shape in the way of temptation which laid waste in America, would not allure here just now, and he has succeeded in a sorrowful degree—so that there are those in the ministry, who appeared to be established in the true faith of the Gospel, who for want of dwelling deep with the humbling power, preach up a literal gospel, as well as a literal faith, to be comprehended by the human understanding alone; at least this is what I gather from their sermons; but sometimes it is the case, that the most orthodox among us can by no means object to the doctrine held forth, and yet the life seems wanting, even 'the demonstration of the Spirit and of power.'

Thou wilt believe that it is a very trying time, and has occasioned the lowly, the faithful ones amongst us to go mourning on their way. This hath been the case for a long while past; yet there are those, who, trusting in the Lord, and not leaning to their own understanding, are indeed 'steadfast, immovable.' I have a firm hope, that a remnant will be found adhering through all difficulty, to the invincible Rock, against which the very highest authority declares, 'the gates of hell shall not prevail.' But oh, how is the innocent life now trampled upon! how is the mystical body of Christ despised within our pale! Surely if the members are set at nought, so is the Head, and I am persuaded that the true Christ is crucified afresh, and put to open shame, under the very pretence of extolling Him. We have indeed 'the lo, here, and the lo, there' come with power, but concerning which we had need attend to the warning

and prohibition, 'go ye not forth to meet them.'

Whether these things will bring to any outward line of separation or not, is yet to be proved. Great want of unity is apparent. We who do not profess to see further than our first Friends did, and who consider that the boast of greater light on Gospel truth, than they were to speak of, is not safe—I say we are styled 'ignorant,' 'prejudiced,' and 'uncharitable.' But is not the straitness in that which thinketh it knoweth any thing, without the Spirit that searcheth all things, even the deep things of God? And is not that out of the true charity, which denies 'Christ within, the hope of glory?' It has been my painful lot from year to year, for many years past, to utter a warning voice in our annual assemblies, and at other times, against the very things that are come upon us; but I was told again and again that I must be mistaken; and recommended to endeavor to look on the bright side of things, &c.; and even now, in effect, the cry is, 'prophesy peace, prophesy smooth things,' or else keep silence.

My dear husband and I, with our dear family of three children, removed to this country in 1818, residing at Bury, in Suffolk, five years, at Chelmsford, in Essex, six years, and since at Stoke Newington, about four miles from London, where we have lived four years; and which is still our home. The motive for leaving Clonmel, in Ireland, was no other than to be found following our dear Master—nor have we taken any fresh steps of the same kind in this land without the same thing in view. It has not been very pleasant to our nature to be thus thrown about, nor to relinquish my husband's prospects in business, yet we must acknowledge to a portion of that peace in making the sacrifice, which is of more value than outward ease, or than all the treasures of this world. Many, very many, have nevertheless been our trials of various kinds. We are now in the last stage of life; still moving about a little in religious service—holding at present a certificate for appointing public meetings in this county and Suffolk. We have never been long at a time without active engagements from a sense of duty, since we last saw thee. Our son takes us from place to place where we feel drawn to have meetings. My dear John and I are much pleased to find thou hast temporal as well as spiritual blessings bestowed upon thee and thine. May He who has been with thee to this day, continue near. May He who has redeemed and delivered thy soul out of all adversity, still prove thy sufficiency, guiding thee in the remaining steps down the hill of life, even by his counsel, and afterwards crown all thy labors and sufferings with ineffable and eternal glory. So farewell, saith

Thy affectionate friend,

SARAH GRUBB."

Speaking of the Yearly Meeting of 1832, in a letter to his children, contained in his Journal Daniel Wheeler says:—"In a striking and awful manner Sarah Grubb adverted to the permitted visitation of the pestilence in this country; and afterwards she had a very close and *powerful testimony* to the meeting, on the present state of our religious Society, by way of solemn warning of the approaching judgments of the Lord upon us for the neglect of those things, which, in a peculiar manner, were given us to bear in the early times of our Society, when Friends were called out from the world to be a separate people. Her concern was, that we should return to first principles; but her more especial warning was, that if there was not a coming down *from the heights to which many have climbed*, there were those amongst us, who might be compared to the golden vessels of the temple, such as had really stood the fire, and had not only been rightly filled, but employed of the Lord to communicate to the people, *who would be permitted to be carried away captives to Babylon.* That there was and is amongst us, *a Babel now building*, whose top is intended to reach unto heaven, *which must and will come down;* and that there is, though not clearly seen by ourselves, *a peeling and scattering amongst us*, which is clearly shown in the vision and light of the Lord: and that if we did not repent and return, we should be left very few in number; but that the Lord would not leave himself without a people, &c. She spoke further in reference to some, who had been rightly gifted to speak the word of the Lord; but who, *for want of dwelling low* and deep enough, had *had their brightness diminished:* adding, when 'Ephraim spake trembling, he exalted himself in Israel, but when he offended in Baal, he died.'"

That was a thoroughly characteristic and sincere reply which a surprised saloon-keeper is reported as making, the other day, to a religious worker who visited him in his place of business, and asked him whether he expected to go to heaven. "To pe sure," he replied; "zum time, bimeby. Vy vudn't I?" The intentions and expectations of a large proportion of mankind, concerning the future state, and their individual interests in it, could hardly have been better expressed in the same number of words. Not many people have come to a deliberate conclusion that they are *not* going to heaven, or that they do not deserve to go there. Some time or other, and in some way which they have not yet fully determined, they suppose that things will come out all right; and meantime they go drifting along, in the opposite direction, in shiftless sin, even when they do not deliberately take backward steps. On and on they follow the downward path, and trust that in the vague future it will take an upward turn. But is that the way in which earthly wisdom, or health, or possessions are won? And is a heavenly and spiritual and eternal possession to be attained more easily than an earthly and material and perishable one?—*S. S. Times.*

Making Characters.—So many people seem to forget that character grows. That it is not something to be put on, ready made, with manhood and womanhood; but day by day, here a little and there a little, grows with the growth and strengthens with the strength, until, good or bad, it becomes almost a coat of mail. Look at the model man of business—prompt, reliable, conscientious, cool and cautious, yet clear headed and energetic. When do you suppose he developed all these admirable qualities? When he was a boy. Let me see the way in which a boy of ten gets up in the morning, works, plays, studies, and I will tell you just about what kind of a man he will make. The boy that is late at the breakfast table, late at school, who never quite does anything at the right time, stands a poor chance to be a prompt man. The boy who ha washes his face, half does his chores, ha learns his lessons, will never make a *thorou* man. The boy who neglects his duties, they ever so small, and then excuses himse by saying, "O, I forgot! I didn't think!" wi never be a *reliable* man. And the boy wh finds pleasure in the pain and suffering weaker things, will never be a noble, gene ous, kindly man; a *gentle* man.

And what about the girls? A girl who peevish and pettish and careless of the con fort of others, who is untidy in her ways, an thinks it does not matter what she says o does at home, or how rude and uncourteou she may be to the loved ones there, is sure t grow into such a womanhood as, I am sorry t say, we have already too much of; the woman hood that scorns the old-fashioned virtues o industry and thrift and skilful handiwork, o love, and gentleness, and brave self-sacrifice of the charity that thinketh no evil, tha seeketh not her own, and that never faileth She will never be a lady in the old Saxo meaning of the word, "*laffday,*" *a loaf give* —*Little Corporal.*

True peace of mind does not depend, a some seem to suppose, on the external inc dents of riches and poverty, of health and sick ness, of friendship and enmities. It has n necessary dependence upon society or seclu sion; upon dwelling in cities or in the desert upon the possession of temporal power, or condition of temporal insignificance and weak ness. "The kingdom of God is within you. Let the heart be right, let it be fully with th will of God, and we shall be entirely contente with those circumstances in which Providenc has seen fit to place us, however unpropitiou they may be in a worldly point of view. H who gains the victory over himself, gains th victory over all his enemies.

Some persons think of obedience as if were nothing else, and could be nothing els than servitude. And it must be admitte that constrained obedience is so. He wh obeys by compulsion, and not freely, wears chain upon his spirit which continually fre and torments, while it confines him. Bu this is not Christian obedience. To obe with the whole heart, in other words, to obe as Christ would have us, is essentially th same as to be perfectly resigned to the wi of God; having no will but his. And h must have strange notions of the interior an purified life, who supposes that the obedienc which revolves constantly and joyfully wit in the limits of the divine will, partakes the nature of servitude. On the contrary true obedience, that which has its seat in th affections, and which flows out like the gush ing of water, may be said, in a very impoitan sense, to possess not only the nature, but th very essence of freedom.—*T. C. Upham.*

Moving easily in this world generally mean going down hill. Getting upward alway calls for hard work. That life which i pleasantest to us is not likely to be the mos profitable life. And those friends who hav helped us most are perhaps the ones who hav cost us most. That which brings though and doubt, and tears, and which necessitate study, and effort, and self-abnegation, is ofte more of a gain than that which gives una loyed pleasure.

Religious Items, &c.

ricular Confession.—At the Convention e Protestant Episcopal Church, Bishop ns strongly condemned the efforts now ng to introduce this practice, which at me of the Reformation had been repu- d and cast out. He says:—

need spend but little time in speaking of o-called Scripture argument for auricular ssion and priestly absolution. A careful of each text quoted by its defenders s that it is only by gross perversion, false pretation and unfair dealing that any one em can be forced into the unnatural duty staining such teaching. The uniform mony of every honest and well-learned preter of God's word [the Bible] is, that te auricular confession to a priest, as a of Christians, with a view to sacerdotal ution, is nowhere taught in the Scrip- ; but, on the contrary, its whole tone and ing thoroughly condemns it as foreign d derogatory of the work and person of t as the one mediator of the new cove-

If the clergy, especially the younger y, would study the Bible more, and Pa- e and Medieval writers less; would take heed to the *dicta* of the Holy Ghost than e *dicta* of some self-constituted leader, would be more truth and less error; soundness and less rottenness; more and less pietism; more order and less ssness; more building up of living stones the Church's one foundation, and less of wood and hay and stubble' that shall be oyed at the last.

To sum up all, I would say that individu- the confessional destroys personal re- sibility, endangers personal purity and itutes a wrong standard of personal holi-

Socially, the confessional introduces domestic life a grave and blistering evil, h has left its corrodings in many hearts homes. Politically the confessional is erous, as all history tells us, wherever it s ascendency in the nation. Theologically confessional is not only not warranted by Bible, but its whole underlying principles ondemned and rebuked by the Old Testa- t and the New."

Natural History, Science, &c.

he Lotus and Horned Water-nut.—The s (*Nelumbium speciosum*) is very common he lakes of Cashmere, in fact the leaves so numerous that in some places they a green carpet, over which numerous tic birds, as ducks and moor-hens, run rely to and fro. When in blossom, such es present a beautiful sight. Lilies of ous colors peep from amidst the verdant ring, while the queen of them all, the nificent Lotus, towers above with its ntic leaf, and tall and quivering stem, ping under the weight of the exquisite noble tulip-shaped pink and white flowers. he horned water-nut is in many places abundant, and is a source of considera- revenue to the government. It is con- red State property, and the nuts are gath- annually and sold to the people. Ground flour and made into bread, it forms a cipal article of diet to many. The root e Lotus is also collected and sold in long ndrical pieces. When boiled and flavored, said to be good and highly nutritious, is much esteemed by the inhabitants of valley.—*D. Wakefield.*

Terror caused by white-skins.—There must be something in the appearance of white men frightfully repulsive to the unsophisticated natives of Africa; for, on entering villages previously unvisited by Europeans, if we met a child coming quietly and unsuspectingly towards us, the moment he raised his eyes and saw the men in "bags," he would take to his heels in an agony of terror, such as we might feel if we met a live Egyptian mummy at the door of the British Museum. Alarmed by the child's wild outcries, the mother rushes out of her hut, but darts back again at the first glimpse of the same fearful apparition. Dogs turn tail, and scour off in dismay; and hens, abandoning their chickens, fly screaming to the tops of the houses. The so lately peaceful village becomes a scene of confusion and hubbub until calmed by the laughing assurance of our men that white people do not eat black folks; a joke having oftentimes greater influence in Africa than solemn assertions. Some of our young swells, on entering an African village, might experience a collapse of self-inflation at the sight of all the pretty girls fleeing from them as from hideous cannibals, or by witnessing, as we have done, the conversion of themselves into public hobgoblins, the mammas holding naughty children away from them, and saying, "Be good, or I shall call the white man to bite you."—*D. Livingstone.*

Chinese Ceremony.—The Chinese, in the matter of issuing and accepting invitations, are as ceremonious as in all else. A card is usually received by the guests, inviting them to dine for about four o'clock; but Chinese etiquette lays it down that they must wait for three notices before setting out. A second invitation is sent later, praying the guests earnestly to come at once; but until the third pressing them to be quick, has been duly received, they are not expected to leave their houses. Sometimes the ceremony is rendered more intricate by the issue of four instead of three notices. The dinner hour is quite unconnected with the hour named in the invitation, and that again has nothing to do with the hour at which the guests are expected.—*Gill's Narrative.*

What a Lightning Bolt Did.—The South Bend (Ind.) *Tribune* says: F. E. Higbee detailed to a *Tribune* representative the fearful work done by lightning to his residence, on the Chicago road, about six miles from this city. He and his wife and child were sleeping in one bed, and his cousin, Lucy Higbee, in an adjoining room. All were sound asleep when the building was struck. He was awakened by a noise which sounded as if the whole house was falling about him. He jumped from the bed and struck a light, and found more debris than he supposed it was possible to make out of his house and furniture. The clock was thrown from the mantle and lay smashed on the floor; the cook-stove was broken and the bottom knocked out; the parlor-stove was tipped over and one leg broken; the pipes and elbows of both stoves were burst and flattened out of shape and looked as if they had been heated red-hot; Lucy Higbee's bed was badly racked and splintered; a castor was knocked from the dining-table; the cupboard was broken and the lids torn from all the cans in it, and many of the cans thrown to the floor; a bottle of bluing was broken and the liquid thrown on the walls; the carpet was torn up and little shreds of it scattered all over the house; in short there was scarcely an article of furniture in the rooms that was not misplaced or damaged. Bricks from the chimney were scattered about, mixed with plastering from the walls, and the laths of the ceiling were partly forced from their places and hanging down into the room. The sashes of the north windows were broken and parts of them and the glass found several rods away from the house. F. E. Higbee says it is evident the lightning entered the house through the chimney, and then scattered in a score of different directions. It filled the house with a sulphurous smoke that was so suffocating that the inmates of the house had to get out-doors as soon as possible. There were not a dozen whole bricks of the chimney left, and some of the bats were thrown a distance of five or six rods. One of the bricks struck him on the knee, and this was the most serious damage done to any of the inmates, although all of them were slightly shocked. The wonder is that they were not killed outright. One peculiar feature about the occurrence is that every piece of steel and iron about the house is magnetized. He first discovered it while using his knife to drive some glazier's points in the window sash. He then tried the knives and forks, scissors, a bayonet, his wife's corset steels, and found that all were heavily charged.

THE FRIEND.

SIXTH MONTH 5, 1880.

We insert in our present number the greater part of a valuable article, *on the Ministry*, taken from the *British Friend*. It contains much that may be read to profit, by other Friends than those residing in Great Britain, to whose condition it may be supposed principally to refer. We believe the article, when speaking of the decline in spiritual power and life in the ministry, is correct in regarding as one cause of this, the practice of speaking in *Mission Meetings* with no higher authority than a feeling of "Christian interest for the welfare of those assembled." It is one of the tendencies of the Bible Schools, Mission Meetings, and other philanthropic agencies of the kind, to train up a set of preachers, who stand on no higher platform than most of the ministers of other denominations, who prepare themselves to speak at stated times. The dependence of these is largely placed on their familiarity with the language of Scripture, and on that facility of expressing their thoughts which results from frequent practice. Their ability to speak does not stand in the pure openings of the Spirit of Christ on their hearts. That such would be one of the effects of systematic Scripture training, as latterly introduced, was long ago foreseen. Some, who had at heart departed from the true foundation of our principles, advocated these agencies as a means of *training* up preachers for the Society; recommending that the young people should first be employed as teachers in the First-Day Schools, and there be made familiar with the Scriptures, and with explaining their meaning to others; and then sent out into the more public Mission Meetings and other outside work, where their powers might be further developed; and thus finally they might be prepared for preachers in the meetings of Friends. When ministers

are introduced into our meetings who are trained on such a principle, is it any marvel that the degeneracy, complained of by the writer of the article we are considering, should exist?

By the recent elections in England, the Beaconsfield administration has been overthrown, and the reins of government placed in the hands of others who it is confidently believed will conduct it more in accordance with true Christian principles. This event has given great satisfaction to many in this country, who have viewed with sad forebodings for our English brethren, the unjust and aggressive wars which have lately been waged by the British Government in Africa and India; and who have been reminded of the prophetic declaration, "vengeance is mine, I will repay, saith the Lord."

Friends in England have taken an unusually active part in the election contest—probably impelled thereto by a sense of the very important interests at stake. One of the results of this has been the election of *eleven* members of the Society of Friends to Parliament, and of as many more who have been members or are in some way connected with it. This is a remarkable circumstance, considering the very small percentage of the whole population who belong to Friends, and shows that their members possess an influence far beyond that due to numbers alone. But the public favor thus shown to our people carries a snare with it; and its tendency is to draw away from that humility without which there is no spiritual safety. It is often the case with those who are put into responsible positions, that they are set "in slippery places," and this remark applies to collected bodies as well as to individuals. We are pleased therefore to notice in *The London Friend* a caution extended to its readers, as to the danger of having their attention too much turned to a dependence on outward means for effecting good results. In the editorial alluded to it says:—

"No part of the heritage of truth specially grasped by Friends has been more precious, or more fruitful in its power over character, than their appreciation of the essentially inward and spiritual nature of the kingdom of Christ. No other tribe in the Christian Commonwealth has more entirely realized the truth of Christ's words, that 'The kingdom of Heaven cometh not with observation.' The seat of that kingdom is deep down in the hearts of its citizens. Its growth there is oft-times slow though powerful. The growth of the kingdom of Christ in the world, for which the Church ever prays, is mainly dependent on its growth in the number of hearts that have accepted its rule. Now it would be a grave, perhaps an irreparable error, if the drift of thought in the Society of Friends were too strongly to set in the direction of admiration for that which is external and palpable, and away from that which is internal and spiritual."

SUMMARY OF EVENTS.

United States.—In 1820, the anthracite coal trade amounted to 365 tons—this has steadily increased until in 1877 the out-put was over 26,000,000 tons. The Wyoming district is said to lead, although the deposit in the Schuylkill coal field is thought to be somewhat greater. The amount of anthracite coal in Pennsylvania is estimated at 8,286,858,666 tons. Seventy per cent. of the Schuylkill coal field, and 32 per cent. in the middle coal field, belong to the Philadelphia and Reading Coal and Iron Company. The amount of coal mined in the United States is a little more than that of Germany, and less than half that of Great Britain.

While the British ship, Sapphire, was discharging a cargo of pig-iron at Reed St. wharf, on the 29th ult., a barrel of coal oil, which was stored in the carpenter shop, exploded, resulting in the death of four of the crew, and a fifth very seriously injured. The cause of the explosion is not known.

It is stated that over three million feet of lumber and a vast amount of valuable timber land have been destroyed, in Pike county in this State, by forest fires, within the past few weeks.

The sales of public lands to homestead settlers, during the past fiscal year, have been greatly in excess of former years.

There was a white frost in Montreal on the night of the 28th ult., which did some damage to vegetation.

The town of Savoy, in Texas, was destroyed by a cyclone on the 28th ult.,—only five houses escaping damage. Nine persons were killed, and sixty injured, some of them fatally.

The first new wheat of the season, received at St. Louis, was from Texas, on the 29th. It sold at auction for $1.62½ per bushel.

At a recent meeting of the Amalgamated Iron and Steel workers in Pittsburg, it was resolved to demand $5.50 per ton for puddling. The manufacturers refused the demand, and it is expected the mills in that district will soon close. This strike will throw about 50,000 men out of employment in the Pittsburg district alone.

Owing to sickness among the students of Princeton College, the authorities have decided to close the school, until a few days before the commencement, which occurs on the 23d of the month.

According to a record kept at the U. S. Signal Service office in Philadelphia, the average temperature for the past month was 68.8 degrees. This is 5.8 degrees above the average for the last five years. The highest temperature recorded was 96 degrees—in other localities it was two to three degrees higher. It is said the temperature has not been so great, in the corresponding month, for twenty-seven years. The lowest temperature was 36 degrees, on the 1st. Total rainfall .54 inches. Number of days on which rain fell 6. Number of clear days 15. Prevailing direction of wind, south-west. Maximum velocity 34 miles per hour.

The hot weather during the last week, seems to have been most severe in New England and the Middle States. At Wilmington, Del., the thermometer registered on the 27th, as high as 100 deg. in the shade; at Newton, N. J., 103; at Great Neck, L. I., 100 deg. A freight train, at Long Branch, had to be abandoned on account of the prostration of the train hands. During the day there were 32 cases of sunstroke and 6 deaths in New York city and Brooklyn.

The mortality in Philadelphia during the past week was 306. Of this number 63 were under one year of age.

Markets, &c.—U. S. sixes, 1881, 106¾; do. 5's, 103¼; 4½'s, 109⅞; 4's, 1907, 109.

Trade is very quiet in all departments, and prices of general merchandise are rather weak.

Cotton remains about the same as last quoted. Sales of middlings are reported at 12 a 12¼ cts. per pound for uplands and New Orleans.

Petroleum.—Crude, 7¼ cts. in barrels, and standard white, 7⅝ cts. for export, and 7¾ cts. per gallon for home use.

Flour is dull and weak. Sales of 1400 bbls., including Minnesota extras, at $5.25 a $6; Penna. family at $4.75 a $5.50; western do., at $5.25 a $6.25, and patent at $6.50 a $8. Rye-flour is steady at $4.62½ a $4.75.

Grain.—Wheat is unsettled and very irregular,—sales of 25,000 bushels red at $1.40 a $1.45; amber at $1.42 a $1.45. Rye sells slowly at 90 a 91 cts. for Pennsylvania. Corn is in fair request and firm: sales of 1200 bushels, including yellow at 55½ a 56 cts.; mixed at 54½ a 55 cts., and steamer at 54½ cts. Oats dull and weak: Sales of 5000 bushels, including mixed, at 39 a 40 cts., and white at 41½ a 45 cts.

Beef cattle were dull and prices were a fraction lower; 3000 head sold at the different yards at from 3 a 5⅝ cts. per lb. as to quality.

Sheep were dull and lower; 10,000 head sold at the different yards at 3½ a 5 cts. per lb. Lambs were also lower; sales at 5 a 7½ cts per lb.

Hogs were ¼c. per pound lower; 4500 head sold at the different yards at 6 a 6¾ cts. per lb.

Cows were in fair demand; 200 head sold at the different yards at $20 a $50 per head.

Wool.—The trade has come to a halt, the manufacturers showing no inclination to operate, and it is thought this state of affairs is likely to contin some time. Sales are reported of Ohio, fine, at 47 Ohio ¼ 51 cts.; do. ⅜ blood. 54 cts.; do. mediu cts.; unwashed Ohio and Penna. at 32 a 35 cts.

Foreign.—Correspondents state that no better time has been experienced in Ireland for many than now. The crop is healthy and well adva An unusual area has been sown in potatoes, which up well, and it is hoped the crop will be sound plentiful.

In the House of Commons on the 31st ult., W Forster stated that he believed the measures whic been taken for the relief of Irish distress were suffic but that he intended to introduce a bill to provide further from the surplus of the church fund.

Colonel Gordon, in speaking of the resuscitati the slave trade in Central Equatorial Africa, says: is time we should cease to accept the evasions an cuses of the Egyptian authorities. The slave trade never be put down by the voluntary action of E under its present ruler."

The Calcutta correspondent of the *Times* says: "T tary preparations against the Rumpa rebellion are gressing, and there is now every possibility of anc tedious campaign in that fever-stricken district."

France.—A Paris correspondent says: "The poli sky seems clearing up. The great labor strikes ir Provinces are ended. The Communist demonstra has been abandoned by all but a handful of fana and the attack in the Chamber of Deputies on the fect of Police mustered only 31 votes.

Switzerland.—A committee of the National Cou after discussing the effect of the expected expulsic the Jesuits from France, have requested the Counc take measures to prevent their establishing themse on Swiss territory.

A difficulty has been met with in the constructio the St. Gothard Tunnel which threatens seriousl retard its completion. In part of it the formatic of porous white stone, and here it has required g care to prevent the passage from completely collaps A granite wall six feet thick has just been finis with a belief it would support the superincumbent m but this wall is said to be giving way, and the engin are at a loss how to overcome the difficulty.

Turkey.—The newspapers have been instructe oppose the mission of the British Special Ambassa and speak of a religious war and wholesale massacr Christians as likely to follow any attempt at coerc in the direction of reforms. The populace are sai sympathize with the mission of the ambassador.

WANTED

A Friend and his wife, to take charge of the Farr Tunessassa, and to have the general superintendenc the school and family at that place.

Application may be made to

Samuel Morris, Olney P. O., Philadelphia.
Joseph L. Bailey, Pine Iron Works, Berks Co.,
Joseph S. Elkinton, 325 Pine St., Philadelphia

Died, Twelfth month 26th, 1879, at her residenc Montrose, Pa., Frances M. Drinker, widow of late Henry Drinker, in the 68th year of her age. was a member of the Monthly Meeting of Friend Wilmington, Del. Though much isolated from friends, she was warmly attached to the views of religious Society.

——, in the township of Ulysses, Tompkins Co., N York, on the 24th of 2nd mo. 1880, Earle Hallo aged nearly 80 years, a member of Scipio Mout Meeting of Friends. He evinced an earnest desir be ready at the Master's call; and we doubt not has tered into everlasting rest.

——, at her residence in New Garden, Chester Pa., 3rd mo. 7th, 1880, Mary H., wife of Daniel Thompson, in the 79th year of her age, an esteer member and elder of New Garden Monthly Meeti She was faithful and diligent in the performance of duties, and was concerned for her friends that t should prepare for death whilst in health, and to treat them not to defer to a dying hour, the great w of the soul's salvation; she had felt the necessity of for herself as well as for others; and though her si ness was short, it did not find her unprepared. She s she felt nothing in her way; and when the summ came, she was found with her "lamp trimmed burning," and prepared, through redeeming love, to admitted into the mansions of eternal rest and peac

WILLIAM H. PILE, PRINTER,
No. 422 Walnut Street.

THE FRIEND.

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For "The Friend."

few extracts from letters of a dear young ian who deceased not very long ago. She one who was found living daily in the of the Lord, and when the "midnight' was heard, was prepared we humbly be-e, to enter into the joy of her Lord, and Heavenly Master's rest.

Blessed are the dead who have died in the d, they do rest from their labors and their ks do follow them." Blessed, also, are the ng who live in the Lord. Ah! there are young people still left, whose daily con- is to be found living in the Lord's most fear; may all such as these be helped on r way, and be made, in the Lord, helpers others. Remember, my precious young nds, "The work of righteousness shall be ce; and the effect of righteousness, quiet- and assurance forever."

1th mo. 28th, 1854. "Though this life is of trials and difficulties, still how many, y many, blessings we enjoy. He whose ipassionate mercy faileth not, is daily ised to shower down numberless blessings n us; and though in our path we find many ls, I believe even these are sent in mercy, vean us from this world, and to teach us earth is not our abiding place, nor 'the of our inheritance;' the time is fast ap-aching when we shall all be gathered to final resting place, and each one will have offer up a strict account for themselves. desire is that I may so live that when my amons comes, if at midnight, at cock crow- or at noonday, I may be found among the ppy number who have bowed their necks the yoke of Christ: and having taken up cross, are prepared to wear an unfading wn of glory.

To-morrow I suppose Enos Thomas will carried to the silent grave: another warn- for us to prepare to meet our Lord, seeing know not when the call may be extended."

12th mo. 27th, 1854. "It does seem this ening, dear friend, that I hear the 'still all voice,' entreating me to 'come taste d see that the Lord is good,' and I do not nk I ever felt a greater desire to live aright, d a willingness to yield my heart wholly unto Him whose compassionate mercy leth not, and who, I know, is able to com-t and support all those who put their trust in Him. Yes, dear friend, my fervent desire is that I may so live, that should it please my Heavenly Father to prolong my life, I may be a helper in his church, or should He see meet to call me home in the morning of my day, I may have the blessed assurance of a glorious immortality."

5th mo. 1855. "Heard yesterday of the death of one of your children—no doubt it is a trial to you all; but He who knows what is best for us, hath done it, and we can only say, 'Thy will be done.' It is good for us to have trials to bear, good for us all to be afflicted; and oh! what necessity there is for each one of us to set our houses in order, trim our lamps, and keep them burning, * * * I do crave, dear friend, to be of the happy number, whose work keeps pace with the day; dwelling continually in the love and fear of Him, 'whose ways are not as our ways, nor his thoughts as our thoughts;' looking unto Him as my only hope and helper; and I think I can say, I have not sought his face in vain, but ofttimes experience his divine hand upon me; for these, and his many mercies, I desire to render thanks, and crave a continuation of them for by Him alone we can be saved; with Him is everlasting joy; without Him there is no peace."

1st mo. 1856. After speaking of "renewed desires to tread the path that alone will conduct me to a happy and peaceful conclusion," she says: "Every day the relentless hand of death is reminding us, that we have no continuing city here, and youth is in no ways exempt from the stroke. My feelings are oftentimes awakened to the sense of my own unfaithfulness, and I often query with myself, 'Am I prepared to go?' I do desire to bow my neck to his yoke, and yield to the purifying operations of grace on my heart, that when my call shall come, whether suddenly or otherwise, I may with faith in my Redeemer look with an eye of confidence beyond the things of time, and hope for a glorious admittance into the realms of eternal happiness, where I hope to be made participant in the joys unknown to mortals."

11th mo. 1856. * * * "Time in its rapid course has brought many changes; death has severed the links of affection that bound us to a darling little babe committed to our care for a short time, and also taken away two affectionate cousins; we have watched beside the sick, and we thought dying-bed of a dear sister, and were at one time made willing, I trust, to adopt the language, 'If this cup pass not from me, except I drink it, Thy will not mine be done;" but through the adorable mercy of Him to whom belongs all power, she hath been restored.

Truly, dear friend, there is cause of thankfulness even in these afflictions, that the way hath been made clear, and the outstretched arm of the Most High hath been underneath to support each one through the dark valley of the shadow of death. Oh! the necessity there is for every soul to draw near unto Him who alone is able to save, and make us wise unto salvation; it shows us that the way of holiness is the alone sure way of safety, for even infancy and youth are not exempt from death, we cannot secure unto ourselves one day, and oh! the awfulness of leaving an acquaintance with God for a sick bed; but the blessedness of that condition wherein we could adopt the language of dear cousin D., 'If I die I go happy, I know I will.' I trust these things may not be forgotten, but be stamped on our minds indelibly, and be the means of weaning us from this world, and drawing us nearer unto our holy Head, who can do all things whatsoever we ask; as our entire faith is in Him, and a willingness on our part to serve Him with a perfect heart and a willing mind, hard things will be made easy, and bitter things sweet; and when the awful messenger of death shall approach, there will be a blessed assurance granted of rest beyond the grave—even a glorious immortality in the regions of eternal joy, where there is no more sorrow or sighing, neither sickness nor pain, but joy and gladness that mortal knows not of,—for eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the good things that God hath in store for them that love Him.' * * * May the Lord not cast me off, but continue to purge and purify until I am made clean in his holy eyesight, and prepared for a glorious immortality."

7th mo. 1857. * * * "Poor creature as I am I feel that I can acknowledge to the tendering visitations of my Heavenly Father's love to my poor soul, and in sincerity I crave that he would continue to visit and re-visit me till all is brought into a conformity to his will, that so my whole heart may be given up unreservedly to serving Him; then whether many days or few be allotted me on earth, all will be well. Such are my desires for myself and for many others, that we may all choose the Lord for our portion; for my young companions and friends I feel this, and should rejoice could we all bow together at the Heavenly footstool, and feel every one for ourselves the blessedness of the truth, that 'it is better to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.' Then there would be no dread of death. No! none could fear to die, for having done his will on earth, they could hope for rest in Heaven."

10th mo. 1857. * * * "I was disappointed I could not attend our last Monthly Meeting —was glad to hear you had a good one. What a blessing a good meeting is! I think of latter times I more fully know the value of it, though have often to regret my weakness in not firmly enough resisting the adversary when he presents himself and draws my mind away from heavenly contemplations, * * * it is not in us to resist his entreaties ourselves, it is only as we receive strength from our Heavenly

Father that we can soar above him: He it is who helps when all else fails. * * * Not that I would exalt the creature, dear friend, but I feel I can acknowledge to the tender dealings of the Saviour, * * * through the unmerited mercy of a crucified and risen Lord. * * * The removal by death of many of the pillars of our church of latter time, has, I humbly hope, a tendency to increase my desire after good things; that there may be a succession raised up to plead the Master's cause. Truly, dear friend, I desire to grow in grace, that should my life be lengthened out, I may be made a fruit-bearing branch in the Lord's vineyard—or should the work be cut short, may it be in righteousness.

No date. "Very often of latter time, I have been made to dwell on the uncertainty of life, and the certainty of death, and how necessary it is for every one to live in a state of preparation should it please Him whose ways are inscrutable, to send his messenger at an unlooked for hour, that so we may be found with our lamps trimmed and burning. The ways of Providence are mysterious, and we can only submit to what He directs. * * No one can commence the work of the soul's salvation too early in life; how often do we see the truth verified, 'the young may die.' Then happy they who have submitted to the spirit of truth, and have become redeemed from the world, and live in accordance with what their Great Master may require at their hands. There is but the one way to the kingdom, even the 'strait and narrow way,' and in it we must walk if we become children of the Most High, and heirs of his kingdom—though it leads to the foot of the cross, it is a safe way, * * * may I early learn to bow my neck to his yoke, take up my cross and follow Him the great 'I AM,' then when the hour of dissolution arrives, death can bring to me no fears."

In the early death of this dear young friend, how strikingly was illustrated the Scripture declaration: "O death, where is thy sting? O grave, where is thy victory?"

4th mo. 1880.

For "The Friend"

The Locusts.

It is well known that the Locusts in their periodical return do not visit all parts of the country at the same time, and that they make their appearance in the same district but once in a term of seventeen years; hence, those who were children too young to recollect much concerning them at the time of their appearance seventeen years ago, are now nearly grown to the age of maturity, and may desire to know some details of previous observation as a starting point for *their* investigations at the present time, and perhaps, a more correct description.

Early in the spring preceding their appearance they may be found, from six to eight inches below the surface of the earth, in the form of a large pale-yellow bug. They become more numerous as the season advances, until about the 20th of Fifth month they begin to appear above the surface, each leaving an opening in the ground about three-eighths of an inch in diameter, and immediately commence climbing up on trees, fences, or anything else within their reach; and after elevating themselves sufficiently as instinct inclines them, they commence opening lengthwise on the back, and soon the *real Locust* crawls out of its yellow casing, as white and as tender, apparently, as a lump of milk-curd. The wings at this time are in folds, each forming a narrow pointed strip; but in the course of ten or fifteen minutes they open out beautifully transparent, and as fine in appearance as the most delicate texture of paper. They generally cling closely to their bursted shell till they gain sufficient strength to crawl from it, and as the minutes pass on their color gradually changes to a dark brown, and in a few hours they are able to fly. Close observation justifies the belief that they always come up in the night. This conclusion is come to from the fact of never having actually seen one break through the surface; but in the twilight of the morning some may be found but a few inches from the aperture which they had evidently left but a short time before, while others had been out long enough to crawl up a short distance, and others to greater heights, and so on.

In accordance with my observation, there appears to be two distinct classes of them, male and female of each class. The females of neither class make any noise. The males commence singing about the third day after their appearance above ground; but each class sings its own peculiar song, having but little resemblance to each other. There is also a difference in the size and color of the two classes. The larger ones are brown, as before stated, and make a noise resembling the word "Pharo," while the smaller ones are black, and make a sharp shrill noise similar to that of a grasshopper, or katy-did, except louder and more extended.*

There is still another trait in the smaller ones peculiar to themselves; their shrill notes are but seldom heard in the forepart of the day, but commence soon after noon, and continue till night; while the larger ones are heard at all times in each day while they live.

The males of both classes have small bellows or air-valves at the waist, under their wings, somewhat resembling in size and appearance, one half of a small pea; and while they are in the act of singing, those valves vibrate, or quake, similar to the agitated rattles of a snake. The females have no valves, but have perforators, which the males are destitute of. Their perforators are about three-eighths of an inch in length, and with these they deposit their eggs in the tender branches of the trees by inserting them their full length in such a number of places, so closely connected, that many branches are perforated to the heart almost from end to end.

This work of depositing the egg for the perpetuation of the species, appears to be the whole object of their active existence; for when this is done, a few more days of aged, bodily infirmity closes their career of only about twenty-six days; during which time there is no appearance of their partaking of food of any kind.

In this singular place of deposit the eggs remain for a period of about seventy days, when they disappear and return to the earth from whence they came, there to remain invisible through a process unknown for another long term of seventeen years.

The periodical appearance of this mysterious portion of creation introduces to the mind a channel of serious thoughtfulness, and ma solemn associations. The query forcibly ari on again hearing their mournful song, "Wh now are those dear ones with whom we m gled when last before we heard the same "Or those little prattlers who then compos our social family band—where are *they?* a how performing the duties required of th in accordance with their parents' wishes, a their Heavenly Father's will?" "The de aged parent, perhaps,—and counseller—t truly affectionate companion and bosom frie or other near relatives and friends, who we then sharing with us the enjoyment of life where are *they?* perhaps long ago remov from our sight to be seen of men no mo while *we* still remain as monuments of unmerited mercy; and long before the ne term expires *our* heads may be lying as l as theirs."

These are solemn reflections, and only few of the many intimately associated w the return of those numerous little visito What a lesson of instruction may daily drawn from their earnest devotedness a active perseverance in accomplishing the wo designed for them to do in the very brief sp of time allotted to them! They do not off till to-morrow what can be done to-d but industriously pursue their round of duti moving from place to place, and repeati their mournful song as though conscious of t shortness of their time, and that their lo night was approaching wherein they co not work.

How prone is thoughtless, procrastinati man to do otherwise; like the short-liv Locust, he comes from the earth, and unto t earth he soon returns; but is he as faithful fulfil the design of his existence by perfor ing the great work required of him, wh time and opportunity is afforded? Man con into the world a more helpless creatu instinctively clinging to that which affo him support; wholly dependent on the ha that provides for him. Did he through fai ful obedience to his great Creator, only ret the innocency and simplicity of this depend state in the strength of manhood, experie ing it to influence all his movements, a govern all his actions through life, how mu more a parallel case in accordance with t design of his creation, and how great his pe in the end! F

Ohio, 5th mo. 27th, 1880.

* This latter class are not so apparent at this time as in former times.

Brands Plucked from the Fire.—A pl countryman who had been effectually cal by divine grace, by means of a sermon fr Zech. iii. 2, was some time after solicited an old companion to accompany him to ale-house; but the good man strongly resis every persuasion, saying, "I am a bra plucked from the fire." His old compan not understanding this, he explained it to h thus: "Look ye," said he; "there is a gr difference between a brand and a green sti If a spark flies upon a brand that has b partly burnt, it will soon catch fire again; it is not so with a green stick. I tell yo am that brand plucked out of the fire, an dare not venture in the way of temptati for fear of being set on fire again."

If rich, be not too joyful in having; solicitous in keeping; too anxious in incre ing; nor too sorrowful in losing.

Shepherd's Voice, and the Hindrances to our Hearing it.

BY HORATIUS BONAR.

ere, amid the sounds of earth, many things e in to intercept or to drown this voice; even the sheep often cease to hear it, or it only as an indistinct, uncertain sound. , we allow these interruptions; we suffer voices of the world to deaden the heavenly e; we tolerate, or, perhaps, at times, ish, the things which render us "dull of ing," insensible to the blessed sounds.

The cares of this world, the deceitfulness iches, and the lusts of other things," all l to drown the Shepherd's voice. Busi- , pleasure, politics, literature, worldly en- sments, and idle vanities, all tend to this. newspaper, the novel, the fascinating mo, tend to this. The excessive love of the eagerness to keep abreast with the es and speculations of the day, and even pursuit of science, tend to this. Domestic ieties, public duties, idle amusements, ex- ive or unwise recreations and self indul- ces, tend to this. The "itching ear," the of change and novelty, the whirl of so- y, the incessant motion by which every is more or less affected in this age of rail- s and telegraphs, the restlessness of men things around us, tend to this. It is not to hear the Shepherd's voice in the midst ll this bustle and turmoil, these snares and actions. Oh, how careful should the sheep o watch against all these disadvantages difficulties, lawful or unlawful as they be. If they intercept the gracious voice, t is enough for us. They must be shunned. hing must be allowed to come between sheep and the Shepherd, or blunt the in- nce of his voice. Even when the things lawful and harmless in themselves, the stion requires always to be considered, ow do they affect our hearing of the Shep- d's voice?" Yes; and even in Christian k this ought more to be weighed than it n is. I may be allowed to say, and I do say it unadvisedly, that *work for Christ etimes comes between us and Christ. Worldly* tle is not the only kind of hustle that in- epts the voice; *religious* bustle does the e. It is in solitude that this voice sounds arest, sweetest, fullest; and though He ls us to work, and to abound in work, yet must keep in mind the danger to which essive work (without intervals of solitude) oses us. The *political* platform is not the ce for hearing that voice; but sometimes *religious* platform proves no less a snare. e crowded meeting, the eloquent speech, fervent appeal, the hearty music, are very oyable, but they are not without their ils. The Shepherd's voice may perchance lost in the excitement of human feeling. go "out of hearing" of that voice is fatal our following Him; but even when we keep hin hearing, we must be on our guard, lest the confusion and mixture of other sounds one dear voice should lose all its power l sweetness. For there is *but one voice* that flock needs to hear, and to hear continu- y. Whatever, then, dulls that voice, or ides its influence, is injury, with which we e not trifle.

I remember one, a classical scholar, who, en he first turned his back upon the world, ew aside his classics, lest they should der his hearing of the Shepherd's voice. It may be that he went too far; but his feeling was a true and healthy one. Everything must give way to spiritual progress.

I have heard of another, a musician, who, in similar circumstances, did the same with music. He could not trust himself to go on as he had done. His spiritual welfare was at stake. Music was not Christ; and he had too long treated it as if it had been so. He had delighted in it; he had lived in it and upon it. But a voice sweeter than all earthly sweetness had now reached his ear; and everything must be surrendered to that.

There was a congregation in which music was cultivated to the utmost. The ear was gratified every Sunday with singing of the most perfect kind. Worldly men dropped in to hear the musical "treat" prepared in the name of worship, and went away in raptures. But as these dropped in the godly dropped out. They could no longer hear the Shepherd's voice. It was drowned in human melody.

The Shepherd's voice! In this day of discord, this age of Babel-sounds, this time of worldly enlightenment, and breadth of thought and endless variety of speech; how needful that we should be recalled to the one sound that alone can revive the Church of God and lift us out of our low and second-rate Christianity. Spasmodic efforts, great organizations, eloquent orators, large societies, will not lift us up. They will only galvanize and produce a hollow religion. Culture, poetry, literature, song, sensation, will not supply the lack of the Holy Spirit, or make up for the want of the Shepherd's voice.

Let us listen to that voice, and the true revival comes. For that voice awakes the sleeper and raises the dead. Let us allow nothing of earth or of self, or of the flesh, or of man, to come between us and that voice. Is not this the Church's great sin, and the cause of declension among us, that she is listening to other voices, and is led captive by other sounds? The one voice that contains life is left unheard!—*Word and Work.*

For "The Friend."

"I will not let thee go unless thou bless me."

The following memorandum was found in the pocket book of a Friend in England, after her decease, which occurred about a year subsequent to the date attached to it, at the advanced age of 82. Her niece (from whom it was received) states, that she was a "sincere disciple," and that the year preceding her death "was marked by ripening fruits of faith, hope and love."

There is something instructive in the lively concern manifested by this aged Friend to be kept under the preserving care of her Heavenly Father; and in the sweet sense of his love and goodness which was given in answer to her prayers. The impressions on the senses of feeling and sight, of which she speaks, at the moment of awaking from sleep and of returning consciousness, have no especial significance, except as connected with a sense of Divine favor which rested on her spirit and confirmed her faith. The memorandum is as follows:

"12th mo. 30th, 1873.

On Third-day night my mind was brought into much thoughtfulness in prayer to my Heavenly Father, that He would be pleased to give me some evidence of his tender watchfulness over me, as lately at times my spirits have been rather depressed, so that it was late ere I could settle to sleep without a deep earnest wrestling for help, and for an evidence that the Lord would not leave me nor forsake me, feeling I could say, 'O Lord, I will not let thee go unless thou bless me!' After which I had some sweet sleep for hours, and from which I partly awoke with a sense of feeling a gentle pressure of a hand on my right shoulder, which roused me from my sleep, when I clearly seemed to see it, and *beautifully white* it was; and also the appearance of the Lord my Saviour standing close beside me, *shining in his most glorious brightness.* The vision, if I may so express it, was only permitted me to be as a transient view, which too soon passed away, for it *was magnificently beautiful* and *glorious,* which my eyes feasted upon while it lasted, with *intense* admiration; and on quite waking up, my mind was filled with *thankfulness and praise,* in the full assurance that my prayer had been received. Oh! what can I render unto the Lord for all his manifold gifts and tender mercies unto me from time to time, in answer to my prayers in my times of need? And now at the close of the year of 1873, I can thankfully acknowledged 'the Lord has been my help and my shield.'

"And now, as time passes on to the end of my days, I trust when they be no longer, that I may be permitted an entrance into his heavenly kingdom, there to join the spirits of those of my dear relatives, who are now safely at rest, I cannot doubt; and also of more recent date, as well as the sweet spirit of my dear husband, who died on the 23rd of 12th mo. 1860, sweetly sensible of his approaching end, expressing to me very earnestly, 'I am going home.'"

A Bible in a Hotel.

A small party of friends, gathered about a cosy tea-table, were discussing the propriety of the Bible Society placing copies of the Holy Scriptures in railroad cars, steamers, hotels, and other places of public resort. One or two of this party raised the objection to the practice, that in such public places the Bible often received rude and careless treatment at the hands of irreverent and irreligious persons. After all the rest had expressed an opinion, a woman, the sweet graces of whose Christian character gave her a wide-reaching influence in the village, related this touching incident of personal experience:

It seems that two or three years after her conversion and union with the Church, troubles came upon her and her family. Instead of bearing her trials with patience and submission, she lost faith in the goodness of God, in his ever-watchful care, doubted the genuineness of her conversion, ceased to pray, to read her Bible, or to even think of seeking divine guidance. While in this pitiable state, circumstances made it imperative for her to visit the city of New York on a very painful matter of business. She was of a retiring disposition, unused to travelling, and had never been in a large city. While on her journey, in the cars, a slight act of courtesy led her to make the acquaintance of a gentleman and his wife, who took her under their protection, and after their arrival in the city, went out of the way to leave her at the entrance of a respectable hotel.

She ascended the stairs oppressed with an

almost overwhelming sense of loneliness, mingled with the consciousness of an utter inability to perform the unpleasant errand she had in hand. On being ushered into the capacious and elegantly-furnished parlors she walked mechanically to a center-table, and opening the single book which lay on the marble top, her eye fell upon these words, "I will never leave thee, nor forsake thee." An emotion of tenderness suddenly stole into her heart. Still bending over the precious book, the gathering tears beginning to dim her eyes, she read further on—"Jesus Christ, the same yesterday, to-day, and forever." The comfort which these passages of Scripture brought to her it was impossible to describe. The black clouds of unbelief and doubt rolled away. The glorious sunlight of divine love and protection shone in upon her soul. She was no longer *alone;* and this assurance came to her heart like a balm and a blessing. Her perturbed and distracted mind was at rest now; the by-gone joy, peace, and trust sat again upon the throne of her heart, and held more potent, loving sway than ever. "*Jesus Christ, the same yesterday, to-day, and forever!*" she kept saying to herself over and over again.

Quieted and perfectly self-poised now, she gave her orders with the assurance of an experienced traveller. She ate a hearty supper, went to her room, and in time to her bed, with as great a sense of security as if she had been in her own house. She slept peacefully, and awoke at her usual time in the morning thoroughly refreshed. Unexpected facilities for transacting her trying business opened up on all sides. She was uniformly treated with respect. Her questions were promptly answered. She was marvellously aided in her quest, and her mission proved successful.

Had it not been for that copy of the Bible, found so opportunely in her pathway, she was sure she would have taken the next return train to her distant home without making an effort even toward the accomplishment of her mission. The Bible in the hotel was in the right place.—*American Messenger.*

Selected.

HYMN TO THE SEASONS.

When Spring unlocks the flowers, to paint the laughing soil;
When Summer's balmy showers refresh the mower's toil;
When Winter binds in frosty chains the fallow and the flood,
In God the earth rejoiceth still, and owns his Maker good.

The birds that wake the morning, and those that love the shade;
The winds that sweep the mountain, or lull the drowsy glade;
The sun that from his amber bower rejoiceth on his way,
The moon, and stars, their Maker's name in silent pomp display.

Shall man, the lord of nature, expectant of the sky,—
Shall man alone unthankful, his little praise deny?
No,—let the year forsake his course, the seasons cease to be,
Thee, Master, must we always love; and, Saviour, honor Thee.

The flowers of Spring may wither,—the hope of Summer fade,—
The Autumn droop in Winter,—the birds forsake the shade,—
The wind be lulled,—the sun and moon forget their old decree,—
But we, in nature's latest hour, O Lord! will cling to Thee.

—*Bishop Heber.*

Selected.

A ROYAL SERVICE.

DEDICATED TO "THE WAITING ONES" IN THE KINGDOM AND PATIENCE OF JESUS CHRIST.

Among the Master's callings of high honor,
One oftentimes we miss,
Because our hearts, in their impatient yearning,
Fail to perceive its bliss;

Fail to perceive the grandeur of its service,
The deep, sweet joy it brings,
And deem some other easier or nobler,
With richer harvestings.

And so we may not choose, but Christ appoints us
The work of sitting still,
And saith, "My child, in quietness and patience
This service now fulfil."

"Since all these hours of weariness and waiting
Are precious unto me,
Each one must needs be freighted with some blessing,
Love's perfect choice for me."

Then think not thou art kept within the shadow
Of long inactive years;
Without some purpose infinitely glorious,
Some harvest sown in tears.

And so there comes a glory and a gladness
Into the weary days,
And in our hearts there shines a solemn radiance,
Inwrought with quiet praise.

We learn that we are given this sweet service
Because the Master sees
That thus his delegates must oft be fitted
For higher embassies.

We praise Him for these lonely hours of waiting,
And, trusting, look above,
Till all the hush and silence of their service
Grows luminous with love.

We muse upon that ministry at Nazareth,
Until it seems to be
A fellowship most sweet, a royal honor,
To wait, O Christ, with Thee.

And ever as we stand within the shadow
Of those long years of thine,
Our waiting days grow better, holier, grander,
Their service more sublime;

Until at last we hear Thy dear voice saying,
"Child, I have need of thee
To fill this vacant place of trust and honor,
To do this work for Me."

And then, as fellow-workers with the Master,
We shall arise and go
Forth to the harvest-fields of earth, it may be,
The reaper's joy to know;

Or to some perfect, wondrous service yonder,
Within that Holy Place,
Where, veilless, in its full transfigured glory,
His servants see his face.

Selected.

SOWING.

Every one is sowing, both by word and deed;
All mankind are growing, either wheat or weed;
Thoughtless ones are throwing any sort of seed.

Serious ones are seeking seed already sown;
Many eyes are weeping, now the crop is grown;
Think upon the reaping—each one reaps his own.

Surely as the sowing shall the harvest be—
See what you are throwing over hill or lea,
Words and deeds are growing for eternity.

There is One all-knowing, looking on alway,
Fruit to him is flowing, feeling for the day—
Will your heart be glowing in the grand array?

Ye that would be bringing sheaves of golden grain
Mind what you are bringing, both from hand and brain,
Then 'mid glad songs singing, you shall glean great gain.

—*Littell's Living Age.*

The most effectual way to be rich is not by enlarging our estates, but by contracting our desires.

The Ponca Investigation.

Senator Dawes of the Senate Committee investigate the removal of the Ponca Indi from their reservation has presented a rep on this subject, recommending the passag a bill he had previously introduced for th relief.

The report opens with a brief history the friendly relations of the United Sta with this tribe, which culminated in a tre in 1858, by which the Poncas ceded to United States a portion of the territory th occupied by them, in return for which United States agreed to protect the Poncas the possession of the tract of land reser for their future homes and in their pers and property during good behavior on th part.

The report then says that in 1878 the G ernment, in providing a reservation for several bands of the Sioux Indians, mad treaty with those Indians including wit the limits of their new reservation the ent Ponca reservation of 96,000 acres. The Co mittee are unable to find in the Indian Bur any reason for thus including this reservati and the Commissioner of Indian Affairs, th say, in his report for 1878, describes it a blunder, in which opinion the present Sec tary of the Interior coincides, but was una to inform the Committee whether it wa blunder in policy or a mistake in boundar

The Committee then refer to the action Congress in 1876, which authorized the S retary of the Interior to remove the Pon to the Indian Territory after obtaining consent of the tribe. No notice, the Co mittee say, of this legislation was furnish to the tribe until communicated to them E. C. Kemble, who arrived upon the reser tion in January, 1877, under orders from Indian Bureau, to carry out the provision the law of 1876.

After reviewing the testimony adduced fore the Committee bearing directly upon transactions which resulted in the remo of the Poncas, the Committee find that Poncas "were one of the most peaceable of the Indian tribes; that they were dwell upon a reservation which they had occup ever since they were known as a tribe, un words of absolute grant from the Uni States, accompanied by a covenant of pea able enjoyment during their good behavi that, without their knowledge and with compensation, and without a shadow of co plaint against them as a tribe, the Uni States included their reservation by mist of boundaries within the limits of the reser tion set apart for the Sioux; that the Uni States has never undertaken to compens them in any way for thus attempting to prive them of their home; that to reli itself of the difficulties in which this mist had involved the United States, the Gove ment undertook to remove the Poncas fr their home and provide for them elsewhe and Congress authorized their removal to Indian Territory, if they should give th free consent to such removal; that the G ernment, failing to obtain such free conse removed them by force, and placed th where they now are against their will, le ing their houses and all other property wh they were unable to take with them, lodging them in a hot and, to them, an hospitable climate; that they have suffe greatly from their removal to the present ti

have thereby been greatly diminished in
bers; that they are at the present moment
ntented, discouraged and disheartened,
are making no progress toward self-sup-
; that this proceeding on the part of the
ed States was without justification, and
a great wrong to this peaceable tribe of
ans, and demands at the hands of the
ed States speedy and full redress."

ie report then enters upon a discussion
ie question as to what should be the na-
of that redress under existing circum-
ces in view of the general Indian policy
e Government, and the effect it may have
the neighboring tribes. The Committee
it that this is a question of some difficulty
that the principal objection that it would
lve trouble with the Sioux, to whom this
vation is now set apart, is combated by
ting to evidence that shows the Sioux
villing that the Poncas should return to
old reservations providing the Govern-
t compensate the Sioux for the lands re-
ed to the Poncas.

ie Committee, in conclusion, say they can
io valid objection, therefore, to that means
edress, which comes nearest to putting
e Indians in precisely the condition they
in when the Government undertook to
them from their homes into the Indian
itory. They, therefore, report back the
introduced by Dawes, and recommend its
age.

he bill proposes to require the Secretary
ie Interior to cause the Poncas to be re-
ed without delay to their Dakota reser-
on, and provides that their title to the
e shall be deemed valid, anything in the
x treaty to the contrary nothstanding.

also requires the Secretary of the Interior
estore to the Poncas' "use and enjoyment,
he same condition, as nearly as may be
n left by them, all houses and other im-
rements on personal property belonging
he tribe when removed from Dakota, and
all the foregoing purposes provides an ap-
priation of $50,000."

For "The Friend."

Vould it not be well for all of those who
fess to be followers of Christ, each to en-
vor, prayerfully, to examine their own
rts, asking to be shown any thing which
ot in accordance with His spirit. Surely
ie are not walking in the Light or there
ild be more of a unity of spirit, for "If we
k in the light, as He is in the light, we
e fellowship one with another, and the
od of Jesus Christ, his Son, cleanseth us
n all sin."

Vhere there is not the true spiritual fellow-
, as in many parts of our Society now,
y all be willing to ask to be shown the
se, and for strength to walk in the foot-
ps of our Saviour; seeking first the king-
n of God, and his righteousness, trusting
t all things needful shall be added.

Many of us profess to consecrate ourselves
he Lord; is not this profession made some-
es by some who do not really understand
importance of what they are doing? It
always seemed to me to be a great attain-
nt to live a consecrated life so fully that
never spend an idle moment or a cent
edlessly. We cannot live so unless we
ow of a continual abiding in One who said,
am the vine ye are the branches," then
ll we bring forth fruit to his glory and
nor. M.

For "The Friend."

John Bunyan.

A series of small duodecimo volumes entitled English Men of Letters, edited by John Morley, and written by popular authors, has been in the course of publication for some time, and though too concise to satisfy a desire for a thorough knowledge of any of the characters described, the books have proved desirable additions to the biographies of the day. One of these little volumes, and a pleasantly written one, is a Life of John Bunyan, by J. A. Froude. Our attention was called to a passage in it by a friend where Froude asserts that our early Friends disbelieved the Divinity of Christ and the inspiration of the Scriptures. I felt at a loss how a writer of Froude's reputation could make so strange an assertion when it would have taken but little research on his part to have found the falsity of the charge. On endeavoring to trace the matter I find he has founded his accusation against Friends on a long and disconnected attack of Bunyan's on Edward Burrough. The whole article, covering 33 pages in his works, is little else than railing accusations against Edward Burrough, and by implication, his friends. Bunyan calls his tract a Vindication of Gospel Truths; Edward Burrough answered it at considerable length.

We who are of the same household of faith are not interested to go into those long-forgotten disputations other than that we entertain a jealousy least the good name of our fathers should in any wise suffer by the carelessness of such an one as Froude. Some extracts from the letter of George Fox to the Governor of Barbadoes will set forth our early Friends' views very clearly. He says:

"Whereas many scandalous lies and slanders have been cast upon us, to render us odious; as that, 'We deny God, Christ Jesus, and the Scriptures of Truth,' &c. This is to inform you, That all our books and declarations, which for these many years have been published to the world, clearly testify the contrary." "And we own and believe in Jesus Christ, his beloved and only-begotten Son, in whom He is well pleased; who was conceived by the Holy Ghost, and born of the Virgin Mary; in whom we have redemption through his blood, even the forgiveness of sins; who is the express image of the Invisible God, the first-born of every creature, by whom were all things created that are in heaven and in earth, visible and invisible, whether they be thrones, dominions, principalities, or powers; all things were created by Him. And we own and believe that He was made a sacrifice for sin, who knew no sin, neither was guile found in his mouth; that He was crucified for us in the flesh, without the gates of Jerusalem; and that He was buried, and rose again the third day, by the power of his Father, for our justification; and that He ascended up into heaven, and now sitteth at the right hand of God. This Jesus, who was the foundation of the holy prophets and apostles, is our foundation; and we believe there is no other foundation to be laid but that which is laid, even Christ Jesus: who tasted death for every man, shed his blood for all men, is the propitiation for our sins, and not for ours only, but also for the sins of the whole world: according as John the Baptist testified of Him, when he said, 'Behold the Lamb of God, that taketh away the sin of the world,' John i. 29. We believe that He alone is our Redeemer and Saviour, the captain of our salvation, who saves us from sin, as well as from hell and the wrath to come, and destroys the devil and his works; He is the Seed of the woman that bruises the serpent's head, to wit, Christ Jesus, the Alpha and Omega, the First and the Last. He is (as the Scriptures of Truth say of Him) our wisdom, righteousness, justification, and redemption; neither is there salvation in any other, for there is no other name under heaven given among men, whereby we may be saved. He alone is the Shepherd and Bishop of our souls; He is our Prophet, whom Moses long since testified of, saying, 'A prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things, whatsoever He shall say unto you: and it shall come to pass, that every soul which will not hear that prophet shall be destroyed from among the people,' Acts, iii. 22, 23. He is now come in Spirit, 'and hath given us an understanding, that we may know him that is true.' He rules in our hearts by his law of love and life, and makes us free from the law of sin and death. We have no life, but by Him; for He is the quickening Spirit, the second Adam, the Lord from heaven, by whose blood we are cleansed, and our consciences sprinkled from dead works, to serve the living God. He is our Mediator, who makes peace and reconciliation between God offended and us offending; He being the Oath of God, the new covenant of light, life, grace, and peace, the author and finisher of our faith. This Lord Jesus Christ, the heavenly man, the Emmanuel, God with us, we all own and believe in; He whom the high-priest raged against, and said He had spoken blasphemy; whom the priests and elders of the Jews took counsel together against, and put to death; the same whom Judas betrayed for thirty pieces of silver, which the priests gave him as a reward for his treason; who also gave large money to the soldiers to broach an horrible lie, namely, 'That his disciples came by night, and stole Him away while we slept.' After He was risen from the dead, the history of the Acts of the apostles sets forth how the chief priests and elders persecuted the disciples of this Jesus, for preaching Christ and his resurrection. This, we say, is that Lord Jesus Christ, whom we own to be our life and salvation."

"Concerning the Holy Scriptures, we believe they were given forth by the holy Spirit of God, through the holy men of God, who (as the Scripture itself declares, 2 Pet. i. 21,) 'spoke as they were moved by the Holy Ghost.' We believe they are to be read, believed, and fulfilled (he that fulfils them is Christ); and they are 'profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works,' 2 Tim. iii. 16, 17; and are able to "make wise unto salvation, through faith which is in Christ Jesus.' We believe the Holy Scriptures are the words of God; for it is said in Exodus xx. 1, 'God spake all these words, saying,' &c., meaning the ten commandments given forth upon Mount Sinai. And in Rev. xxii. 18, saith John, 'I testify to every man that heareth the words of the prophecy of this book, if any man shall add unto these,' and 'if any man shall take away from the words of the book of this prophecy'

(not the Word), &c. So in Luke i. 20: 'Because thou believest not my words.' And in John v. 47; xv. 7; xiv. 23; xii. 47. So that we call the Holy Scriptures as Christ, the apostles, and holy men of God called them, viz., the words of God."

"Freedmen's Paradise."

Under this head, Dr. S. W. Marston writes to the *Religious Herald* concerning the colored people in Beaufort Co., S. C.:

Whatever hindrances and opposition, imaginary or real, may be said to exist in other portions of the South to mar the happiness and retard the progress and prosperity of the freedmen, thereby causing them to migrate to Kansas, Africa, and elsewhere, it is apparent from existing facts that, in the above-named county they are contented and happy. Here they enjoy all the rights and privileges vouchsafed to any class of United States citizens. Here they are largely in the ascendency as to numbers, and exercise rights of suffrage without fear of molestation. Politically, they have it all their own way. And on this account I suppose it is, that Beaufort County is called all over the State, "The Black County."

By the exigencies of the war, this county, made up mostly of islands, and once owned by wealthy planters, was confiscated for taxes, and placed upon the market for sale in such a way that the lands could be bought in small tracts, ranging from ten to one hundred acres each. The colored people purchased the most of it; and now nearly all who live upon it are landlords—that is, they own the lands they cultivate. They work for themselves. And as the very choicest kind of cotton known in the world, called the "Sea Island Cotton," grows in this county, and scarcely anywhere else, it is easy to see what superior advantages for thrift and prosperity the people here enjoy.

The population of the county is about 40,000, and of this number 30,000 are blacks. The island of St. Helena alone contains 10,000 blacks and only seventy-five whites; and in the city of Beaufort, the county seat, there are 3,000 blacks and only 1,800 whites. These statistics clearly show that the colored people have it all their own way, if they choose to.

Let us now consider their financial condition, and see if they have made a good use of their opportunities. I am told that there are on these cotton-growing islands, 2,700 men who are heads of families; that they live in good houses, own their own farms, ride in their own carriages, and wear "made to order" broad-cloth clothes to church; that in the city of Beaufort, there are not less than 500 families that own the residences they live in—many of which indicate, by their external appearance and surroundings, that the inmates possess a high degree of social refinement, and are prosperous and happy. It is said to be a very rare thing to see a colored beggar upon the streets asking for food, raiment, or shelter.

But the most remarkable fact of all is, that in this county of 40,000 people—three-fourths of whom are blacks—not a single murder has been committed since the war, and that only an average of ten criminals, during the past four years, has been in the hands of the law. These facts are from the records of the sheriff's office, and were given to me by Alfred Williams, the Mayor of Beaufort, who, by the suffrage of the people, both black and white, has been elected six times to fill the office he now occupies; and who, I judge, is a man of undoubted integrity and veracity.

Now, if we accept newspaper reports as correct, there have been in the other counties of South Carolina, during the past four months, twenty-six murders and sixteen assaults with intent to kill. We may well ask, Why this difference? Why should the people of Beaufort County be so much more peaceable than those of other counties of the State? It cannot be simply because so large a proportion of its citizens are colored people, nor because the few whites living there are so much better than the white people in the rest of the State. I am inclined to the opinion, that it is because the colored people in this county own the lands they cultivate and the houses they live in; and this possession of real estate has so inspired their industry and manhood, and developed their self-respect, as to make them lovers of good order in society. As a general rule, any man, black or white, feels better and behaves better, and does better in every respect, when he works for himself on his own land, than he does when working for another by the day, month or year, or even when cultivating land on shares.

Allowing this to be the correct view of the matter, may we not go a little further and say that the elevation, prosperity and peace of the freedmen of the South can best be promoted by giving them an opportunity to obtain, individually, an interest in the land they cultivate? They have muscle and mind—the two elements of honest wealth—and when these are stimulated by the opportunity to purchase lands to live upon and cultivate, I believe they will become an industrious, frugal, and happy people.

In the agitations of the present life, beset and perplexed as we are with troubles, how natural it is to seek earnestly some place of rest! and hence it is that we so often reveal our cares and perplexities to our fellow-men, and seek comfort and strength from that source. But the sanctified soul, having experienced the uncertainties of all human aids, turns instinctively to the great God; and hiding itself in the presence and protection of the divine existence, it reposes there, as in a strong tower, which no enemies can conquer, and, as on an everlasting rock, which no floods can wash away. It knows the instructive import of that sublime exclamation of the psalmist, "My soul, wait thou only upon God; for my expectation is from Him."
—*T. C. Upham.*

In this meeting I had to remind them of that declaration that we have all sinned and fallen short, but how far, or the extent, we ought each to seek to know for ourselves. Our great adversary endeavors to palliate, and is very expert in using arguments to set us at ease in our sins; but if we bring them to the discovering light of Christ in our minds, we shall see them as they are in the sight of God, where no palliations or excuses will cover them from his righteous judgments, which will be revealed against every thing that is not of his own begetting; therefore I exhorted Friends to bring their deeds to this light, that they may pass under the flaming sword, for nothing that is unclean, or done in the will of the creature, will be permitted to enter that kingdom which is purity, peace, and joy, in the Holy Spirit.—*Life of Conran.*

Friend, Don't Swear.

Upon going into a wagon-shop, a few since, the first thing that met our gaze the above sentence, printed in large capi and posted up in a conspicuous place.

These three short words were sugges First, they gave undoubted proof that s one connected with the shop was a man had not forgotten God's injunction no take his name in vain. Second, they sho that he wished others to remember the s injunction; and third, they showed, thought, that he had taken a very good to give them a warning to that effect. T was nothing harsh about it—perfectly and mild, indeed something pleasant—"Fr don't Swear"—just as though a peculia terest was felt in each individual who m read it. It might have read, "No swea allowed here," "All profanity forbidden h or any other peremptory command; bu doubt whether either would have ac plished so much as the simple request "Fr don't Swear." Would it not be well if, i proving all kinds of iniquity, we were to more mildness, and not so much denunciat Now, we have known some good men, in Christian men, who, of course, would not fo world swear themselves, but who, neve less, would seem very much delighted wi well told story, even though it abounde oaths, and would laugh heartily at a even though a serious subject was the bu it. But this sentence, on the contrary, the same solemn, gentle admonition to such—"Friend, don't Swear." We ar formed that the effect of this silent yet speaking little sentence of truth was happy; that, although frequented by all cl of men, an oath was rarely heard in that s We long for such purity of public sentin that the face of every respectable man sh bear on its every lineament such a le and unmistakable "Friend, don't Swea would effectually awe down the terrible fanity which is now so abounding—that awful swearing because of which the mourneth, might entirely and forever c —*Selected.*

Religious Items, &c.

R. L. Stanton, in the *N. Y. Independen* scribes the effect of remorse, and the ch it produced in the character of Charles R the novelist.

"Its immediate occasion was the deat Mrs. Seymour, (a personal friend,) and just at this point that a rather romanti terest attends the case. A strong attachi between C. Reade and this lady had exi for many years, and in her house, amid loneliness, and in her society, he found a h and a friend. Upon her death, after a brief illness, Mr. Reade was plunged into sorrow. He bitterly reproached himsel his influence upon Mrs. Seymour's opini This added greatly to the pangs he suff at her loss. 'But for my influence,' as he referring to his 'rationalistic views,' as I derstood, 'she might have been an emi saint; and now, if she is not saved, I a sponsible for it.' This self-reproach was keen edge of Mr. Reade's grief, and his quisite sensibilities were so moved tha almost sank under it."

et Washing.—On Holy Thursday the eror and Empress of Austria, in the ence of their whole Court, of the Privy ncil, the Diplomatic Corps, and the su- or officers of the Vienna Garrison, washed feet of twenty-four poor old men and ien, having previously served these vener- paupers with a plentiful meal, placing several dishes before their humble guests their own hands. After the old people partaken of the good things provided for by the Imperial bounty, the tables were ed by Imperial Archdukes and Ladies of or. The feast consisted of four courses, eyed into the banqueting-hall by noble nen and patrician pages, under the direc- of Kinsky, the High-Cook Marshall. At onclusion the feet-washing ceremony took e, a court chaplain reading aloud from Writ during the performance of this ent rite. Subsequently a purse contain- thirty pieces of silver, was presented by Emperor to each of the old men, and by Empress to each of the venerable dames, of whom had all but attained her hun- th year, while the youngest of the twelve a hearty octogenarian."

he service was in supposed fulfilment of st's injunction to "wash one another's "—*Christian Statesman.*

rotestant churches are multiplying very dly in Italy. Of churches which have ices in a foreign tongue for foreign peo- there are fifty; of churches composed of an converts from Catholicism there are of which the Methodists have forty-four, Vaudois thirty-nine, the Free Church nty-one, the Baptists nineteen, the Ply- th brethren fifteen.

Natural History, Science, &c.

ffect of the Sun on the Rocks.—Several of mountain-sides of this country are re- kably steep, and the loose blocks on them p and angular, without a trace of weather- For a time we considered the angularity he loose fragments as evidence that the inent was of comparatively recent forma- , but we afterward heard the operation ally going on by which the boulders are t into these sharp fragments. The rocks heated by the torrid sun during the day ich an extent that one is sometimes startled sitting down on them after dusk to find n quite too hot for the flesh, protected by thin trousers, to bear. The thermometer ed on them rises to 137° in the sun. These ted surfaces, cooling from without by the ning air, contract more externally than nin, and the unyielding interior forces off outer parts to a distance of one or two . Let any one in a rocky place observe fragments that have been thus shot off, he will find in the vicinity pieces from a ounces to one or two hundred pounds in ght, which exactly fit the new surface of original block; and he may hear in the nings among the hills, where sound travels lily, the ringing echo of the report.—*D. ingstone.*

he Crystal Spring of the Wacissa river is s described by the Monticello Constitu- : "Although our residence in Jefferson nty dates back more than twenty years, ast Saturday for the first time we floated the clear and sparkling waters of the cissa river, and were really surprised at magnitude and beauty of the stream, which has an average depth of from four to seven feet from its head to the canal that connects it with the Aucilla—a distance of about ten miles. We also visited several of the numerous springs that supply the vast expanse of water, and among the number what is known as the 'Big Spring'—a very ordinary name for one of the grandest and most beautiful of springs in the entire South. It forms a circular basin, forty or fifty yards across, and its depth is unknown. The water is clear, and when illuminated by the rays of a noonday sun, probably hundreds of feet below the surface, can be seen the trunks and branches of large trees, covered with small particles of shell that glisten like diamonds; and the impetus of the water as it rushes in a vast volume from the spring, forces upward myriads of small shells that permeate the entire basin, and have the appearance of sprays of brilliants. A close inspection also reveals the fact that this basin is surrounded, many feet below the surface of the water, by jagged walls of rock, and the outlet to the same in its passage to the Wacissa river is protected on either side by what appears to be a solid mass of nature's masonry."

The powers of the various kinds of building stone to resist pressure and atmospheric influences are well-known, but there scarcely ever occurs an extensive fire which does not emphasize the need of better information as to the effect of heat upon stone. This need Hiram A. Cutting, State Geologist of Vermont, has undertaken to supply by a series of experiments, the first result of which is to confirm and give exactness to the general impression that granite is a poor heat-resister, and the second to show that there is wide choice—even in granite—in this respect. He tested 22 specimens of the best known quarries, and found that while all were unaffected by 500 deg. of heat, damage usually began at 600 deg., was serious and frequent at 800 deg., and at 1,000 deg. all the specimens were ruined, the stone from Mt. Desert standing the test, perhaps, better than any other. He gives it as his opinion that the effect of water on heated granite is rather apparent than real. The importance of this information is very great, especially to builders and insurers. In spite of these hints, this favorite stone will probably continue to be used in "fire-proof" buildings, and possibly without serious danger, if it is only used in very solid walls; but to use it in building supporting columns, especially within the walls, is only to invite the gutting of the whole interior of the building if a fire should break out.

Saffron.—This is largely cultivated in the valley of Cashmere. It flowers in the Tenth month, and when the blossoms open, they are plucked, and the different colored stamens picked out and separated. The red and white only are of value, the yellow being generally given to the cattle. The former after proper preparation, yield the saffron, which is used in medicine, as a dye-stuff, and in oriental cooking.

How to Obey.—In a panic in a public school, caused by the cry of fire, one little girl sat perfectly still. On being asked why she did so, she said: "My father is a fireman, and told me if the school should be afire I would be far safer to sit in my place until the rush was over, and then get out quietly." She knew how to obey.

THE FRIEND.

SIXTH MONTH 12, 1880.

It is not uncommon for ministers of other denominations to use, near the conclusion of their public prayers, a form of words about as follows: "We ask all these things in the *name* of the Lord Jesus Christ." Of latter years we have frequently heard ministers of our own religious Society use the same formula, or some modification of it, such as, "We ask these things in the all-availing *name* of Jesus." We have often been unpleasantly impressed on such occasions with a fear that those who thus spoke attached in their minds some virtue or influence to the mere use of these words, independently of that Divine power or unction which alone renders prayer availing. The word *Name* is often used in the Scriptures as synonymous with *power*, as where the Proverb says: "The *name* of the Lord is a strong tower. The righteous runneth into it and is safe;" and the prophet Micah declares, "We will walk in the *name* of the Lord our God forever." In this sense of the word, it is very true that all our petitions ought to be offered in the *name*, that is in the living power and virtue of Christ; but to introduce into them such a formula, or any other expressions which do not arise from the prompting of the Lord Himself, is inconsistent with the real nature of prayer, which is the outpouring of the soul to its Creator as inspired by his own Holy Spirit.

This subject is by no means a new one in our history—as may be shown by the following extract from the writings of William Bayly, one of the early members and ministers among Friends. He says:—

"There is a great noise by way of objection among many of the professors in this age, against the people called Quakers; which is on this wise, viz: 'We do not understand,' say they, 'that you ever pray to God in the name of Jesus, or in the name of the Lord Jesus Christ, &c., though we grant you often preach and pray, and many good exhortations there are to be heard among you, but we seldom or never hear you preach or pray in the name of Jesus.' * * *

To which I shall endeavor to answer as I have received of the Lord. * * *

I do affirm, that they who preach and pray in the spirit and power and light and wisdom of God, do pray in the name of Jesus, for Jesus is but a name which was given unto that which was before that name was. * *

Now if any pray or preach or speak in the power of God, and in the wisdom of God, they do it in the name of Jesus; or if any pray in the truth and the life and the way, they pray in the name of Jesus; and if any pray in the true light and spirit of God (which lighteth every man that cometh into the world), they pray in the name of Jesus."

Isaac Penington also refers to this subject in one of his letters, saying:

"A second thing wherein professors grievously mistake, is, *about praying in the name of Christ;* in which name, he that asketh, receiveth; and, out of which, there is no right asking of the Father. They think that praying in the name of Christ, consists in using some outward words, as, 'Do this for thy Son's sake,' or, 'We beg of thee in Christ's

name;' whereas, *that* in the heart which knoweth not the Father, may use such words; and that which is taught of the Father to pray, and prayeth in the Son, may not be led to use those words. *The name*, wherein the asking and acceptance is, *is living;* and he that prayeth in the motion of the Spirit, and in the power and virtue of the Son's life, *he* prayeth *in the name* and his voice is owned of the Father; and not the other, who hath learned in his own will, time and spirit, to use those words relative to the Son."

In the article in our last number, entitled, *Polished Shafts*, taken from *The British Friend*, there are allusions and cautions which may not be fully appreciated by some of our readers in the limits of Philadelphia and Ohio Yearly Meetings, who have not had much opportunity of observing what is transpiring in other places. We refer especially to those paragraphs which speak of the demand for ministers and teachers as evidencing that some under our name do not realize the value of the testimony borne by our Society to the "reality and the sufficiency of the Divine Presence" to teach those who wait upon God.

In attending some meetings outside of the two Yearly Meetings referred to, and in reading the reports of the proceedings of others, and the communications from their members published in some of the Journals of the day, it is painful to observe how outward the views of many have become, and how largely their reliance seems to be placed on public preaching for any growth in the Church, or even for the preservation of the members who now belong to it. We do not undervalue a true gospel ministry, which is a great blessing to the church; but unless our members are brought to be acquainted with Him who teacheth in the secret of the soul as never man taught, and learn to look up to Him for wisdom and strength, they will be like those of whom the apostle spoke, who were ever learning and never able to come to the knowledge of the truth.

A Friend in a Western State has sent us a copy of the Weekly Bulletin of the Young Men's Christian Association of Richmond, Indiana, for 5th mo. 7th last, in which, among other announcements of services at the different places of worship to be held on the following First-day, it is published that "S. M. Grannis [who in another page of the *Bulletin* is styled a 'noted gospel-singer'], will sing at Fifth Street Friends' Meeting-house in the morning."

It is also stated that, "In the afternoon, at 3.30, a mass praise service will be held in the Indiana Yearly Meeting-house," in which two of the *noted gospel-singers*, and other prominent individuals "will participate." Cordial invitation to the public is extended.

Such incidents furnish convincing evidence of the extent to which the testimonies and usages of our Society are departed from by those who open the meeting-houses of Friends to exhibitions so inconsistent with its principles; and they tend to quench the hopes of those who would gladly see in the different Yearly Meetings, a more lively concern to return to the standard of doctrine and practice which our forefathers exhibited to the world.

It is an illustration of the truth stated in an article in our last issue, that "Every relapse from the fullest and most practical recognition of the presence and sufficiency of our Lord, has been marked by a craving for more of visible and human instrumentality in worship."

"The Pennsylvania Society for the Protection of Children from Cruelty," incorporated in 1877, in an appeal to the citizens of Philadelphia for aid, state, that during the three years of its existence it has been called upon to care for and protect more than three thousand children, which it has been able to do effectually, sometimes by good counsel, at others by stern and timely warning or the appeal to law, and always by careful subsequent supervision. Nine hundred of these children it has been obliged to remove from under the charge of cruel and unnatural parents, or of guardians who had abused their trust, and by decree of the proper court it has placed them in safe and better keeping. And in no instance has any charge of improper interference between parent and child, guardian and ward, master and apprentice, been made good against this Society; the decision of the court being invariably in its favor.

Its office is 1406 Chestnut St., Philadelphia.

SUMMARY OF EVENTS.

United States.—During the 5th month the public debt shows a reduction of $15,928,033—a rate of payment of more than half a million per day—at which rate the whole debt could be cancelled within seven or eight years.

Philadelphia exhibitors received thirty-two prizes at the Sydney (Australia) International Exhibition.

John Elk, a Winnebago Indian, has sued a Ward Register in Omaha, Neb., for $6000 damages, for refusfusing to register him at the late municipal election. His petition alleges that he is an Indian, born within the United States, and that more than a year previous to the grievance complained of, he had severed his tribal relations, and surrendered himself to the jurisdiction of the United States, and avers that under the fourteenth amendment he is a citizen of the United States, and entitled to the rights and privileges of citizenship.

Advices from Fort Walsh, Manitoba, report trouble between the American and Canadian Indians; several slight conflicts have occurred.

In 1879, 1032 persons were killed and 3573 injured, on the railways of Great Britain. According to the *Railroad Gazette*, from 5th mo. 1879, to the end of 4th mo. 1880, 180 persons were killed, and 644 injured, on the railroads of the United States. The very fast rates at which trains are run in England, are considered largely responsible for the great loss of life which results from accidents.

At the Brewers' National Convention recently held in Buffalo, it was stated that there are now in the United States more than 2000 breweries, which annually consume 35,000,000 bushels of barley and 35,000,000 pounds of hops.

The U. S. Senate has passed the Eaton bill, which provides for the appointment of nine commissioners from civil life, to be selected by the President, and subject to the approval of the Senate, who are to consider the whole question of the revision of the tariff laws. They are to report the result of their investigation from time to time, and make a final report by the first of next year. The bill is now before the House.

The army worm is reported to be devastating the wheat, corn, and timothy crops, in portions of Ocean and Monmouth counties, N. J. They appeared suddenly, and in some instances destroyed acres of wheat and grass in one night before they were discovered.

The number of deaths in Philadelphia during last week was 355, an increase of 49 over the previous week. Of this number 207 were adults and 148 children.

Markets, &c.—U. S. sixes, 1881, registered, 103½; coupon, 106½; 5's, 103; 4½'s, 109⅝; 4's, 109⅛.

Trade in all departments continues inactive, but prices generally have been comparatively steady.

Cotton was quiet but firm. Sales of middlings at 12 a 12⅛ cts. per pound for uplands and New Orleans.

Petroleum is dull at 7¾ cts. for refined in barrels, and at 11 cts. for do. in cases.

Flour is dull and prices are weak. Sales of 900 bbls., Minnesota extras, at $4.80 a $6.25; Penna. family at $4.75 a $5.25; western do., at $5 a $6, and patent $6.50 a $8. Rye-flour is steady at $4.62½ a $4.75.

Grain.—Wheat is strong, but lacks vitality. Sale 4,000 bushels red at $1.28 a $1.28½, and amber at $1 Rye is selling at 88 cts. for Pennsylvania. Corn m with a fair inquiry at full prices. Sales of 6000 bus rejected at 49½ a 51½ cts., steamer at 50 a 50½ cts.; mi at 51 a 51½ cts., and yellow at 52 a 53 cts. Oats dull. Sales of 4200 bushels mixed at 38 cts., and wh at 39½ a 43 cts. The receipts 6th mo. 5th were as lows: 2840 barrels flour, 59,000 bushels wheat, 134, bushels corn, 500 bushels rye, 25,200 bushels of oats

Hay and straw market, for week ending 6th mo. 1880.—Loads of hay, 292; straw, 61. Average pr during the week: Prime timothy, $1.15 a $1.30 per pounds; mixed, $1.10 to $1.20; straw, $1.25 a $1.40

Wool.—There is no change of importance to not in the position of this market. The small sales m were generally a few cents lower than the previ week.

Oils.—Prime Lard, 55 cts.; No. 1, 49 cts.; No. 2 cts. Neats foot, extra, 70 a 75 cts.; No. 1, 65, and 2, 55 cts. Linseed, 68 cts. Sperm, crude, 49 a 50 c extra bleached winter, $1.17 a $1.20.

Beef cattle were in good demand, and prices wer fraction higher: 2400 head sold at the different yard 3¼ a 5¾ cts. per lb. as to condition.

Cows were dull: 190 head sold at the different ya at $20 a $50 per head.

Sheep were a fraction higher; 8000 head sold at different yards at 3¼ a 5¼ cts. per lb., and lambs 5 cts per lb.

Hogs were in demand at former rates: 4500 h sold at the different yards at 6 a 6½ cts. per lb., a quality.

Foreign.—The Dublin correspondent of the *Ti* says: "Accounts from all parts of the country rega ing the state of the crops give the highest promise abundance."

The committee to distribute the New York Her relief fund, are giving special attention to the needs children. One of the committee says: "We are n giving breakfasts to considerably more than fifty th sand poor children. The average attendance at schools in the distressed districts has largely increas and we are in receipt of numberless most touch letters from all parts of the country, testifying to immense importance of this part of your committ work. We have also clothed several thousand boys girls, employing not only poor seamstresses in Dub but also people in distant villages in the manufact of goods."

The Empress of Russia died on the 3rd inst., in fifth-sixth year.

Intelligence has reached St. Petersburg that Chinese are massing large bodies of troops on the R sian frontier, and that an attack is expected with the formality of a declaration of war.

A telegram referring to the famine in Kurdist Armenia and Western Persia, states that forty thous persons must be fed for two months, if they are k alive. A great many people have already died starvation.

Information has been received from Paris, that government has resolved to close all the Jesuit establ ments on the 13th inst., without further warning.

The opening of the Mount Vesuvius Railway t place on the 6th inst. Several successful ascents w made. The time occupied on the journey from the of the mountain to the terminus of the railway, eight minutes.

It is reported that the cattle plague has reappe on the island of Cyprus, and that 2000 animals h died, out of a total of 100,000 in the island.

WANTED

A Friend and his wife, to take charge of the Far Tunessassa, and to have the general superintendenc the school and family at that place.

Application may be made to

Samuel Morris, Olney P. O., Philadelphia.
Joseph L. Bailey, Pine Iron Works, Berks Co.,
Joseph S. Elkinton, 325 Pine St., Philadelphia

Died, near Crosswicks, N. J., on the 23rd of Th month, 1880, Edward Thorn, an elder of Chesterf Monthly Meeting, in the 75th year of his age. have the consoling belief that his peace was made, that our loss was his eternal gain.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut Street.

THE FRIEND.

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Ancient Testimonies Revived.

muel Alexander addresses to "Members ttenders of Friends' Meetings," the three ving extracts from the writings of Friends, ow their objection to "the heathen names ys," which he says now "are placed on Meeting house walls" -referring we sup- to the notices of meetings posted on the , and dated in the fashionable style.

om Samuel Fothergill: — "The testi- es given to us as a people, in various ches, have been a stone of stumbling, and of offence, to many, who have desired rown, without our cross, and have over- ed and despised the peculiarity of our mony—or rather the Lord's testimony igh us. The language, customs, and ons of this world, though by many es- ed indifferent, are not so by us, but are of the growth, the underwood of the lofty non, which the day of the Lord is to upon, as well as upon the tall cedars. when that day comes, it will burn as an , with prevailing heat, so as to leave neither root nor branch.

All who have entered into fellowship with rough the Baptism of Christ, the only door of entrance, have, not from imitation clear conviction, found this compliance indispensable duty."

om William Young, of Leominster:— n after entering into my usual employ- t, I became uneasy at our being in the t of using the common names of the ths, and writing them in the shop-books, ad of those adopted by Friends. Loth ke up such a cross, without being satis- it was a required duty, as I was one day ghtful about it, having a Bible in my l, on opening it, the thirteenth verse of twenty-third chapter of Exodus imme- ly presented itself to my view:—'And l things that I have said unto you, be ye mspect; and make no mention of the e of other gods, neither let it be heard f thy mouth.' This struck my attention, fixed my judgment."

om Loveday Henwood:—"About the end e year, when I had to write out my bills, eat exercise came over my mind, in refer- to the names of the months. I sat down, did not feel easy to call them as I had formerly done; I therefore desired in my heart, to be shown what I ought to do, when it was clearly spoken inwardly to me, in these words, 'In the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.'—Gen. vii. 11. I hesitated no longer, but wrote according to the direction I had been graciously favored with."

To these may be added the following tract on "The Plain Language."

"A circumstance which need not here be entered into has led the writer into a very serious consideration of what may perhaps be styled "The Plain Language Question." In a spirit of tender love to all, he feels warranted in giving forth this leaflet for the consideration of others who may have had the matter before their minds, particularly those who are members of the highly professing Christian society, known as the Society of Friends. A Churchman by birth, a Dissenter by choice, and later, a Friend by convincement, the writer has a special desire that Friends in particular should weigh well and carefully the matter with which this leaflet deals. The plain language *was* one of the peculiarities of Friends, and for one who was known as a Quaker to use the ordinary language of the world, was years ago an occurrence very rarely heard of. Of late years, however, Friends have lost much of this peculiarity, and at present perhaps a majority in the Society use the common language, and indeed some seem offended if they are addressed as 'thee' or 'thou.' The object of this little tract is to try to ascertain whether this change is a change for good, and whether sound reasons can be given *against* the upholding of a testimony which the early Friends evidently considered an important one, and for which they suffered long and grievously.

"In the view of the writer, a sincere Christian—one who is truly humbled before God, and feels that the world and all it can give is but a small thing compared to the blessed hope of eternal life in Christ Jesus—such an one will not be nice in desiring titles and flattering language, nor yet will such an one be fond of gratifying the vanity of others, or using terms which may be misleading and incorrect. The early Friends were intensely watchful in this matter, refusing under any circumstances to address any as master or mistress unless they really were so, and saying generally just what they meant, firmly, plainly, yet respectfully. Believing that it was *best* and most in accord with the general Scriptural position they took up, they adopted the Scriptural language, saying 'thee' or 'thou' to a single person, and rejected the world's custom of saying 'you,' which was considered more honorable to the party addressed. This was a straight blow at the pride and height of the carnal mind, and earthly spirit; and the world, lost in its vain imaginations, felt offended when so addressed. Now it is very desirable not to offend, but still more desirable to do God's will. It is hard to the flesh to give up, indeed the writer knows from experience that one of the most difficult things to be faithful in is this. It is more particularly so when the person has previously used the world's language, and now from conviction has to say 'thou' to persons whom he has for many years been accustomed to address as 'you;' or to address masters, or persons in authority, or persons much older than himself, in the plain language. The shopkeeper fears to offend the sensitiveness of his customers, the young man applying for a situation lacks courage to say 'thou' or 'thee.'

"Thus many shrink from the test, and are day by day grieved at heart at their little faith. Others take courage to use the plain language *to Friends*, but through fear of giving offence, or attracting attention, or being laughed at, they speak to others as formerly, although they find clear checks in their minds that show them their *considering what the world will say* is a hindrance to their growth in the Truth. There are others, children of worthy parents, who from early childhood have been taught to use the plain language, yet give it up when not addressing Friends. The query that has arisen in the writer's mind here is: Is it right thus to shrink from the use of this mode of speaking if it is the *best and most consistent?* Surely there can be but one answer to that query. The plain language is not only grammatical and Scriptural, but it is the language in which we address our Heavenly Father.

"George Fox says: 'Thou and thee' was a sore cut to proud flesh and them that sought self-honor, who, though they would say it to God and Christ, could not endure to have it said to themselves.' Surely we will not be easy in giving greater honor to our fellow-creatures than to our Creator. If we say 'thou' and 'thee' to God, and say 'you' to our fellow-man because he regards it as more honorable and respectful, what a sad position we occupy. And oh, *what a safeguard* it would be to young Friends in particular—what a help to their keeping other testimonies of Truth—if they only took up this cross and faithfully bore it. Our dear Lord did so, he received not honor from men, nor yet gave it, yet loved all and sought their good.

"Yet this safeguard is thrown away, and the testimony lost—for what? Why, for a little approbation of the world! Surely this is a matter for deep heart-searching, for the spirit of the world and the Spirit of God cannot be mixed together.

"The spirit of the world rejects the Light and the Good, and chooses the darkness and the evil. It says, 'Away with this Jesus; give us Barabbas.' It revels in the praise of men, but knows not the sweetness of the praise of God. It cannot be encouraged without loss of spiritual power, and barrenness of

soul to those who encourage it. Oh, what leanness has resulted from the want of that close watchfulness, that *inwardness* so faithfully preached by those that are gone! Oh, upon how few have their mantles fallen! They were indeed led by the Truth, and they walked in the Truth, and in that Spirit which delivered them from fulfilling the lusts of the flesh. 'But the use of the plain language is such a small thing,' say some, 'it does not constitute religion; we can give it up safely, and yet be truly the children of God.'

"The writer tenderly asks: "Can anything be called a small matter into which the Spirit of God has led, and for which the Lord has suffered his faithful ones to be beaten, and bruised, and slain?

"It is far from his thoughts to teach that religion consists in the saying 'thou' and 'thee,' or to advocate a paying of tithes of mint, and anise, and cummin and trusting in these, whilst neglecting the weightier matters of the law. 'These' (the weightier matters) 'ought ye to have done,' said the Master, 'and not have left the other undone.' But let Truth reign in all things, and the government, even in what seem small things, be upon his shoulder, whose right it is. Why should Friends give up the plain language? Does the Lord require it? Do those who set it aside as an unimportant matter grow more spiritual, more Christ-like, in their supposed liberty? Does not this giving up to the world lead to the gradual giving up of most of the distinguishing testimonies of Friends? Oh, these are searching questions. The flesh shrinks from the cross; but it is not for the flesh to choose. If we feel that truth requires the cross to be taken up, that is enough; bear it, bear it, the crown will be an ample recompense, and the Master's 'Well done, good and *faithful* servant' will in a moment efface all the memories of a world's mocking and scorn. Much more might be said, but it seems well to stop, and with these few broken remarks, offered in tender love, those who may read them are left to carry 'the plain language question' to the Great Teacher, and by his living voice within be instructed, and helped, and made willing to bow down to his easy yoke, and in this as in all things, be led to ask 'Lord, what wilt *Thou* have me to do!'

T. W. J."

Cockermouth, England, 1879.

African Tradings.—We had an opportunity of purchasing a fine large canoe. We paid what was considered a large price for it: twelve strings of blue cut-glass neck-beads, an equal number of large blue ones of the size of marbles, and two yards of gray calico. Had the beads been coarse they would have been more valuable, because such were in fashion. Before concluding the bargain the owner said "his bowels yearned for his canoe, and we must give a little more to stop their yearning." This was irresistible.—*D. Livingstone.*

By continually looking upwards our minds will themselves grow upwards, and as a man by indulging in habits of scorn and contempt for others, is sure to descend to the level of what he despises, so the opposite habits of admiration and enthusiastic reverence for excellence impart to ourselves a portion of the qualities which we admire, and here, as in every thing else, humility is the surest path to exaltation.—*Dr. Arnold.*

For "The Friend."

Avon and its Surroundings.

Avon is a beautiful rural village of Livingstone county, lying eighteen miles south of Rochester, and upon a branch of the Erie railway leading from Corning to Batavia and Buffalo. It stands upon the ridge bordering the Valley of the Genesee on the east, and the views across the vale to the western ranges, as they rise successively in the distance, when in autumn the sugar-maples and hickories have painted the landscape, are of striking beauty. The rural landscapes at all seasons of verdure are very pleasing to the eye of taste, from the abundance and picturesque arrangement of the many giant elms and oaks which stand as if planted to adorn some vast park. Their dimensions attest the fertility of the soil in its virgin state, but man has by careless and exhaustive culture, robbed it of much of its pristine strength, and vile weeds usurp the place of valuable grasses and other crops to a deplorable degree. A wide extent of thistles, derived from Canada, but originally of European introduction, disgraces the cultivator and robs him of his expected rewards.

This region, and that northward more immediately under the influence of the great lakes, is well adapted to the growth of apples, and among the most pleasing sights daily witnessed, are the teeming orchards burdened with crimson or golden fruitage. In this region the mountain-ash finds a congenial home, and hangs out its beautiful clusters of scarlet apples, for it is properly an apple, being known as the *Pyrus aucuparia.* This is the cultivated European variety. An American species, known as the *Pyrus Americana*, is a slender and low tree, also prized for its ornamental clusters of fruit, which are not larger than large peas.

Avon was a favorite region for the Indians, drawn thither by the natural beauty of its groves and forests, as well as by the supposed healing properties of its mineral springs. In more modern times this village lay on the western side of the river, but it was the water of the springs that gave its name Gan-ne-wau-gus—fetid water. The healing quality of the springs, it is said, was known to the Indians long before any authentic account of this region had been gathered by the whites, and frequent visits to the fetid waters were made by Red Jacket and other red men. When first visited by the whites, the upper spring, which rises in the park before the Knickerbocker Hall, bubbled up from a perfect bog filled with logs and brush. The lower spring, which is stronger and more agreeable to drink, now flows through a pipe of 4 inches diameter, sunken to the depth of 60 feet, and opens into the bottom of a marble basin. The water is believed by many to have been useful for the cure of rheumatism and skin diseases, and is now sent in bottles to distant places. An extensive range of bathing apartments is connected with this spring, which supplies an abundance of water, and is applied warm or cold.

Westward a short distance from this picturesque valley park, the Conesus Creek, an outlet of the blue lake of that name, that lies cradled among the hills a few miles distant, dances over its pebbly bottom to be lost in the darker and deeper waters of the Genesee, about one mile to the northward.

Some distance north of the mouth of the Conesus Creek, is the site of the ancient village Gan ne-wau-gus, the birth place of famous Gy-ant-wa, known among the wl as Cornplanter.

One of the decisive battles between French, under the Marquis De Nouville, the Senecas, under old Cannehoot, in 168 said to have taken place near the eastern b of the river, not far from the railroad br crossing the Genesee,

"Where low was mighty sachem brought,
For lord had Gan-ne-wau-gus lost."

Hosmer, the poet of Avon, after laudin heroic verse the valor of the Senecas and bravery of De Nouville, whose

"Flashing eye and lifted arm,
In that dread crisis of alarm,
A knightly scorn of fear revealed,
Worthy of Bayard, when he met
By overwhelming odds beset,
Death on his last red field,"

Justly records his detestation of war and barbarism, in the following strain:

"Thou phantom—military Fame!
How long will genius laud thy name,
And curtain features from the sight
More foul than these Khorassen's seer
Hid behind veil of silver bright,
Tempting his victim to draw near?
How long will thy misleading lamp,
Through regions wrapped in smoke and fir
To slaughter's cavern, red and damp,
Guide beardless boy or gray-haired sire?
Up! fearless battlers for the right,
And flood old groaning earth with light!
Bid nations ponder well and pause,
When blade corrupt ambition draws—
Oh! teach the world that conquest wears
A darker brand than felon bears;
Prolific fount from earliest time,
Of murder, orphanage and crime."

The poem "Yonnondio," from which have made extracts, is descriptive of ev that transpired in the valley of the Gen during the summer and autumn of 1687, w the Marquis De Nouville made an attemp plant the standard of Louis XIV. in the b tiful country of the Senecas. This was open infraction of the treaty of the prev year between Great Britain and France which it was settled that the Indian trad America, should remain free to both cro The Five Nations were in alliance with former, and English parties were cut of the lakes, their effects seized and persons prisoned, previous to any hostile demons tion on the part of the Senecas.

The earliest permanent settlement in A was a log-tavern, near the site of the pre iron bridge over the Genesee, and buil early as 1789. Here a trader in furs, who a brisk business with trappers and hun lived; and his pack-horses, laden with spoil of the forest, were often seen threa the long Indian trail to and from Albany.

In 1790, five Connecticut men purch the township, and paid eighteen pence acre, New England currency, a price considered high because of the open f One family name among the pioneers Avon, that of the Whalley brothers, call an eventful page of English history. Ric Whalley was one of the judges of the H Court of Justice, before whom king Charl was tried and condemned. When Charles came to the throne, the vindictive Caval clamored for the death of the judges or r cides, as they were called. Some gave th selves up and were barbarously executed, others fled to the continent or to Amer Among the latter were Whalley and G who remained in voluntary seclusion to

of their days. The descendants of Richard lley were among the pioneers of Avon, did much to reclaim the waste places.

the town of Avon were early built by es Wadsworth, a tavern, to which the and hostess, Timothy Hosmer and wife, an enviable reputation. Jo-wiu sta-ga, g Fire," was the apt name by which the lord was known to the Senecas, referring he capacious hearth, with its immense -log and formidable fore-stick, on which high piled the flaming faggots in winter. roar of the chimney—the wind-pipe of eful hospitality—was sweeter than the ic of summer birds to the chilled Indian belated traveller. Many travellers of his- note have sat beside this fire, and found and refreshment under the ample roof. ng these were Joseph Bonaparte, ex-king pain, Louis Phillipe, afterward king of the ich, Commodore Perry, General Moreau, exiled hero of Hohenlinden, and Marshal ichy, the marplot of Waterloo, whose es adorn the moth-eaten register of this ent hostlery.

he fertile alluvial soil of the Genesee flats vorable to the growth of giant elms and -oaks, the (overcup or *quercus macro- us*). That known as the Markham Elm, ds near the dividing line between the nships of Avon and Rush, and before it shorn by time, measured forty feet in umference, and its old protecting boughs lowed an acre of ground. It was cele- ed in Indian tradition, and under its capa- is canopy chief, sage and warrior met in olden time. It has lately been much de- led by fire, and portions of it have fallen.

"Like an old tribeless sachem, now
It stands dejected and alone,
And the wind lifting up its bough,
Gives out a mournful tone;
It stands alone; the river near,
Breaks with sad whisper on the shore,
As if its waters [sighed] to hear
The Indian's voice once more."

—*Hosmer.**
J. S. L.

The First False Step.—If we stop the *first* we stop all the rest; if we do not use the t profane word, we shall never use the ond. If we are not disobedient the *first* e, we shall never be disobedient. If we not smoke the *first* cigar or pipe, we shall ver use the second. If we do not take the *t* glass of wine or beer, we shall never be ne a drunkard.—*Children's Friend.*

William Henry Cuyler Hosmer was born at Avon, 1814, and he became an author at a very early age— mnse finding congenial themes in the legends, cus- is and superstitions of the Senecas, with which he been familiar from his childhood. His parents settled in the Genesee Valley while it was yet oc- ied by the Senecas, and his mother conversed ently in their language, and was familiar with their ends. His poem, "Yonnondio, or the Warriors of Genesee," was published in 1844, and was followed 1854, by a collection of his poetical works, which ound in legends of the Senecas, and contain also his Bird Notes," or pleasantly versified descriptions of ne American birds, and "the Months," or a poetical endar of nature. In these latter themes he has faith- ly subjected the muse to the requirements of truth, l, says Griswold, "an Audubon or a Michaux, would rch in vain for an error in his plumage or foliage, l a Cole might give the finishing touches to the hts and shadows of his landscapes from the poet's servation of atmospheric effects or the changing in- ence of the season." He revels in the natural beau- s of the scenes around him, and maintains throughout pirited and animated strain. He died at Avon in 78.

For "The Friend."

Silent Meetings.

"Keep silence before me, O Islands, and let the people renew their strength," was a command of the Most High through the mouth of his servants; yet, we must acknowledge our fear, in the belief, that too many even of our own members know but little of its nature. I was lately struck with the reply of one, not of our religious Society, who attended one of our meetings, to a member, who had expressed a regret that we had no preaching that day (and which was unusual.) She said, "Silent meetings seemed to her the most solemn." She was a Presbyterian, but appears to have been able to distinguish between the voice of the true Shepherd and the voice of the stranger. I have sometimes thought there were many members of the different organizations in the religious world who, if they could only break loose from the fetters which enslave them, and were privileged in their religious assemblies to sit in the quiet apart from all forms and ceremonious observances, there to wait upon Him "who remains to be waited for," they would be taught by Him "who teacheth as never man taught." But such is the influence of education and example, that many honest and well-disposed professors of the Christian name are kept in ignorance of the very nature of true worship, supposing that without the intervention of man they cannot be brought to an acquaintance with Christ.

"Acquaint *thyself* with God and be at peace with Him," was the language of an English poet—one who well knew of what he spoke; who had himself felt the force of his own words, and who could best testify to the importance of what he so fully recommended. The prophet, in view of the glorious gospel day in which we live, declared, "They shall no more teach every man his neighbor, and every man his brother, saying, know the Lord; for they shall know me from the least of them unto the greatest of them." What a privilege! but do we sufficiently prize it? Are we concerned daily to knock at wisdom's gate, waiting at the posts of her doors? Is there a proper dependence upon our Holy Head, or is there a leaning to man? If so, can we expect to grow in grace and in the saving knowledge of Christ? "Accursed be man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord," was the exclamation of one of former time; and well assured I am that such as trust in man and make flesh their arm, will depart from the Lord.

I have long mourned over these things, in the belief that there were too many of our members who are not sufficiently acquainted with the principles of our Society. I fear that, like other professors, we are more desirous to hear what man may say than to listen to the still small voice that speaks to the soul showing its true condition, and which can never err. George Fox said he was concerned to draw people to Christ, and there to leave them; and he left them in safe hands. But what seems to live with me at this time is a fear that all the religious teaching of those who at times speak to the people, may not tend in this direction. We may have a proper concern for the spiritual welfare of others; we may be prompted to utter expressions of interest in their behalf; and, at the same time, our solicitude may be wanting in the qualifying power of truth. I now remember the expression of a minister, long since gone to her everlasting reward. She said: "There were *many* things that came before the view of her mind whilst sitting in meeting; but what gave her the most concern was to know what was for the people and what for herself." May all be thus exercised.

Irreverent Art.

[Our attention has been called to a newspaper article on the above subject, by George Warrington, of New Jersey, in which the writer utters a protest against the increasing practice of publishing pictures (especially in *illustrated* Bibles and other religious books) designed to portray the Deity. This he considers as a violation of the Commandment to the Jews, "Thou shalt not make unto thee any graven image, or any likeness," "thou shalt not bow down thyself to them nor serve them." In this practice he sees a drifting towards idolatry, of which he thinks there is more danger than many are prepared to believe. The early Reformers from the errors of Popery were very clear and decided in their condemnation of forming any image of the Deity either outwardly or in the mind, in the resemblance of anything material or created, as being an inlet to gross outward idolatry; and they declared it to be unlawful to have images or pictures in places for worship, even when designed merely for instruction or raising the affections; because the tendency of such things is to beget a veneration for them as something sacred. The change which has taken place in the practice of their successors is accounted for by the writer in the following extracts from his article.]

As Israel was tempted to idolatry by his contact with the idolaters of Canaan and the neighboring nations, so our present frequent and easy intercourse with the nations which are given over to Romanism has brought about a dangerous relapse and indifference. Travelling to Europe, especially to France and Italy, has thrown men into contact with the attractive features of Popery, with that which is pleasing to the external senses. Ministers and laymen alike have been attracted by the magnificence of her cathedrals, the splendor of her art, the excellence of her taste. Such as were susceptible to music were charmed by the choice and beautiful rendering of the works of masters; such as were students of architecture were interested in the styles of the various centuries; such as were lovers of the fine arts eagerly gazed upon the treasures in the galleries of palaces, and in the churches and cathedrals. It has not been without its effect upon us, and every year has seen both the second and seventh commandments disregarded by the influx of the copies of originals of French and Italian art. We need to compare or contrast with them the feelings and spirit of a traveller centuries ago to a centre of world-renowned beauty, art, and learning.

"While Paul waited at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry." Nowhere, before or since, was there gathered together such a wealth and profusion of grand and beautiful objects, the creation of man's skill and fancy. He also was no ignorant, uncultured boor,

but by education and refinement, well fitted to stand before rulers and kings. Whatever of admiration for the beautiful, of delight in the grand, moved his soul, was entirely overpowered and swept away by the sight of such spiritual blindness and folly. He admired their carefulness in religion, but deplored its wretched aim and direction; he disputed in the markets with them, and on Mars Hill wished to declare to them the unknown God, whom they ignorantly worshipped. How different his zeal from that of many who visit that spot in our day! They lament the ravages of time, and labor to preserve the few broken relics and remains of a former glory and grandeur: he lamented the ravages of idolatry, and endeavored to restore that image of the Creator which sin had erased from the creature. As by his preaching at Ephesus he induced them to burn their books of magic to the value of 50,000 pieces of silver, so here he would use his eloquence to persuade them to destroy and despise their idols and objects of worship. Instead of seeing anything lovely or attractive in their devotion, his inspired verdict is, "The things which the Gentiles sacrifice, they sacrifice to devils." They who go abroad witness a people wholly given to idolatry, crowding the churches and bringing their offerings to the shrines of favorite saints, but with widely different emotions from the apostle in Athens—for they admire, praise, and love to gaze upon pictures and statues which are perpetually the objects of idolatrous worship.

Of old, God commanded his people to destroy every vestige of idolatry and all monuments of false worship, lest they should be tempted and drawn aside to follow the corruptions of the nations about them. Their altars were to be thrown down; their groves cut down; their sanctuaries defiled; their images destroyed; their worship abhorred. But the great majority of those who have journeyed across the ocean have reversed this, and have brought over to us from Romish countries copies of their objects of religious worship and veneration. Life-like photographs and engravings of the masterpieces of the painter and sculptor in church and cathedral, are to be found adorning the centre-table and walls of wealthy homes, while the cheap reprints are scattered broadcast in the homes of the humble. Like the locusts of Egypt, this plague extends everywhere—in our books, secular and religious, on the walls and in the publications of the Sabbath-school, in the stained-glass windows of the churches and how long will it before they become the objects of veneration and worship? Like Saul, when commanded to destroy, they have spared Agag and the best of the animals. "Behold to obey is better than sacrifice, and to hearken than the fat of rams." These things, these so-called sacred pictures, are the objects of Romish idolatry. Will not the possession and use of them be a snare to entice to idolatry, just as Israel of old was led astray? Do we not see some of the signs of defection and degeneracy? Are we not on the eve of an extensive and general return to idolatrous worship? Has it not already begun? And have not the watchmen of Israel been criminally negligent?

We keep ourselves long complaining by not fully submitting. Great part of the many bitter pills and potions is greatly owing to want of resignation.—*J. Scott.*

Selected.

HARVEST HYMN.

Once more the liberal year laughs out
O'er richer stores than gems of gold;
Once more with harvest song and shout
Is nature's bloodless triumph told.

Our common mother rests and sings
Like Ruth among her garnered sheaves;
Her lap is full of goodly things,
Her brow is bright with autumn leaves.

O favors old, yet ever new!
O blessings with the sunshine sent!
The bounty overruns our due,
The fulness shames our discontent.

We shut our eyes, the flowers bloom on,
We murmur, but the corn ears fill;
We choose the shadow, but the sun
That casts it shines behind us still.

God gives us with our rugged soil
The power to make it Eden fair;
And richer fruit to crown our toil
Than summer-wedded islands bear.

Who murmurs at his lot to-day?
Who scorns his native fruit and bloom,
Or sighs for dainties far away,
Besides the bounteous board of home?

Thank heaven, instead, that freedom's arm
Can change a rocky soil to gold;
That brave and generous lives can warm
A clime with northern ices cold.

And by these altars wreathed with flowers,
And fields of fruits, awake again
Thanksgiving for the golden hours,
The early and the latter rain.

J. G. Whittier.

Selected.

THE "CONSTELLATION" WAR-SHIP.

BY JOSIAH W. LEEDS.

Oh, favored Constellation, now sailing o'er the sea,
Deep freighted with the offerings that sweet mercy sends by thee,
Was there ever grander service by a gallant war-ship done,
Or ever nobler triumph thus attempted to be won?

From the port-holes of *this* war-ship, no grim cannon's mouth doth glare—
On the deck-planks of this vessel neither shot nor shell are there,
And the flag that proudly flutters at the mast-head far above,
Is no signal of defiance, but a pennon broad of love.

All the day let fav'ring west-winds speed thee swiftly to thy goal,
All the night let ocean's billows from thy prow to rudder roll,
And the stars that stud the azure their benignant vigils keep,
Every heavenly constellation bend in love above the deep.

On thy rugged coasts, oh Connaught! now the waves of welcome break,
And the heights of Connemara all the grateful echoes wake,
For a deed that Heaven smiles on is voiced from every wave—
The war-ship! yes, the war-ship! It comes men's lives to save!

Oh, better, braver, grander, to use our brethren so,
Than with bursting shell and grape-shot to lay them bleeding low—
Than to break that great commandment, which, by Him who knoweth best,
Was to all the after ages thus in words of truth expressed:

"If thy enemy be hungry, let this gracious thought be first,—
To feed him with thy substance, and with drink assuage his thirst,
For by doing so thou shalt surely kill the hate within—
Thou wilt also gain thy brother—thou wilt save thy soul from sin."

Select

THE MESSENGER OF LOVE.

"And they all with one consent, began to make
cuses."—Luke xiv. 18.

The messenger of Love
Went forth with heavenly word,
To call the wedding guests
To the supper of the Lord.

"I cannot heed thee now!"
Said a youth of eagle eye,
As he pointed to the steps
Where the shrine of Fame rose high—

"I cannot heed thee now!
I cannot here delay;
A voice from yonder height,
Is calling me away.

"It tells of deathless wreaths,
That wait to crown my brow,
Oh yet a while delay,
For, I cannot heed thee *now*."

And the messenger divine
A pitying tear let fall,
As he turned in other paths
The wedding-guests to call.

"Speak not of heavenly love!"
Said one in tones of glee;
"There's a love of mortal growth
That is dearer far to me.

"There's a brow of mortal mould,
Whose light to me is given;
And earth can offer more
Than I ask or hope of heaven!"

"I cannot heed thee now!"
Said the man of power and gold;
"I have many years of life—
I have treasures yet untold.

"When the heavy hand of grief
Is chill upon my brow,
I will call thee—then return,
For I cannot heed thee *now!*"

And the messenger divine,
With a glance of wonder meek,
Went forth in other paths
The wedding-guests to seek.

"And hast thou come at last!"
Said the weeping child of sin;
"Are mercy's gates unclosed?
Will Jesus let me in?

"O wondrous power of grace,
For sinners such as I;
Thou hast answered to my call—
Thou hast heard my pleading cry!"

And the messenger of Love,
Rejected, turned aside
From the shrine of earthly fame,
And the pomp of earthly pride.

But he took the contrite hearts,
And bore them up to heaven;
And to *them* the feast was served,
And the wedding-robes were given.

Let not, my dear ——, the example others who may be ashamed of the cross, a of the plainness and simplicity which we p sess, influence thy conduct; nor the levity heart incident to youth, prevent thy serious and frequently reflecting on the shortness a uncertainty of this life, and the continuan of the next, as well as on the infinity of t consequences of our present conduct. We a advised to pass the time of our sojourning h in fear; how different is the conduct of t world! It ridicules or despises that fear which are true safety and real wisdom. B let us be rather the companions of the d spised followers of a despised and crucifi Saviour, in meekness and lowliness of mi than grieve them, and injure our own sou by conforming to the world and its fashio and practices.—*Richard Reynolds.*

For "The Friend."

Corea.

e people inhabiting this peninsula on astern shores of Asia, still maintain the y of excluding foreigners from their do- ons which long prevailed in the neighbor- ingdoms of China and Japan. Though more powerful nations at times have ised dominion over portions of the coun- yet it has for many years acted as an in- ndent government. Besides numerous ent islands, the territory belonging to Coreans on the mainland is about 460 s in length by from 60 to 360 in breadth, he whole population is estimated at about 0,000.

e history of the country shows the same ent wars and changes which have agi- l many of the Asiatic nations; and its ion between China and Japan naturally lved it in the contests between those na- s.

ristianity was introduced into Corea by e native converts who had been brought r the influence of Roman Catholic Mis- aries at Pekin. The degraded state of Corean priesthood, and the disrespect into h they had fallen, probably facilitated spread of the new doctrines, so that by end of that century, the number of Chris- s there is said to have been nearly 10,000. The government, although fully aware of t was going on, appears to have remain- perfectly passive, on account perhaps of favor with which the then reigning king eported to have regarded their doings. r the death of the king however, in the nning of this century, a persecution of Christians broke out, in which many hem lost their lives, but which did not the spreading of the new doctrine. For first time, two Roman Catholic mission- s entered the country secretly in 1835, were joined in 1837 by a third. They settled in Saoul, and remained in that tal quite unmolested until 1839. For ons which have never been cleared up, were then suddenly arrested, and, after ort trial decapitated, upon which a fresh secution was undertaken against all con- s, which was carried on with great severity. en the murder of these three missionaries ame known, French ships of war ap- ached the coast several times, with the ct to try and get satisfaction, but they ld not communicate with the far distant ef authorities, and soon retired, without ing been able to effect their purpose.

By no means deterred by the fate of the t, others soon followed their lead, using precaution to enter the country under covering protection of the mourning dress, ich allowed them to go about unquestioned l unmolested where ever they liked,* and this manner twelve missionaries had suc- ded in getting over the frontiers, and to ct, secretly at first, stations in various ces of the province of Kienki, and to gradu- r increase in influence. The last king of the Ni dynasty was a very kind-hearted sovereign, and generally beloved on account of his benevolence, who did not throw any difficulties in their way, and, by the aid of some converts of high standing, they had actually obtained a footing at court itself, as the queen, though not baptized herself, in- clined strongly to the new creed, and assisted them indirectly as far as she could."

By the death of this king in 1864, the direct royal line became extinct, and the queen adopted as successor, a boy about four years old, the son of a distant relation of the royal family. The father of the boy took the title of regent, and sensible of the opposition to his rule, became suspicious and despotic. Bishop Berneux, and eight of his fellow-missionaries, were arrested and beheaded in the spring of 1866. Three others, Féron, Ridel and Calais, who were stationed at some distance from the capital, received timely warning of the fate which had befallen their colleagues, and with the assistance of the natives they managed to hide themselves, and finally to escape from the claws of the regent, who had ordered the strictest search to be made for them. But the death of the mis- sionaries alone did not satisfy him. A down- right hunt commenced for all native Christ- tians, which in cruelty surpassed all previous persecutions under which they had suffered. Many thousands were put to death, and entire villages were nearly depopulated.* This per- secution was not, however, confined to Christ- tians only; it soon extended to all those who were, however slightly, suspected to be op- posed and hostile to the new state of things. This was followed by an interdict of the yearly fair held in the north, by a prohibi- tion of import of all foreign goods, especially European, transgressors being threatened with capital punishment, and by a systematic sup- pression of all branches of industry which were not absolutely required for the neces- saries of life.

To this "forbidden land," where no for- eigner enters without running the risk of paying for his boldness with his life, three voyages have recently been made by Ernest Oppert, from whose descriptions the informa- tion contained in this article is derived. His object was the establishment of commercial relations; and he showed a high degree of courage, and it may be said of effrontery, in his efforts.

Before relating his adventures, it may be well to speak of the people themselves. Among them the distinctions of caste are ob- served almost as rigidly as among the Hindoos, but it seems to be more political than religious in its character. After the different grades of the nobles comes the *civic caste*—compris- ing the upper portion of the city populations, and counting among its numbers merchants, manufacturers and artizans. The *people's caste* comprises the great bulk of the people. Be- tween these and the slaves or bondsmen (for slavery exists here, though not in the adjoin- ing countries), comes what is called the *de- spised or despicable caste.* To this belong, among others, the butchers, workers in leather and the priests. The official religion is the worship of Buddha, which was introduced from China about 372 A. D.; but it has little hold on the popular mind, for the people show an almost total disregard for their own re- ligious ceremonies. This may be partly owing to the profligacy and dissolute behavior of the bonzes or priests, who are considered as at the bottom of the *despicable caste.* As an illustration of the popular feeling, our author says:

"Considerable and densely populated places even own, at the best, a miserable shrine, the dilapidated condition of which clearly de- monstrates the neglect and disregard in which it is held. In several large villages, with some hundreds of inhabitants, I had often observed near the roadway a number of shape- less trunks of trees of an arm's thickness, and of various sizes, without however paying any attention to them for some time. I was not a little surprised, when on closer inspection these misshapen sticks turned out to represent the idols or josses of these villages, standing there in place of a temple or joss-house, and which, without regard to their preservation, had been stuck in the open road without any ceremony whatever, under the presumption, not perhaps quite unreasonable, that a joss ought to be able to take care of himself in all kinds of weather. All the decoration of these wood pieces, varying in height from two to four feet, consisted in the outer bark being stripped, and abominable features having been cut into the upper end in the most primitive manner; there they stood, more or less firmly fixed in the ground, in all sorts of positions, straight and crooked, while some, weakened by old age, had tumbled down in toto, lying with their tired-out heads on the ground, as if they had made up their minds to remain and rest there after the troubles of an exist- ence which had exposed them to a more than ordinary share of stormy weather. I confess that the impression these idols made on me was more of a painful than of a comical nature, while the natives themselves considered it capital fun to kick those unfortunate fallen josses about, which was done amidst the shouts of laughter of the people standing by.

Nothwithstanding all however I have been compelled to state above, it would be alto- gether erroneous to believe that the Corean is incapable of improvement in a mental point of view. I have already given it as my opinion, that the low moral standing of the people is principally owing to, and a conse- quence of, the sad state of degradation of the priesthood, and I am prepared to go even further than this. I venture to main- tain, that none among the races of the Asiatic Continent can more easily be rendered ac- cessible to a true and sincere religious feeling than the Corean, and that the latter, once converted to Christianity, shows a far deeper comprehension, and adheres to its teachings with greater fidelity and firmness, than for instance the Chinese."

The Coreans are honest, faithful and good- natured, and attach themselves with almost childlike confidence to those in whose sin- cerity they trust. They are superior to the Chinese in tallness and bodily strength, and in fortitude and energy; but show less culti- vation and polish of manners.

"The women have to remain in the apart- ments set specially apart for their use, and those of the higher classes are even more isolated here than in China; a little more

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E. Oppert says: "As a general rule no mourning ut on for dead relations; but whenever this is done, only for parents, it is carried through in a very rous manner. The mourner puts on a dress speci- adapted to the occasion, covers his head and the le face with a pointed hat, and passes during the rning season himself, as it were, for dead, avoiding contact with the outer world, nor is it permitted to ress or to molest him in any way during the whole e of mourning."

* E. Oppert states:—"Several years later I received from natives in Corea a list containing the names of the places in which these massacres had taken place, and the number of killed in each. Up to that period the number of persons put to death had reached a total of more than 10,000."

liberty is allowed them in the country, where a portion of the labor in the fields falls to their share, but although they can move about there somewhat more at their ease, they are still much more restricted than the female country population in China. In cities and small townships, it is, however, considered a great offence against modesty and custom, whenever a woman is met in the public streets in the daytime, and they quit their apartments hardly ever during the day. To indemnify them for this strictly kept up seclusion, the following remarkable arrangement has been made. At nine o'clock in the evening during summer, and at an earlier hour in winter time, the city gates of Saoul and other towns are closed at a given signal. As soon as this has taken place all men are bound to leave the streets, and these are abandoned to the women for the purposes of recreation and promenading. Any male finding himself by accident belated and behind the appointed time in the streets, is sure to hurry to his house as fast as possible without looking up or regarding about him, and severe punishment would fall upon any person daring, in the face of the stringent prohibition, to molest women in the least. Good breeding demands from any man (and this is always done) to cover his face with a fan, as soon as he encounters ladies walking during these hours, so that he may not be recognized, and to walk over to the other side of the street so as not to disturb or terrify them."

(To be continued.)

A Christian Brahmin.

Bachan Masih was an earnest Christian man. He was by birth a Brahmin, a native of Benares. His last few years were spent in the service of his Master as an unpaid mission agent.

He usually sat at the door of his house near the road, and, as pilgrims passed by, spoke to them of Jesus. One day an aged pilgrim came slowly along the road, leaning on his staff; he seemed weary, faint, and sad. Bachan Masih addressed him, saying:

"*Maharaj*, (great king,) where do you come from, and whither are you going, and what is the object of your journey?"

The weary pilgrim answered:

"I come from such-and-such places, where I have been on pilgrimage, seeking rest for my poor, weary, and sad heart, but I have found none. I have now come to *Kashi* (Benares); may I find rest here?"

Bachan Masih invited him to sit down, and spoke to him of Jesus. He said to him:

"Why will you wander about in search of God, who is near you? Why will you bow down to idols and images made of stone, which cannot save you? What is your Maker, a stone? Is God confined only to certain places? No, no! He is now here. Jesus is in the midst of us, and now invites you, saying, 'Come unto me, you that are sad, weary, and heavy laden, and I will give you rest.'"

The aged pilgrim listened with deep attention and emotion. The Lord opened his heart. After some silence, he exclaimed:

"Is this message indeed from God? Does God think of me? Did Jesus die for me also? and can He—does He—love me, a poor, old, unworthy sinner?"

Bachan Masih grasped his hand, and, in the fulness of his heart, said:

"Yes, brother, he does!"

Upon this the aged wanderer exclaimed:

"Jesus is a Saviour such as I need; in Him I see all I have sought for years. I will stay with you."

At another time Bachan Masih brought me a blind man, who said:

"In my younger days I was very careless about God and my salvation. Being active and strong, I became the servant of a great man, and I was renowned for wrestling and fighting. One day, whilst so engaged, the thought struck me. What would become of me if I should be injured and die? I became alarmed, and began to read my Shastas; but they could not quiet my mind. I worshipped my household gods, but I found no rest. I then went on pilgrimages, visiting various shrines; but all in vain—my anxiety remained. I then resolved to join the Mohammedans. I went and lived among them; but I perceived that they were as ignorant of God and the way of salvation as I was. Whenever I spoke to them of my anxiety, they always said: "Be of good comfort; God is great; and what he has decreed will take place." Whilst among them I became blind. Thus, blind within and blind without, I left them and resolved upon going to Kashi. As I was slowly passing along, feeling my way with my staff, a friendly voice called out to me, 'Whither are you going, and what are you in search of?' I stopped. Seeing that I was weary and faint, my new friend ordered me some food from a Brahmin, of which I partook. I then opened my mind to him. He seemed to understand me fully. He spoke to me of Jesus. He also prayed with me and for me. Jesus is such a Saviour as I need. I believe in Him. I am the Prodigal Son. Bachan Masih has taken me by the hand, and has led me back to my Father."—*Exchange.*

Safety of Peace Principles.—I have a firm and fixed belief, that should any whole nation be convinced of the peaceable principles of the gospel, and in sincerity endeavor to live up to them, in their full extent; where such a nation was once invaded from abroad, the warring nation would be many times invaded; and where the regular administration of civil justice would be obstructed in such a nation for a month, it would oftener be so in other nations for years. But alas! how many are like poor unbelieving Peter, when he began to walk on the water, though his Lord commanded it, yet for want of faith he sunk amidst the waves and lost his resolution.—*J. Scott.*

It is one thing to forgive our enemies as a general class, but it is a very different thing to forgive a particular enemy. No such spirtual strength is needed to make us say that we forgive all "Jews, Turks, infidels, and hereties," as is demanded for our genuine forgiveness of the John Doe who poisoned our dog, or the Richard Roe who told lying stories about us behind our backs. Yet it is the individual who has injured us, whom, after Christ's example, we are bidden to forgive. The historian Prescott knew and kindly treated, during years and years of suffering, the person whose careless toss of a bread-crust, in the college dining-room, made him virtually blind for the rest of his life. And that godly Englishwoman known as Sister Dora, who is now winning posthumous honor from all who read the story of her noble life, was privileged to be able to devote the tender care, in her hospital ward, to a man who b stoned her in the open streets of Walsall, a who, when he confessed his fault in penite and tears, was told by the gentle spirit t she had known his face from the moment threw the stone that cruelly cut her forehe Not all of us are called upon to forgive th who have destroyed our eyes or stoned us the streets. But do not we know some o who *has* wronged us; and have we willing and fully forgiven *him?*—*S. S. Times.*

"Short Measure."

A man who traveled the country distri of Yorkshire in the character of a peddl used to carry a stick with him, which serv the double purpose of a walking-stick and yard measure. Having been employed pret freely in the former capacity, it was ultimat worn down beyond the point of justice; a as the peddler continued to measure his goo by it, he procured to himself the appellati of "Short Measure."

One day, William Dawson, a preacher, l of Barnbow, near Leeds, was preaching the neighborhood of that town. His te was Dan. v. 27: "Thou art weighed in t balances, and art found wanting." "Sh Measure" stood immediately in front of t preacher; and being rather ostentatious his profession of religion, and very ready wi what he thought a suitable response wh any striking remark was made, he manifest signs of approbation while Dawson adjust the scales, and placed different classes of s ners in them; uttering, at the close of ea particular description, in a subdued tone, y loud enough for those around to hear, "Lig weight!" "Short again!" &c. After descr ing the open worldling, the moralists, t formalists, the preacher at length came speak of such persons as possessed religio light and conviction, but gave little evide of spirituality of mind; who have the se blance of much zeal, but who employed fa weights and measures. Here, without adve ing in his mind to the case of his noisy audit he perceived the muscles of his face workin when the report of the peddler's "short m sure" occurred to him. Resolved, howev to soften no previous expression, and to p ceed with an analysis and full description the matter, he placed the delinquent, in singularly striking way, in the scale. Inste of the usual response, the peddler, stricken the force of truth, took his stick, the favor measure from under his arm, raised one f from the floor, bent his knee, and taking h of the offending instrument by both en snapped it in two, exclaiming as he dashed to the greund, "Thou shalt do it no more!

We remember to have read of a wom who went to hear a minister who on th particular occasion denounced the sin of d honest dealings. The next day he called up her, and tried to get from her whether s remembered any portion of the sermon of t previous day. Alas! she complained of h bad memory; "but, sir," she added, "o thing I *did* remember; I remembered to bu my bushel." Conscience, in this case, as that of the peddler, had been aroused to sense of the evil of dishonest trading.

Temperance, employment, and a cheer spirit, are the great preservers of health.

Religious Items, &c.

e Methodist Episcopal Church.—A pastoral ss from the General Conference of this recently held at Cincinnati, represents membership at 1,700,000, owning 17,000 s of worship, valued at $70,000,000; and s to view the serious responsibilities en- l upon them by the possession of such s of influence. The value of the religious ces of women are recognized in the fol- g sentence: "Faithful women not a few achieving, instrumentally, great things rds the redemption of man. Through agency, in union with the pastors, and by special efforts *as preachers of righteous-* God is moving through the churches great awakening and converting power." veral of the paragraphs of the Address, as those which are below extracted, con- useful hints:—

The decay of spiritual life begins where ant prayer ceases, and the promise of the hat now is becomes an absorbing pur- Eschew worldliness. Keep the lines act between the narrow path of self-denial Christ's sake and the broad way of con- ity to the world, remembering the dread native, 'If any man love the world, the of the Father is not in him.'"

As American citizens, we do right to in- e our choice of just men to rule over us, o exercise the right of suffrage faithfully, also to vindicate and maintain the equal ical rights of our native, our adopted, and nchised citizens. All this may be per- ed as religiously as the duty of prayer, an eye to the glory of God, the mainte- e of good order in society, and the eleva- of man.

Parental oversight of the literature of hood and youth is of equal importance, jealous watchfulness over the companions ved to them. We fear that thousands of nts know very little of the reading of children, and they allow unchallenged, , and even licentious literature, the lom of their homes, which poisons the ght, perverts the imagination, and de- es the heart and lives of the children of Church.

Our camp-meetings are less helpful to the tual life of the Church than they should Especially is this true when they are e a source of revenue mainly, or where rtainment rather than salvation is the f end. Serious hindrances to the cause hrist are oftener suffered over a large ex- of territory near camp-meetings by the rtion of houses of worship, the suspension ublic service, and a general demoraliza- of the community, and by the desecration e Sabbath day in public travel. This is ying evil that demands correction.

We question seriously the propriety of nanent union efforts where the distinctive hods of the Church are yielded to con- te the prejudices of good men of other ominations. We lose more than the Master s, while others gain all we lose. We ld not be bigots, yet we do well always emember we are Methodist Christians.

And we are constrained to condemn as a vance to all good people, many meetings l in the name of Christianity and of tem- nce, which are controlled by inexperi- ed and in some cases by irreligious men, ch often supersede religious worship, and er the standard of piety."

Natural History, Science, &c.

Pestiferous Valley of the Lu Chiang.—The muleteers were anxious to cross the dreaded Lu Chiang before the sun was hot; and every one was, for once, ready at an early hour. We started amongst rounded undulating hills, but soon entered a valley, which we descended by an easy gradient until we could see the mysterious river at our feet.

Centuries have passed by since Marco Polo spoke of the country, as "impossible to pass, the air in summer is so impure and bad; and any foreigner attempting it would die for certain." Already at Ta-Chien-Lu, M. Chauveau had warned us of this pestiferous place, and had told us that before the rebellion had destroyed every organization in the province, it had been customary to keep a guard at certain places on the road, to prevent any one from attempting the passage during the unhealthy season. As we approached nearer and nearer, though the warnings were more frequent, the details of the story varied but little, and, incomprehensible though they appeared, we could not but give credence to the tales so oft repeated of "the valley of the shadow of death."

As it lay at our feet, all nature seemed to smile, and invite the tired traveller to stay and rest. But it was the smile of the siren, for should a stranger venture there to pass the night, it would be with fever-stricken limbs that, when the morning broke, he would attempt the escalade of the surrounding heights.

Even in autumn, the most healthy season, it is with bated breath that passengers hurry across at a favorable moment; and when the fiery rays of summer are darted on that low-lying valley, even the acclimatised inhabitants flee, and for months no living thing may venture there.

From the rapidity of the river, and the undulating nature of the ground, it might have been supposed this district would be healthy enough; but the secrets of its miasma yet remain hidden in the recesses of the beautiful yet deadly vale.—*Gill's Narrative.*

Shipping and Planting of Virginia Oysters.—On the shore of Chincoteague Bay are two villages, named Franklin and Greenback, which have grown up since the war, and have been doing an extensive business in shipping the far-famed Chincoteague oysters to Europe and coastwise to the Eastern cities for sale during the open season, and in forwarding during the close season, schooner loads of oyster "plants" from the James river to be deposited in Eastern waters, or to plant out fresh beds in Chincoteague Bay. The bottom of the James river, for twenty miles from its mouth, writes a correspondent of the New York *Times*, is one enormous oyster bed.

The work of catching oysters for planting elsewhere is carried on with tongs at variable depths, not exceeding ten or twelve feet water. Dredging is strictly prohibited, and it is only on the shoals, ranging from fifty to five hundred acres in area, and occupying the central portions of the river, that the tongmen are allowed to take oysters, the shores being staked out by private owners as planting grounds. The spring season for catching oysters and planting, opens about the 1st of 4th mo. and ends on the 20th of 5th mo. In 9th mo. the tongmen will begin again on the same shoals, and may work for three or four months catching "plants." An idea of the enormous quantity of oyster plants taken every year from the shoals of the James may be gathered from the fact that in the two months of the season just closed, it is stated that 500,000 bushels were taken from a single shoal of 500 acres, so that the average product of the shoal from less than 60 working days, was 1000 bushels to the acre. The cost of catching, freight, planting and preparing for market, when taken up at the end of eighteen months from the Chincoteague beds, is about 20 cents a bushel. The price, delivered on board vessels in the bay ranges from 50 to 60 cents per bushel.—*Baltimore Sun.*

Cowitch.—The Cowitch has a velvety-brown covering of minute prickles, which, if touched, enter the pores of the skin and cause a painful tingling. The women, in times of scarcity, collect the pods, kindle a fire of grass over them to destroy the prickles, then steep the beans till they begin to sprout, wash them in pure water, and either boil them or pound them into meal, which resembles our bean-meal. This plant climbs up the long grass and abounds in all reedy parts, and, though a plague to the traveller who touches its pods, it performs good service in times of famine by saving many a life from starvation.—*Livingstone's Exp. to Zambesi.*

THE FRIEND.

SIXTH MONTH 19, 1880.

In the printed Minutes of the Binns' Meeting of Ohio for 1879, are contained three doctrinal minutes adopted by its Yearly Meeting of Ministers and Elders in 1877, 8 and 9, and published "for the satisfaction and instruction of the membership." Some of our readers will remember that an Editorial article in "The Friend," vol. 52, p. 286, written by our late friend, Charles Evans, in decided terms pointed out the inconsistency of the earlier of these minutes with the doctrines of the Society of Friends. The attention which was drawn to this subject probably led to the preparation of an explanatory minute in 1879, designed to defend those before issued.

We have received a review of the whole in pamphlet form, written by Cyrus W. Harvey, of Kansas, which clearly shows that the authors of these minutes had imbibed sentiments at variance with those held by our early members. As we have twice before borne a testimony against the doctrines contained in them, it does not seem needful at this time to enlarge much upon the subject.

After referring to the doctrine of the Light of Christ in man, (declared by William Penn to be God's gift for Man's salvation) as that especially aimed at by the Binns' Meeting, the reviewer says:—

"The feeling of those through the Society of Friends who are in unity with the sentiments promulgated by the Ohio minutes is such, that orthodox Friends have been accused of Hicksism; accused of denying the atonement; accused of 'teaching a natural light or principle not lost in the fall;' accused of unsoundness and mysticism; all because they hold and endeavor to maintain the doctrines of sound Quakerism."

"With all the professions of faith in the work of the Holy Spirit at this time, there is little more of real understanding of the experience of the perceptible guidance of the

Spirit than at the time of the foundation of our Society. When this doctrine is rejected, there is little left of genuine Quakerism; for, as William Penn justly says, it is the '*root* of the goodly tree of doctrine, that grew and branched from it.'" "It is the desertion of this doctrine, that has made possible the present *instantaneous theory* of conversion, with the attendant ritualistic performances of 'consecrations,' 'sanctifications,' 'mournings,' and the like." "It seems to be the law of apostasy, that as spiritual life is lost, outward acts are substituted and multiplied, as aids to quiet the cravings of an unsatisfied conscience. So when, by the rejection of the doctrine of the Light of Christ in men, by which they are to experience salvation, the eye of the mind was turned away from the light, we see these outward performances at once introduced into the worship of Friends."

We have at different times received several small tracts put forth by concerned Friends in England, some quite recently and others of somewhat older date, but all encouraging to faithfulness in the support of our testimonies, some of which are greatly neglected by many in that land as well as in America. Many are the discouragements which press on the spirits of those who believe that our early Friends were rightly led in advocating the doctrines they proclaimed to the world, and in exhibiting the practical fruits which flow from individual faithfulness to those doctrines; and who now behold many who profess to be Friends, departing from the footsteps of their predecessors in religious profession. We hope that the confidence of such burthen-bearers may be renewed in that Divine Power, which is able in his own time and way, to revive his work and cause in the earth; and that the tracts above referred to may be to them a source of comfort and encouragement. We insert some of them in another part of our paper, under the heading, "Ancient Testimonies Revived."

We have received from J. Fitzgerald & Co., 143 Fourth Avenue, N. Y., the sixth number of the Humboldt Library of Popular Science, containing Town Geology, by Charles Kingsley. Price 15 cents. It is interestingly written, and treats of the formation of the soil in the fields, of the pebbles in the streets, the stones in the wall, the coal in the fire, the lime in the mortar, the slates on the roof, and of coral and coral reefs.

SUMMARY OF EVENTS.

United States.—On the night of the 11th inst., the Sound steamer Stonington, bound to New York from Stonington, ran into the Narragansett of the same line, bound in the opposite direction, and so injured her that she sunk in from thirty to forty minutes. Five minutes after the collision, the Narragansett took fire. From 300 to 350 persons were on board. The Stonington, and the steamer City of New York, picked up some 250 persons. Twenty-five are known to be lost, and many are missing. The collision occurred between five and six miles from Saybrook, Conn.

The first of the monster engines to be known as class K, has just been run out of the Altoona shops for a trial trip. It is intended for the fast trains between this city and New York. The cylinders are one inch in diameter larger than those of any other passenger cylinder in service; and the boiler is made correspondingly large to supply the required amount of steam. The cylinders are 19 x 24, and the driving wheels are five feet eight inches in diameter. It is expected to make sixty miles per hour, and greater speed is hoped for.

It is stated there are 97,000 miles of submarine telegraph cable in working order.

Reports continue to be received of the ravages of the army worm in New Jersey, which following the drought, are likely to make this year a disastrous one for the farmers in portions of that State.

Six steamers sailed from New York on the 12th, and it is said every state room and every berth had its lessee, and in some cases, handsome premiums were offered for the privilege of transfer. The shipments of merchandize continue to be large. The city of Chester, for Liverpool, carried 36,011 boxes of cheese.

The import trade of the country for Fourth month last, amounted to $74,388,000—which has not been equalled in any month for several years—and exceeds the exports, for the first time since 7th mo. 1877.

The public debt of the country since 8th month, 1865, has decreased from nearly $2,800,000,000 to $1,950,000,000, and the annual interest from $151,000,000 to $80,000,000; in addition to this, there has been a vast reduction in taxation. At the present time, the amount of debt per capita of the population is about $40.

A blast furnace in Pittsburg recently yielded, in seven consecutive days, the enormous quantity of 1,141 tons of pig-iron. This is said to be unparalleled by any blast furnace in the world.

On the 11th inst., a 20,000 barrel oil tank, situated on an eminence above Titusville, was fired by lightning. The fire was communicated to other tanks and works, and before it was got under control had destroyed property to the value of $1,500,000.

The Deputy Marshall's bill was passed by the Senate on the 14th inst., with the House amendments. In the House the Electoral count resolution was considered, but when it became evident that the Republicans did not intend to allow the resolution to be voted on, it was decided to postpone it till next session of Congress.

The mortality of Philadelphia during the week ending on the 12th, was 285. Of this number 144 were adults and 141 children.

Markets, &c.—The following were the quotations on the 12th: U. S. sixes, 1881, registered, 104; coupon, 107; 5's, 103¼; 4½'s, 110; 4's, registered, 108; do. coupon, 109.

Cotton.—Prices remain about the same as last quoted. Sales of middlings are reported at 12 a 12½ cts. per lb. for uplands and New Orleans.

Petroleum.—Crude, 7½ cts. in barrels, and refined 8 cts. per gallon.

Flour.—The market dull, but prices without essential change. Penna. extra family, $4.75 a $5; Ohio do. do. $5 a $5.50; Minnesota, $5.12½ a $5.75; patents and fancy, $7.12½ a $7.50. Rye-flour $4.62½. Bran, $14 a $15 per ton.

Grain.—Wheat was unsettled, and one a two cts. per bushel lower: Red, $1.25; amber, $1.27. Rye 88 cts. per bushel. Corn, western and southern yellow, at 51 a 52 cts.; white, 55 cts. Oats were more active. Sales of white at 42 a 43 cts., and mixed at 38 a 39 cts. per bushel.

Hay and straw.—Average price during the week: Prime timothy, $1.15 a $1.30 per 100 pounds; mixed, $1.10 a $1.20; straw, $1.20 a $1.40.

Wool.—The demand from manufacturers is quite limited, and an unsettled feeling prevails. Among the sales were, Ohio ¼ blood at 42 cts.; do. ⅜ blood 49 cts.; do. medium, 50 cts.; unwashed Penna. 32½ cts.

Oils.—Linseed, 66 a 67 cts.; Neats foot, 65 a 75 cts.; Lard, 49 a 55 cts.; Sperm, crude, 49 a 50 cts.; winter bleached, $1.12 a $1.20 per gallon.

Beef cattle were in demand, and prices were a shade higher: 23 head arrived and sold at the different yards at 3½ a 5⅞ cts. per lb. as to condition.

Sheep were in fair demand at former rates; 8000 head sold at the different yards at 3¼ a 5¼ cts. per lb., and lambs 5 a 8 cts per lb. as to quality.

Hogs were unchanged: 5000 head sold at the different yards at 6 a 6½ cts. per lb.

Cows were dull: 180 head sold at $20 a $50 per head.

Foreign.—The emigration returns from the Mersey for the last month show that forty-five ships, with 25,127 passengers, sailed for the United States; thirteen ships, with 3,907 passengers, to British North America, and six ships, with 107 passengers, to South America. The total number of emigrants for the month was 29,992, of whom 7,926 are English, 6,330 Irish, 276 Scotch, and the remainder foreigners.

The municipality of Paris has decided to impose a tax of one-tenth of one per cent, on the purchase value of all houses and buildings of every description, the proceeds to be devoted to reducing the octroi duties.

Indian papers report that during the past year thirty divers engaged in the pearl fishery in the Persian Gulf lost their lives, most of them being victims of sea monsters. The value of the pearls taken in 1879, in the Persian Gulf, was set down at about $1,500,000.

The foreign ambassadors at Constantinople have sented a collective note to the Porte, announcing the supplementary conference will be held at Be and urging the fulfilment of the non-executed cla of the treaty of Berlin regarding Greece, Monten and Armenia.

Greece, it is said, is already taking measures f military occupation, after the conclusion of the con ence at Berlin, of the provinces which the confer shall award her.

Small-pox has broken out with severity at Amh

Twenty-five deaths occurred from yellow fever, fourteen from small-pox in Havana last week.

An Alexandria dispatch says, the Egyptian ob has left for the United States.

The Chinese Embassy at Berlin denies all knowl of war preparations in China.

The University of Tokio (Tokio Daigaku), has lished a calendar, which shows that this institu originally a "translation office," for the interpreta of Dutch books, has undergone progressive modi tions, until it is now a well-equipped University, ha departments of law, science and literature, in whi number of native professors are engaged. There also several foreign teachers, chiefly Americans. Japanese teachers were educated either in this cou or in Europe, and have been instrumental in deve ing this native school, until it has attained a second only to that of the best universities in Eur There are about two hundred students in the Univer and twenty-three have been sent to complete t studies in this country or in Europe. The Univer Memoirs, including illustrated lectures, &c., are pri in English, and are really handsome specimen typography. The volumes, including drawings, li graphs, printing and paper, are of Japanese ori Under the educational system now fairly establishe that country, with the Tokio University at its hea will not be many years before the Japanese get f abreast of the most highly developed nations of world.

WESTTOWN BOARDING SCHOOL.

A Stated Meeting of the General Committee is t held at the school on Fourth-day, the 23rd inst 8 A. M.

The Committees on Instruction and Admissions at the school on the preceding evening, at 7 o'cloc

The Visiting Committee meet at the school Seventh-day, the 19th inst.

For the accommodation of the committee con ances will be at the *Street Road Station*, on Seventh Third-days, the 19th and 22nd inst., to meet the tr that leave the city at 2.30 and 4.30 P. M.

Philada., 6th mo. 1880. Wm. Evans, *Cler*

A suitable Friend is wanted to superintend schools of the "Friends' Freedmen's Associatio Philadelphia," in North Carolina and Virginia.

Applications may be addressed to

Philip C. Garrett, *Chairman*, Germantown, Philad

Or to Howard Comfort, 523 Market St., Ph

Wm. H. Haines, 434 Walnut St., *Committ*

WANTED

A Friend and his wife, to take charge of the Far Tunessassa, and to have the general superintenden the school and family at that place.

Application may be made to

Samuel Morris, Olney P. O., Philadelphia.

Joseph L. Bailey, Pine Iron Works, Berks Co.

Joseph S. Elkinton, 325 Pine St., Philadelphi

FRIENDS' ASYLUM FOR THE INSANE

Near Frankford, (Twenty-third Ward,) Philadelph

Physician and Superintendent—John C. Hall, M

Applications for the Admission of Patients ma made to the Superintendent, or to any of the Boar Managers.

Died, at his residence in this city, 5th mo. 4th, 1 William B. Alexander, in the 67th year of his a member of the Monthly Meeting of Friends of Ph delphia for the Northern District.

——, 5th mo. 5th, 1880, at her residence in Mars ton, Pa., Beulah Embree, in the 76th year of her a member of Bradford Monthly Meeting of Frie During her short illness, a quiet resignation see the clothing of her spirit, and her close was peacefu

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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JOHN S. STOKES,
No. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

For "The Friend."

Corea.

(Continued from page 358.)

FIRST VOYAGE TO COREA.

Through the co-operation of one of the British mercantile firms in China, Ernest Oppert was enabled to make his first voyage to Corea. The steamer Rona, belonging to the firm, had been chartered for a voyage to an-other port; and it was arranged that in devia-tion from her direct course, she should visit the coast of Corea. Only five days could be spared for the trip. The object in the first instance was to discover and ascend the river leading to the capital, and to enter into preliminary communication with the Corean authorities, with the view to open up commercial and friendly relations with the country. As the position of neither the capital nor the river was known with any pre-cision, it was a difficult problem to decide where to commence a search. Prince Jerome Gulf was selected as a starting point, to col-lect any information attainable in some of the numerous bays adjacent. The first landing, at a small fishing village on Caroline Bay, was made in company with Morrison, the mate of the steamer, and a Chinese inter-preter. Most of the inhabitants ran off at our approach, which was scarcely to be wondered at as a steamer had never before visited the bay. A few old and decrepit men remained, one of whom, a venerable-looking man, our author says: "Came up to us with signs of great deference, bearing in his hands a brazier with charcoal burning in it, this was possibly intended to drive away evil spirits, for which the simple people may have taken us. But the old gentleman and his friend got visibly more at ease as soon as they found that we came with peaceful and friendly intentions; and when the people on the hills, who had watched our approach so attentively, seemed satisfied by the cour-tesy of our intercourse that there was no danger to be feared, they returned one by one after awhile, and we soon found ourselves surrounded by a large crowd of natives, who with many gesticu-lations, uttered their surprise at our strange looks."

On their return from a walk over the neigh-boring hills, the old Corean presented his officers with twenty fine fresh herrings, which were thankfully accepted, and a number of empty bottles and some other trifles given in return. The bottles were quite new to the people, and were eagerly received, though they knew not what to do with them.

At the end of the gulf, they met with others of the inhabitants, of whom they inquired for the elder of the largest village in the neigh-borhood. Here they learned that the name of the capital of the country is Saoul, and a promise was given to send for the highest official of the district, who resided at a distance of some miles. He subsequently came on board the steamer with many other of the curious natives—where he was kindly entertained, and the object of the visit explained to him—*i. e.*—to open commercial and friendly relations with Corea. This was a subject which the old Mandarin very properly said must be referred to the government at Saoul, and he promised to send off a messenger with despatches for that purpose. As the steamer could not be detained from her voyage till the return of the messenger, E. Oppert proposed remaining on shore and carrying on the negotiations, but this was strongly opposed by the local gov-ernor, who feared it might subject him to suspi-cion and danger from the central government. There seemed therefore no course open but to postpone further intercourse to a future visit—and with many expressions of good-will from the natives, the steamer left Corea.

SECOND VOYAGE TO COREA.

The first visit had convinced E. Oppert that the population of Corea generally shared in the desire to have the barrier removed that separated them from the outer world, and this encouraged him to hope that the Govern-ment might be induced to relax its policy of non-intercourse. It was therefore decided to return and renew the effort, with the assist-ance of the same firm which had before taken part in the enterprise. This conclusion was not altered by the news of the murder of the French missionaries (as mentioned in the previous number of this article) information of which had arrived in the meantime.

A small, light-draught steamer was pro-cured, and Prince Jerome Gulf again visited, both to have a certain starting point for ex-ploration and in hope of obtaining a pilot. Our author says:

"I landed at the foot of a wooded hill, which was crowded by natives. I had hardly set my foot on shore, when a great many of these rushed down the hill, and ran up to me greatly astonished, and to all ap-pearance much delighted; nor was I less pleased when I recognized most of them as old acquaintances from my former voyage. The good people seemed really pleased to see me return, and told me that old Ta-wha was still at Heimi, and that I should see him soon. My supply of segars was quickly divided amongst them, and I left them discoursing eagerly upon the great news of my reap-pearance."

The visit of the old Mandarin, Ta-wha, on board of the vessel is thus described:

"Evidently somewhat embarrassed, in the uncertainty how far I had knowledge of what had happened,* he came up to me, but ap-peared much relieved when I expressed neither by words nor looks that I was aware of what had occurred. He seemed overjoyed at see-ing me again, though in his heart of hearts he may have wished me a thousand miles away. His finely cut, quite European, features beamed with benevolence and pleasure, and one was almost tempted to believe in the sincerity of his expressions of love and good-will. Nor do I doubt but that he was per-sonally well and favorably inclined to me—indeed there was no reason why he should not have been so after the previous friendly intercourse between us, and the treatment he had received on board the 'Rona.' But with him and all his colleagues the fear of the Government and of the responsibility which they incurred outweighed all personal feelings and considerations."

"Captain James had gone on shore shortly after daybreak next morning to take observa-tions; but returned immediately after in a state of great excitement. A Corean had come up to him in a mysterious and secret manner, and had delivered to him a letter for me, which he brought at once on board. The letter, written in French, I found to be signed by Monsieur Ridel, one of the three French missionaries who had escaped the fury of the regent, and who, with his unfortunate companions, had now been hunted for months by his officers all over the country. They had been obliged to hide in the mountains, woods, and caverns, and had miserably sus-tained their lives by the scanty supply of food which compassionate natives secretly contrived to furnish them with. When I looked up, after having perused the letter, I observed two or three natives at some distance from each other, walking up and down oppo-site our anchorage on the shore, who made the sign of the cross when they saw that I had remarked them. I wrote an answer to Monsieur Ridel on the spot, promising to render him and his companions any assistance within my power, and offering them as a mat-ter of course a refuge on board our steamer. I informed them at the same time of my plan to penetrate as near as possible to the capital, as soon as we had found the river leading to the same, and gave them a sketch of the route I proposed to follow; as the news of our whereabouts spread rapidly enough through the country, they would not find any great difficulty in being directed by friendly natives to the spot where we happened to be."

"As soon as my answer was written I set off for the shore, where I was anxiously awaited by the messengers. They were over-joyed at having at last been able to deliver

* The murder of the French missionaries.

the letter to its address, and made themselves known as Corean Christians. Unfortunately however, my appearance on shore had attracted a great crowd, whose idle though not ill-intentioned curiosity it was difficult to keep off without creating suspicion against the converts, who were strangers in this part of the country, and though I had much wished to take them on board at once to get further details from them, I desisted at their request on account of the risk they might run. I managed though, with the assistance of the boat's crew to keep the crowd at a distance while I entered into a short conversation with these men and delivered the answer I had written to Monsieur Ridel's letter, while one of them sat down in a spot sheltered from the looks of the people, and wrote down the following: 'Ego Philippus, alumnus coreensis, secundum pactum cum duobus nautis heri ante mediam noctem veni in hunc destinatum locum et tota nocte hic vigilavimus, in hac nocte post tenebras navicula veniret optimum erit, nunc, etiam hic sumus . . . .'*

It was certainly a remarkable sight to see this poor, rough-looking and worn-out native sit down and indite Latin letters as if he had done nothing else all his lifetime. I told him that the ship's boat would be waiting for them at eight o'clock in the evening, and he promised to be punctual at the appointment; now, however, they were anxious to withdraw from the inquisitive looks and questions of the people around us, so I watched until I saw them off safe before I myself returned to the steamer.

Punctually at the hour fixed they were again on the spot, and they were soon safe and sound on board the steamer. There were three of them, a fourth had started back already with my reply to the fugitive missionaries, who were some days' journey distant in the interior. It is almost impossible to describe the joy and happiness of these poor people to find themselves, at least for a time, surrounded by friendly and sympathizing faces, and they hardly knew how to express their gratitude and thankfulness. And I must say it was a sight worth seeing to observe our lascar sailors, and all other hands on board rush forward to meet them and shake hands with them—it was a spontaneous tribute offered to the courage and disinterested conduct of these brave fellows.

For forty-eight hours they had not tasted a morsel of food; being strangers in the neighborhood, they had not dared to ask for anything for fear of being discovered by the authorities. When their hunger was somewhat appeased they found time to give me a full and detailed account of everything that had occurred since my last visit and of the general state of the country."

(To be concluded.)

Excellent and indispensable as morality of life is, it is only as we come to pass from a state of nature to a state of grace, and our souls experience the renewings of the Holy Ghost, that our conduct amongst men will redound to the glory of God, and be viewed with acceptance in his pure and holy sight.

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* I, Philippus, a Corean disciple, as agreed upon, arrived in this place with two sailors before midnight yesterday, and we have watched here all night. It would be well if a small boat could come to-night after dark to fetch us, and we shall also then be here.

For "The Friend"

An Account of some Expressions of Catharine Burling in her last sickness.

Catharine Burling, daughter of John and Ann Burling of New York, was taken ill of a slow fever, which weakened her gradually, so that, to use her own expressions, she was reduced step by step, all means used for her help proving ineffectual.

When she was brought low and her recovery appeared doubtful, she was for a time under great exercise of mind concerning her future state, and prayed to the Lord for a little more time, and that she might witness a better state, which He was graciously pleased to answer, she not long after saying her mind was changed: she came to witness the child's state, being filled with innocency, often saying, "My mind is like a little child's;" and her heart came to be filled with the love of God; and in the abundings thereof, for several weeks before her departure, she was at times enabled to declare of the Lord's goodness to her in a wonderful manner, and also to exhort many who came to visit her, to amendment of life, that so, when they came to lie on a sick bed, they might be made enjoyers of that peace she was then made a partaker of; often saying she felt his peace flow in her mind as a gentle stream, and that her cup ran over.

Many were the sweet expressions which she uttered, some of which, as near as could be remembered, are here set down, though order of time could not exactly be kept to—

"Many wearisome nights have I gone through, and have watered my pillow with my tears. I was long in doubt of my eternal happiness, and in the time of greatest distress I cried to the Lord that He would be pleased to lengthen my time, that I might be more fully prepared for it; and He was graciously pleased to hear and grant my request, and give me a full assurance of it; and He has been pleased to lengthen my time a little longer, that I might speak of his goodness to others, and tell what He has done for my soul. Oh praises! praises! praises! be given to his great and glorious name. My tongue is too short by far. Oh, if I had the tongue of an angel, I could not sufficiently express my gratitude to that gracious God who has been thus pleased to favor me in so eminent a manner.

"My disorder is very changeable—very flattering it would be to some, but it doth not flatter me—I am resigned to the Lord's will; let Him do just as it best pleaseth Him with me, his poor frail creature.

"The work of regeneration is a great work: I know it now experimentally. I am become a new creature: new thoughts, new desires! my affections set on things above. I have a new name written in the Lamb's Book of Life, and the white stone is given to me."

She at the same time advised her brothers and sisters to plainness of speech and apparel, saying, "Remember our blessed Lord, that great pattern of plainness, who when on earth went up and down doing good, and wore a garment without seam. He was crucified—He was nailed to the cross for our sins! for my sins! Oh love inexpressible."

One evening, as her father was sitting by her bed-side, she said to him, "Thou art my father; but now I have another Father—I have an Heavenly Father. I love thee dearly, but I love Him much more. Oh, He is the chiefest of ten thousands!"

One morning she told her father that had had a dream or vision, (whether she asleep or not she could not tell) which that she died, and her soul was carrie Heaven, and her blessed Saviour receiv with open arms into his bosom, saying, 'C thou blessed, inherit the joys prepared thee.'"

During the last five weeks of her ill speaking frequently of the Lord's good to her, with which she was favored in an traordinary manner, she said, "I have n ing to do with this world. Oh let my tim employed in praising the Lord, and tellin his gracious dealings with my soul."

She would often say, "I am humbly th ful to the Lord for all his favors conferre me; and when I don't speak I am thankf my heart, and that is more than words. Lord don't require lip honor, but when heart is filled I can't help speaking." another time, "Many are the changes vicissitudes I experience, and what may c next none of us knows; but I am resig and thankful to the Lord for all his mer to me, his poor frail creature. He must with me just as He pleases; we shoul thankful for all the Lord's favors. I h and pray that I may be kept thankful humble, meek and low before Him, wai for my change, and a happy change it be to me."

One morning as her mother and sis were putting on her clothes, she desired t to stop, and then expressed herself to effect, "I now no longer wonder that martyrs could sing in the flames, I coul the same."

A Cinerary Urn.

BY SELAH MERRILL.

Among the relics which I brought from cast is a pottery jar which would hold a three pints. It is globe-shaped, with handle, a small neck and a flaring mo The width of the opening is one and one- inches, and the height of the jar is eight inc When found it was full of very fine ashes stopped the mouth of the vessel, but a g deal of the dust sifted out and was lost on way home. A double-handful remains, h ever, and portions of this have been subje to a careful examination. The analysis sh that the powder, or ashes, is of an animal vegetable origin. The vessel is of such a g age that it is decomposing in our atmosph I suspect that this jar is a "cinerary u and contains the ashes of some person was cremated in ancient times. The real ture or importance of the object did not o to me when I found it. I do not think gard it now with anything like sacred ings, yet my imagination is strangely b when I reflect upon what these silent a may have been. The jar stands quietly in cabinet, and I consider myself the owne the mysterious dust which it contains, a hope that no ghost will ever appear to pute my claim. I found the jar in Eg In 1874–5 a short piece of railroad was b connecting the one leading from Alexan to Cairo with that leading to Ramleh, I lieve. Near Alexandria a cutting had b made through a hill, which was from fort sixty feet high. On the top were some ru military earth-works. At a depth of a thirty feet from the top of the hill an

e-yard had been struck and cut through, at the level of the road was twenty feet w it. The coffins were all of terra-cotta. e were six, and, at one point, as many as tiers of coffins. One tier would be cross- of the one below it, and they were all apparently, without any regard to the s of the compass. Multitudes of the s had been broken, and the debris was dant. Great numbers projected from the s, and were still perfect. A number of I broke open, but found generally in no remains except a little fine dust. In cases, however, I found small pottery ts, vases, bottles, &c., placed about where eads of the dead body would lie. These ts were unmistakably Egyptian in their mentation. The coffins themselves, per- I ought to state, had no ornamentation r as I observed. In the coffins I found the remains of what were doubtless per- l ornaments, bracelets, rings, &c., mostly pper.

hen the cutting was first made through old graveyard a number of valuable ob- were found, which went immediately the collections of private individuals, lish, French, or others. Just beyond e beds of coffins, near the foot of the pre- hill, and about on a level with the road- there were the remains of what had been ral furnaces. These, being found so near coffins, were much more interesting than coffins themselves. So far as I could judge eir original form, they were six feet deep, e or four feet in diameter, and shaped at base like the big end of an egg. The form he top I do not know. They were built arge brick, and a glance revealed the un- takable fact that they had been subjected very great heat. By the heat, possibly d by age, the bricks forming the walls of se furnaces, had been concreted into a solid s. These furnaces, if they were such, were siderably below the present surface of the and also considerably below the level of lowest tier of coffins. They may origin- have been situated on a plain, or at the of a small hill on the top of which would the cemetery. How the graveyard came be buried thirty or more feet below the sent surface of the ground is something ich I do not attempt to explain. The fact, vever, is well known to explorers in the t, that one must penetrate far beneath the face if one would find the genuine remains remote antiquity. The excavations that e been made at Mycenæ, Ephesus, Troy, he valley of the Tigris, in Egypt, and in estine as well, all prove the truth of the tement just made. It is well known that Jerusalem, excavations were carried to a th of sixty, and even to eighty and ninety t, before the original rock and ground work s struck.

have endeavored to state all the important ts connected with the locality where the or urn which I have described, was found. was not taken from one of these coffins, nor m one of these furnaces, but from the earth y near the latter. The reader who is at interested in these details, will be able m them, I trust, to form an intelligent nion respecting what I call, with some itation, of course, a "cinerary urn," "the es of an unknown body that was burned," l "the furnaces that were used for the pur- ses of cremation."—*The Oriental Journal.*

An Earnest Appeal.

To. J. C.

Providence, 7th of 9th mo. 1781.

I have often had thee in remembrance, since last I saw thee, and now believe it best to write the feelings of my mind; and I desire to speak to that in thee which can savor words, and which has long been visited, and yet continues long in bondage. May I query, Why is it so? Dear cousin, why is it so? Answer, because Pharoah's heart is hardened, so that he will not let the true Israelitish seed go forth to do sacrifice to the Lord, the everlasting God. Know thou, that plagues and tribulations will attend that hardened heart, unless it submits. And unless there is a giving up to the holy influence of that fire, which burns as an oven (inwardly,) thy lot, I think, will be to drag out a miserable life of emptiness and desolation of soul; when, at the same time, I am as fully satisfied, that by a full surrender, thou might come to feed upon the bread of life, and drink of the new wine, with Christ in his Father's kingdom.

I have been discouraged about writing; for, if thou wilt not hearken to the voice within, in vain might one rise even from the dead, to invite thee. Take this not as rough language. It is in the breathings of my soul for thy welfare, that I am engaged thus to call upon thee to make no longer delay, lest the night overtake thee; but improve the present time. Now is the accepted time. Now is the visitation continued. How long ere it may be too late, we know not. Great is the consequence to thy immortal soul. Oh! I entreat thee stand out no longer. Resist no longer the offers of God's loving-kindness to thee! What satisfaction canst thou have in the thoughts of spending all thy days in thraldom, in Egyptian bondage? Or what reason hast thou to think it will ever be easier than now, to make a full revolt from under the government of the king of tyrants? Let thy comrades laugh: and let deists argue as they please. He who knows not the peace of God that passeth mere human understanding, notwithstanding all his wit and all his cunning, is, as to the inward state of his soul, in a land of emptiness, famishing and starving for want of that food which only nourisheth to eternal life.

Farewell, says thy true friend and cousin.

J. Scott.

Indian Teaming.

The *Council Fire*, in a sketch of William J. Pollock, one of the Indian Inspectors, gives a lively account of the removal of the Sioux Indians of Spotted Tail's band from their old homes to the reservation at Rosebud. W. J. Pollock was then their Agent, and had won the confidence of the chiefs. He suggested that to save expense they should move themselves independent of contractors, and it was done at a trifling cost. The disappointed contractors were astonished at his "audacity," but hoped to make large profits on the hauling of supplies—for 6,000 people were to be fed, and building material to be transported over one hundred miles from navigation. The Commissioner of Indian Affairs advertised for bids for freighting. The contractors thinking that outside parties could not get their teams and wagons on the ground in time, put in exorbitant bids. The Commissioner telegraphed Colonel Pollock that the bids were too high. *One hundred light wagons and harness for four hundred horses* were shipped to Rosebud landing. With these Colonel Pollock commenced Indian freighting. The scene is thus described:—

"Agent Pollock, accompanied by Spotted Tail, had also come down to the landing to expedite matters in furtherance of the enterprise.

"The labor of putting the wagons and harness together was a work of several days, the great chief watching the proceedings in the meantime with an interest difficult to describe. Not a thing escaped his attention. If a nut or a bolt was forgotten by the mechanics, the quick eye of Spotted Tail readily detected the omission, and he instantly pointed it out. As soon as a wagon was put together it was drawn to the warehouse, loaded, numbered and an inventory taken of its contents, after which it was hauled up on the plateau, until the whole hundred wagons, covered with canvas, stood in order on the line of a semicircle. On the arrival of 'Horned Antelope'* at the agency, the Indians hurriedly gathered their ponies, and without waiting for each other, or starting in any kind of order, dashed away for the river as fast as horseflesh could carry them; some accompanied by their squaws, each striving to reach the wagons first. When they came over the brow of the hill and saw the wagons standing in line, their enthusiasm knew no bounds; their yells of delight could have been heard for miles up and down the river. No war-whoop ever awakened louder echoes. Then they dashed down the hill and circled round and round their new wagons, their ponies at full speed, war feathers flying in the air, whooping, yelling, some erect, some leaning over so far that they could view the field from under their flying ponies.

"All night long their camp fires were kept up, and their weird songs rang out upon the air. With the morning came the time for the transition from the breech-clouted savage to the man beginning his career in civilization. Before the distribution of the wagons took place the roll was called, and a suit of clothing issued to each of these embryo teamsters. Then came the change. Blankets were thrown aside, pantaloons were drawn upon legs for the first time, vests followed, then coats, then hats, and the transformation from the wild, roving, idle and careless savage in one brief moment was complete, and a hundred men clad in the garb of civilization had taken their places.

"The harnessing of ponies then commenced. The harness was too large; the Indians did not know how to adjust it to the animals; but all the employees under the direction of the agent lent a helping hand, and this part of the work was soon completed.

"As soon as a team was harnessed and hitched to a wagon, an effort was made to start. Some of the ponies went backward, refusing to pull a pound; some forward, while others at full gallop went dashing in every direction. The Indians did not know how to drive; their animals having never been driven. The rattling of wagons, the sight of those flying past, added to the excitement and made confusion perfect. * * *

"The effect of this adventure has been wonderful, for not only have the most sanguine expectations as to cheap transportation been

* The Indian courier sent to announce the arrival of the wagons.

fully realized, but incidentally and unconsciously the Indians' hereditary prejudice against labor has been broken down, and the problem, so long presented, 'How best to induce wild Indians to abandon an idle and shiftless life for one involving manual labor,' is at last approaching solution."

These two experiments were successfully executed with wild Indians, and without the aid or presence of military or other restraining or impelling influences, save the indomitable will and character of the Agent.

Training of Children.

"Train up a child in the way he should go, and when he is old he will not depart from it." These are inspired words. *Train up a child in the way he should go.*

The question is often asked, "How is it that so many children of professedly Christian parents grow up without becoming Christians, and in many instances are worldly and ungodly?" Does it not result from the neglect of proper early training?

What strange carelessness and indifference is manifested in watching over the tender plants of childhood! Blighting worldly influences are allowed to possess the opening mind, and no anxiety felt for the result. Children are committed to the care of improper nurses and governesses; educated in schools where religion is ignored; entertained in parties of the gay and thoughtless; admitted to friendships low and debasing, where God is dishonored and his cause lightly esteemed. The spirit of the age is extremely lax in family discipline. Children must be allowed great independence; great liberality must be exercised toward them, and nothing must be done to bring them under any rules of home government. Indeed, the governing power in many families is committed to the children. In how many home circles may it be said, Children rule here.

The government of the family was early committed to its head by Divine authority. The Lord said of Abraham: "I know him that he will command his children and household after him; and they shall keep the way of the Lord, to do justice and judgment, and that the Lord may bring upon Abraham that which He hath spoken of him." What hath the Lord spoken of Abraham that He might bring upon him? It reads thus: "I will establish my covenant between me and thee and thy seed after thee." Of course this blessing was to be secured by his commanding his children and household after him. "Command," as used here, is a very significant word, showing that it is the duty of parents to govern the family.

Parents cannot be too careful and attentive in properly directing and instructing the youthful minds committed to their care. While they "command" or govern, they should do it wisely, giving to the household circle a pleasing, cheerful, loving aspect, contributing in every possible way consistent with Christian principle, to make home the pleasantest place on earth. Religious light should shine there with a clear, steady brightness. Where the home is right, government properly administered, religion taught as it should be by precept and example, and illustrated in all of the social and domestic relations, and a genial, warm, pleasant feeling, running through all of the family circle, there the young life will develop and show its richer, nobler qualities in its advance to manhood; and such has been its training that it will experience a powerful influence in restraining it from evil and in guiding it in the way of truth and righteousness.—*Christian Union.*

Selected.

WAIT.

Wait! for the day is breaking,
  Though the dull night be long:
Wait! God is not forsaking
  Thy heart. Be strong—be strong!

Wait! and the clouds of sorrow
  Shall melt in gentle showers,
And hues from heaven shall borrow,
  As they fall amidst the flowers.

Wait! 'tis the key to pleasure,
  And to the plan of God;
Oh, tarry thou his leisure,
  Thy soul shall bear no load.

Wait! for the time is hasting
  When life shall be made clear,
And all who know heart-wasting
  Shall feel that God is dear.

Selected.

RAIN IN SUMMER.

H. W. LONGFELLOW.

How beautiful is the rain!
  After the dust and heat,
  In the broad and fiery street,
In the narrow lane,
How beautiful is the rain!

How it clatters along the roofs,
Like the tramp of hoofs!
How it gushes and struggles out
From the throat of the overflowing spout!
Across the window-pane
  It pours and pours;
And swift and wide,
With a muddy tide,
  Like a river, down the gutter roars
The rain, the welcome rain!

The sick man from his chamber looks
At the twisted brooks;
He can feel the cool
Breath of each little pool;
His fevered brain
Grows calm again
And he breathes a blessing on the rain.

From the neighboring school
  Come the boys
  With more than their wonted noise
    And commotion;
  And down the wet streets
  Sail their mimic fleets
Till the treacherous pool
  Ingulfs them in its whirling
    And turbulent ocean.

In the country on every side,
Where far and wide,
Like a leopard's tawny and spotted hide
Stretches the plain,
To the dry grass and the dryer grain
How welcome is the rain!

In the furrowed land
The toilsome and patient oxen stand;
Lifting the yoke-encumbered head,
With their dilated nostrils spread,
They silently inhale
The clover-scented gale,
And the vapors which arise
From the well-watered and smoking sod
Seem to thank the Lord
More than man's spoken word.

Near at hand
From under the sheltering trees,
The farmer sees
  His pastures and his fields of grain,
As they bend their tops
To the numberless beating drops
  Of the incessant rain.
He counts it as no sin
That he sees therein
  Only his own thrift and gain.

These, and far more than these
The poet sees!
He can behold
Aquarius old
  Walking the fenceless fields of air;
And from each ample fold
Of the clouds about him rolled
  Scattering everywhere
The showery rain
As the farmer scatters his grain.

He can behold
Things manifold
That have not been wholly told,—
  Have not been wholly sung or said,
For his thought that never stops,
Follows the water-drops
  Down to the graves of the dead,
Down through chasms and gulfs profound,
  To the dreary fountain head
Of lakes and rivers underground;
  And sees them when the rain is done,
On the bridge of colors seven
Climbing up once more to heaven,
  Opposite the setting sun.

Thus the seer,
With vision clear,
Sees forms appear and disappear
In the perpetual round of strange,
Mysterious change
From birth to death, from death to birth,
From earth to heaven, from heaven to earth
  Till glimpses more sublime
    Of things, unseen before,
Unto his wondering eyes reveal
The universe as an unmeasurable wheel
    Turning forevermore
  In the rapid and rushing river of Time.

Select

About Debt.

Living beyond their incomes is the rui
many of my neighbors; they can har
afford to keep a rabbit, and must needs d
a pony and chaise. I am afraid extravaga
is the common disease of the times, and m
professing Christians have caught it, to t
shame and sorrow. Good cotton or s
gowns are not good enough now-a-days; g
must have silks and satins, and then the
a bill at the dressmaker's as long as a wint
night, and quite as dismal. Show and st
and smartness run away with a man's mea
keep the family poor, and the father's n
on the grindstone. Frogs try to look as
as bulls, and burst themselves. A poun
week apes five hundred a year, and come
the county court. Men burn the candle
both ends, and then say they are very un
tunate—why don't they put the saddle on
right horse, and say they are extravaga
Economy is half the battle in life; it is
so hard to earn money as to spend it w
Hundreds would have never known *wan*
they had not first known *waste.* Dear n
some people are much too fine now-a-days
eat what their fathers were thankful to
on the table, and so they please their pala
with costly feeding, come to the work-hou
and expect everybody to pity them. Th
turned up their noses at bread and but
and came to eat raw turnips stolen out
fields. They who live like fighting-cocks
other men's costs will get their combs cut,
perhaps get roasted for it one of these da
If you have a great store of peas, you m
put the more in the soup; but everybo
should fare according to his earnings. He
both a fool and a knave who has a shilli
coming in, and on the strength of it spend
pound which does not belong to him.

Now, if owing leads to lying, who shall s
that it is not a most evil thing? Of cou
there are exceptions, and I do not want

r hard upon an honest man who is brought n by sickness or heavy losses; but take rule as a rule, and you will find debt to great dismal swamp, a huge mud-hole, a y ditch: happy is the man who gets out t after once tumbling in, but happiest ll is he who has been by God's goodness t out of the mire altogether. Where a has laid one egg, she is very likely to lay ther; when a man is once in debt, he is ly to get into it again; better keep clear t from the first. He who gets in for a ny will soon be in for a pound, and when an is over shoes, he is very liable to be r boots. Never owe a farthing, and you never owe a guinea.

ly motto is, pay as you go, and keep from ll scores. Short reckonings are soon red. Pay what you owe, and what you're th you'll know. Better go to bed with- your supper than get up in debt. Sins debt are always more than we think n to be. Little by little a man gets over head and ears. It is the petty expenses empty the purse. Money is round, and s away easily. Tom Thriftless buys what does not want because it is a great bar- n; and so is soon brought to sell what does want, and finds it a very little bar- n; he cannot say "No" to his friend who nts him to be security; he gives grand ners, makes many holidays, keeps a fat e, lets his wife dress fine, never looks after servants, and by-and-by he is quite sur- ed to find the quarter-days come round so y fast, and that his creditors bark so loud. has sowed his money in the field of thought- ness, and now he wonders that he has to the harvest of poverty. Still he hopes something to turn up to help him out of culty, and so muddles himself into more ible, forgetting that hope and expectations fool's income. Being hard up, he goes market with empty pockets, and buys at atever prices tradesmen like to charge him, so he pays them double, and gets deeper deeper into the mire. This leads him to eming, and trying little tricks and mean ges, for it is hard for an empty sack to nd upright. This is sure not to answer, schemes are like spiders' webs, which can er catch anything better than flies, and soon swept away. As well attempt to nd your shoes with brown paper, or stop roken window with a sheet of ice, as to try atch up a falling business with manœuvring scheming. When the schemer is found , he is like a dog in church, whom every- y kicks at, and like a barrel of powder, ich nobody wants for a neighbor.

'hey say poverty is a sixth sense, and it need be, for many debtors seem to have the other five, or were born without com- n-sense, for they appear to fancy that you only make debts, but pay them by borrow- . A man pays Peter with what he has rowed of Paul, and thinks he is getting of his difficulties, when he is putting one in the mud to pull his other foot out. It ard to shave an egg, or to pull hairs out bald pate, but they are both easier than ing debts out of an empty pocket. Samson a strong man, but he could not pay debts hout money, and he is a fool who thinks can do it by scheming. As to borrowing ney of loan societies, it's like a drowning n catching at razors. A man must cut vn his outgoings and save his incomings if he wants to clear himself; you can't spend your penny and pay debts with it too. Stint the kitchen if the purse is bare. Don't believe in any way of wiping out debts except by paying hard cash. Promises make debts, and debts make promises, but promises never pay debts; promising is one thing, and performing is quite another. A good man's word should be as binding as an oath, and he should never promise to pay unless he has clear prospect of doing so in due time; those who stave off payment by false promises deserve no mercy. It is all very well to say, "I'm very sorry," but

A hundred years of regret,
Pay not a farthing of debt.

Now, I'm afraid all this sound advice might as well have been given to my master's cocks and hens as to those who have got in the way of spending what is not their own, for advice to such people goes in at one ear and out at the other; well, those who refuse cheap advice will have to buy dear repentance; but to young people beginning life, a word may be worth a world, and this shall be John Ploughman's short sermon, with three heads to it—always live a little below your means, never get into debt, and remember—

He who goes a borrowing
Goes a sorrowing.

—*C. H. Spurgeon.*

Favored Meetings.—Job Scott, writing from Philadelphia in 1786 says: "The awfulness, the solemnity, and reverent abased waiting before the Lord, in these highly favored meetings, bows my soul in grateful admiration of that glory, that so often and so abundantly and overshadowingly, filled the Lord's house on these precious and important occasions. Ah me! may I ever humbly retain a sense of it, proportionate to the gracious condescension of an all-powerful God, to poor, unworthy, and as to Him, unprofitable servants. I expect the day of adversity will soon be set over against this precious day of prosperity. But as the prosperous day is and has been, far more in a humble, silent feeling of Divine fulness and sufficiency, than in words, even in that which in great degree swallows up and supersedes many words, I have some hope of escaping without such deep returns of painful strippings as have sometimes followed the most open and freely flowing verbal communications. However, the way has been pretty open in that sense too; but as it has been thankfully felt, that a very few words in right authority do much more than a multiplicity out of it, the business of these meetings has been conducted with the fewest words, and yet with far the most life, of any I ever attended."

Hid in a Napkin.—Not many years ago a man appeared at the counter of the bank in Middletown, Connecticut, asking and receiving specie for bills on the bank to the amount of one thousand dollars. He had kept these bills just as he had received them more than twenty years before. If he had deposited them in a savings-bank and allowed them to remain on interest, he might have drawn almost three times the amount at the end of this long interval.

How many men will appear at the judgment to give an account of their stewardship, with their talents as little improved by wise and diligent use. To hold aloof from the service of the Lord is foolish, unprofitable, and dangerous. God gives faculties and opportunities to be cultivated and improved by diligent service. Let every man see to it that he make the most of himself and of his opportunities for advancing the glory of God in the world, for every man must give account of himself to God.

From the "Herald of Truth."

Abstain from all Appearance of Evil.—1 Thess. v. 22.

This is a text that we should always bear in mind; but I fear that some of us are too forgetful, and sometimes go in the way of evil men instead of turning away. Each one should examine himself to see if he has been living up to the text. When a professor of religion goes to the theatre "to see what people can do," thinking that these things make no difference, from whence are such thoughts? Is there not in it all an appearance of evil, which the text teaches us to avoid?

Perhaps some professor of Christianity, who reads this, is in the habit of going into the saloon for pleasure and pastime. This is a bad place to pass away time in; there is nothing found there that is good to read, no Bible, no religious books. But there stands the billiard table and other objects for amusement. Is there not in the act of going to such a place, an appearance of evil that the text requires us to avoid?

Sometimes in public places there is jesting, and profane language is used, and persons are entertained and amused; and how often are professors of religion seen to listen to and take part with evil men. Such things suit the carnal mind, which is at enmity with God. If we are indulging that which is enmity against God, and makes us his enemies, how can we expect to be his sons and daughters?

Another very common appearance of evil is the manifestation of pride among all classes of people. They try to excel one another in building fine houses, in riding in fine carriages, and wearing fine clothes. Others manifest their pride by trying to gain honor of men being highly esteemed in the world. Sometimes parents assume to avoid the appearance of evil in fashionable dressing by putting modest apparel on themselves, while their children are indulged in all their vanity, and even the innocent little babe is arrayed in a manner unbecoming for people who profess to follow the teachings of the New Testament, the parent claiming that these things make no difference. This is setting a trap for Satan in which to catch the children. What is wrong for us to do, is also wrong to be taught to the children. Avoid all appearance of evil by "training up the child in the way he should go."

Dear reader, let us avoid all appearance of evil, that when our time here is ended, we may meet God in peace; and meet also the little children who have gone before, not clothed after the vanities of the world, but with the pure white robes of the righteousness of Christ.

That we may also mingle in the company of pious forefathers, in higher enjoyment than that furnished by the saloon and the theatre.
—*Peter A. Blough.*

Poverty is the load of some, and wealth is the load of others, perhaps the greater load of the two. It may weigh them to perdition. Bear the load of thy neighbor's poverty, and let him bear with thee the load of thy wealth. Thou lightenest thy load by lightening his.

Religious Items, &c.

"*A Missionary Whip.*"—Andrew Chermside, a recent traveller in Central Africa, has placed in the hands of Dr. Cameron, M. P., a whip, with which he states that the missionaries at a mission station established near Lake Nyassa are in the habit of flogging their refractory converts. The whip consists of several very thick thongs, and is a more formidable weapon of punishment than the Navy cat which was exhibited at the House of Commons last year. The subject is, we hear, likely to undergo official investigation. — *London Paper.*

[We hope the "official investigation" will evince that the whip has been used for some other purpose than to punish "refractory converts." Pending this, it is wise to withhold a judgment. The religion of Christ can only be set up in the hearts of men by its Divine Author, and no man can forward this work except as he is qualified and commissioned for the service by Him who is Head over all things to his Church. We are scarcely prepared to believe that among Protestant missionaries there are any so ignorant of the first principles of the Gospel, as to suppose that outward force can produce inward conviction. If the reports of A. Chermside are correct, it is most likely that the instrument of punishment is used to maintain outward order and the police regulations of the communities—for in the unsettled condition of some parts of Africa, the tendency would be for the missionary establishments to become centres of civil government, as well as of educational and religious influence.]

Spread of the Bible.—At the last anniversary of the General Prussian Bible Society, Professor Theodor Christlieb, of Bonn, spoke at some length concerning the spread of the Bible throughout the world, and its mission among many peoples. "At the commencement of this century we had translations of the Scriptures in only about fifty languages, and about five million copies of the precious Book were spread abroad; but to-day it is translated into three hundred and eight languages and dialects, and circulated to an extent of one hundred and fifty million copies. That I call a boundless course! It is my comfort, when I look out upon the adversaries of the [Bible], that the greater part of all the inhabitants of the earth, if they can read at all, can read [it]. Then it is spread in those languages which are the most widely understood in the world. I may mention the sacred language of the Mohammedans, the Arabic. In that a most excellent translation has appeared, and has already gone everywhere. From Fez and Morocco on through Africa, from Constantinople on through all Asia Minor to Persia, there are innumerable villages and cities, in which at least one copy of the Holy Scriptures is to be found. [It] is spread also through eastern Asia. For from thirty to forty years the Chinese have had the translation of the Bible made by Morrison, and today they have a translation in a style as elegant as any in the world.

The Holy Land.—Some interesting facts have been published, showing the progress which has been made in the Holy Land during the past quarter of a century. Great extensions have taken place in the larger towns, and in Jerusalem the number of houses has been more than doubled in the twenty-five years. Bethlehem conveys the impression of a newly-built town, and the same may be said of Nazareth. Nearly all the houses have now glass windows, a rare thing twenty years ago, while on several buildings clocks have been placed which strike the hours. European furniture, chairs, sofas, and tables are now common. Great advances have been made in agriculture, and in the vicinity of Jerusalem the land has all been taken up, trees have been planted and cisterns dug. Bells are now allowed to be tolled in Christian places of worship; old Christian church-buildings have been restored, and new ones built in many towns.

Natural History, Science, &c.

Protection against Musquitos and other Insects.—W. Chappel, in *Nature*, recommends for this purpose, a weak solution of Quassia, made by boiling Quassia chips in successive baths of water, so as to use eight gallons of water to one pound of Quassia chips. This he found effectual in preserving his peach trees and grape vines from blight. A young friend of his, who had been severely bitten by musquitos, dipped her hands in the quassia-water at night, and left it to dry on her face. This was a perfect protection, and continued to be so whenever applied.

Lightning.—A tall tree at Geneva, Switzerland, having been struck by lightning, was examined by Prof. Colladen, who states as his belief, that the electricity descends as a sheet or shower, runing down the smaller branches to the trunk. This is a poorer conductor than the branches, which are generally wet by rain, and contain more of the natural moisture of the plant; and therefore the heat and *repulsive* effects of the electricity are generally manifested there. Some trees, as the poplar, are less liable to injury than others, being better conductors. The presence of water near the root is often the determining cause of its attraction for the electric fluid. Large trees placed near a house may serve as very efficient lightning conductors, but always on the indispensable condition that there is no well or running water on the opposite side of the house, for in that case, the lightning, if it struck the tree, might pass through the house on its way to the water. This same principle should be considered in placing lightning rods, which are much more effective when the part entering the ground has a connection with water.

Fire by Air-compression.—Captain Gill describes an instrument for making a light in use among the natives of Eastern Tibet. It consists of a wooden cylinder, two and a half inches long by three-quarters of an inch in diameter. This is closed at one end; the bore being about the size of a stout quill or pen, an air-tight piston fits into this, with a large flat knob at the top. The other end of the piston is slightly hollowed out, and a very small piece of tinder is placed in the cup thus formed. The cylinder is held in one hand, the piston inserted, and pushed about half-way down; a very sharp blow is then delivered with the palm of the hand on to the top of the knob; the hand must at the same time close on the knob, and instantly withdraw the piston, when the tinder will be found alight. The compression of the air produces heat enough to light the tinder; but this will go out again unless the piston is withdrawn very sharply.

A Dangerous Material.—The late fire in the bonded warehouse at Leory and Washing
streets, whereby $5,000,000 worth of sto
property was put in jeopardy, spontaneou
broke out, the Custom House and insura
people say, not among the bales of wool
but in a lot of German black silk twist. Th
were many boxes of this dangerous mate
in the place. It is imported by merchant
large quantities from Germany. The r
silk is sent thither for coloring. The che
cal used in the German process gives
thread a glossiness and weight which can
be obtained elsewhere. So dangerous, h
ever, becomes the material when thus p
pared, that in its exportation it is packed
perforated boxes to permit free access of

Not long ago, a case of what was classed
silk goods was brought out of the hold o
Bremen steamship. The case had not b
long on the wharf when it was discovered
be on fire. It was immediately thrown in
water, and, after the fire was extinguished
was discovered that the case contained G
man black silk twist.

The ready combustibility of the silk in qu
tion is said to be due to a certain acid used
its preparation. Under very ordinary co
tions evaporation takes place, and the
becomes burning hot. When cooled it
found to be completely rotten.

The Army Worm.—The army worm wh
is now devouring the crops of portions of L
Island and New Jersey, is the grub of a n
turnal moth known to entomologists as
Leucania unipuncta. The moth when fu
extended is about an inch long and an i
and three-quarters in width from tip to
and is of a yellowish-drab color inclining
russet. Its fore-wings—for the *leucania*,
all other lepidopteras, has two sets of wi
—are each decorated with one dot near
centre and a dusky oblique stripe at the
It generally deposits its eggs at the bas
perennial grass stalks about the end of J
or early in July, and they are hatched the n
spring. For about a month after they
hatched they feed voraciously upon veg
tion, and then descend into the ground, wh
in an oval chamber, the larva changes t
shining, mahogany-colored chrysalis, wh
in two weeks develops into the imago
mature insect, by killing which the birt
multitudes of offspring may be preven
The larva or worm, when it has attained
full growth, is from an inch to an inch
three quarters long, dark gray, and mar
with three narrow, yellowish stripes ab
and a broader one of the same color or slig
darker upon each side. It is thinly clot
with short hairs, and has a black line on
head shaped like the letter V. The larv
fully furnished with apparatus for mastica
and sets out on its travels, doing nothing
creep and gnaw the vegetation that come
its way. When the insect appears in s
inealculably vast armies as those in whic
has come this year, farmers and gardeners
at a loss for means to stay its progress,
in ordinary times it may be destroyed
London purple or Paris green, and its m
may be cut off by trenches dug in the lin
its advance. Preventive measures are
ploughing of an infested field in the aut
to destroy the eggs, or burning the stu
over the eggs. Natural enemies of the w
are crows and blackbirds, hogs and ich
mon flies, which latter are the deadly fo
the lepidopteras. They deposit their egg

eggs, larvæ and pupæ of these insects, and paying attention to the army worm they three or four white eggs upon his skin t behind the head, and when the ichneumon væ are hatched, they proceed at once to ke a meal of their involuntary host. Near-coincident with the appearance of the army rm on Long Island was that of a "strange " which is now commonly thought by the mers to be the parent of the worm, but it much more likely that the fly was the neumon instinctively seeking a home and table food for its young, yet unborn. The neumon fly itself is harmless to man, and the sake of the good that it does should be unharmed by him, as also should the de-sed crow, which has been shown to be more viceable to the farmer by reason of the in-ts which it destroys, than it is troublesome him in the cornfield.—*New York World.*

Many glorious things, according to the timony of the patriarchs, prophets, and stles, do accompany those that wait upon Lord, and are enjoyed by them. One ld say, "They that wait upon the Lord, ll want no good thing." This one sentence ufficient to try all pretended waiters upon Lord. Poverty, blindness and nakedness, nness of soul and bareness of heart, are ir daily companions; so, instead of want-no good thing, they want all good things nting to their inward man.

Another could say, they that wait upon the rd, their strength shall be renewed, they ll mount upward as upon eagles' wings, lk without weariness, run without fainting. bare formal professor can be a living wit-s of these things; such may infallibly con-de, that they are deceived and mistaken the cause, when the effect doth not follow; this is the testimony of truth to all sects Christendom, let them profess what they l, yea though it be the truth itself, if they oy not the good things, if they feel not ir strength renewed so as to run without ariness, and walk without fainting; if they w not from grace to grace, from knowledge knowledge; if they increase not with the rease of God in the inward man; they de-ve their own souls with a vain, dead, fruit-profession; which profits nothing, but will nish like smoke in the day of the Lord.—*Shewen.*

One of the marks of an enthusiastic and atical state of mind, is a fiery, an unre-ained impetuosity of feeling; a rushing on, metimes very blindly, as if the world were danger, or as if the great Creator were not the helm. It is not only feeling without ue degree of judgment, but, what is the rupting and fatal trait, it is feeling with-a due degree of confidence in God.—*T. C. ham.*

All our real good is in God. Other things , in a lower sense, good, as He is pleased give us real enjoyment in them; but by l by, we must be separated from them all, for a short time only, but forever. How dful then, that we be so prepared to take isfaction in Him only, as that this great nge may not deprive us of our happiness. *T. Scott.*

You cannot dream yourself into a character, must hammer and forge yourself one.

THE FRIEND.

SIXTH MONTH 26, 1880.

We condense from *The British Friend* the following account of London Yearly Meeting. It has been a satisfaction to notice a concern manifested by several Friends on different occasions to check the departures from the ancient practices of the Society—departures which often involve a want of allegiance to its doctrines and testimonies.

At the Yearly Meeting on Ministry and Oversight, held 5th mo. 17th, "in the report from York Quarterly Meeting, reference was made to invitations having been given to ministers of their Meeting on Ministry and Oversight to hold meetings in the chapels of some other denominations. This led to an enquiry how these meetings were held, when it appeared that the service had not been always in accordance with the sentiments and practice of Friends. A considerable amount of discussion followed, mostly deprecating a compliance with the observances of others on these occasions, as directly tending to an infraction of the Society's testimony in regard to Worship and Ministry.

One Friend observed that—In the manner of holding these meetings a very important principle is involved. The author of the little work called 'The Free Church of Ancient Christendom,' says, 'The special priesthood could never have arisen in the Christian Church in any other way than by a shameful abdication on the part of believers of the universal one left by the apostles.'

The individual believers placed on one man the responsibility of the preaching, praying, and conducting the service. Friends hold this universal individual priesthood of believers under the one Head and High Priest. If we believe that Christ has come, we must also believe that the types and shadows of the law, and the priesthood under the law, are done away, that we each have access through Him by the one Spirit unto the Father. The principle on which our meetings are held is, that each man and woman there has this access, and that we do not know on which individual the vocal service may fall. If we abandon this principle, it will be an abdication of our individual priesthood as believers, and of the liberty we each one have for exercising our responsible position therein."

At the meeting of the same body 5th mo. 18th, "Helen Balkwill returned the certificate given her in 1877 for religious service in the United States. She briefly alluded to her having been recalled by her Monthly Meeting, in consequence of her having ceased to be in harmony with Friends in regard to Water Baptism, and the partaking of bread and wine at the Lord's Supper. From her own confession, her labors as a minister had little to distinguish them as expositions of the distinctive views of Friends; and because she believed the Divine blessing had been vouchsafed to her ministrations, she seemed to infer that she had been guided aright therein. Though out of unity with Friends, she considered herself still commissioned of the Lord to preach the Gospel, and she would not voluntarily sever herself from the Society of Friends.

Quite a number of Friends spoke to the case—all of them much to the same import, viz.—that it could not be expected of any meeting to grant a certificate to an applicant who was known to be out of unity with the Society on points of doctrine, though such persons might not, as a matter of necessity, be hastily disowned."

The Yearly Meeting at large commenced on Fourth-day, 5th mo. 19th. At this session some discussion arose as to the admission to the Yearly Meeting of members of the bodies in Norway, south of France and elsewhere with which a correspondence was maintained. The subject was referred to the Meeting for Sufferings, to make report on next year.

The epistle from the Binns Meeting in Ohio elicited the following comments:

"*Charles Thompson* thought that attaching as we did a great importance to those yearly letters between the Yearly Meetings, it well became us to consider whether they really answered their end in keeping up brotherly affection between us, or whether they did not sometimes tend to shut the door of real intercourse. He felt that if we based our union with Ohio Yearly Meeting on such a document as this it would be but a loose bond. This epistle had come from a body which we had recognized since 1855, but which was then a secession from the original Yearly Meeting. The original body was still existing, composed of solid and worthy Friends, with whom we might have sweet fellowship, but towards whom we had shut the door of access and isolated ourselves. He hoped that the time would come when this Yearly Meeting would consider the whole question of our correspondence with these American meetings, for he felt that it should embrace Friends more widely than it did. Ohio was not a solitary instance. There were several other Yearly Meetings in the Western States and Canada in this unsettled condition. He could not but feel that it was unwise on our part hastily to recognize one body to the exclusion of others. We could not set aside the claims of the original body; and he thought that we might well open up the case, and see if we could not renew our connection with that larger body.

William Graham could not recollect such a document being sent to the Yearly Meeting. He felt obliged to call attention to the unsatisfactory nature of almost the whole of it. He regretted with Charles Thompson our action in 1855.

Joseph Armfield agreed. He considered that this epistle contained that which any sound Friend would have declared to be most unsound doctrine. He commented on its dogmatical character, and doubted whether it was possible for us to receive such a document with any degree of satisfaction or respect."

5th mo. 20th. It was agreed to raise a fund by subscription to assist in building meeting-houses in the limits of Kansas and North Carolina Yearly Meetings.

In connection with the reports from the Quarterly Meetings, it was thought by some that they did not convey the same full information as to the state of the Society as was formerly given by the Queries and Answers. "*William Graham* believed that we had suffered from the abolition of so many of the answered Queries. In our various Meetings for Discipline there was now practically nothing to bring the state of our Society before us. He referred to the faithful ministry of our late Friend Sarah Grubb, and he thought that

modern innovation and worldliness were eating the life of our Society away. When should we stop? We had gone so far astray from our right path, that we doubted whether it was possible to stray further. Let us return to those principles, which, upheld by Dewsbury, and vindicated by Barclay, it was remarkable to see, remained unchallenged to this hour. Rather let us return as a Society to our old standard, than see other bodies raised up to take our place."

The tabular statement showed the whole number of members 14,892. The deaths during the year were reported to be 283, and the births 231. Of 108 members married during the year 48 were married to non-members. The number of public meetings for Worship was 309.

In the deliberation on the state of Society, attention was called to the danger of losing our distinguishing characteristics in the attempt to be universal. We must be willing to work *within* the limits which it has pleased our Father in Heaven to set us. Because we think it pleased God to work through a Whitfield, or Wesley, or Fenelon, or Cranmer; we must not therefore work in the same lines. If we keep under the guidance of the Spirit of Christ, but within the limitations in which He has been pleased to place us, we shall find room enough to use all our energies and faculties. Another Friend referred to the laxity of doctrines allowed in our ministry, till our message has come to be the same as that of other churches; and we have to teach the truths of Quakerism as an after process; and our younger members have come to look upon Christianity and Quakerism as different things. It will not be talents or riches, but the Spirit itself that must give us power. Another spoke of the importance of frequent, private retirement for the renewal of our spiritual strength. Another said that if we are *living* Christians, our religion will influence our whole lives, wherever we are and whatever we are about. Attention was called to novel reading as deadening to the spiritual life and one form of that *worldliness*, which another Friend said was making havoc amongst many. He stated "he had heard in one case that more than half the members of one meeting frequented either the theatre, oratorios or concerts. He had spoken to an elder, who was also an overseer, on the subject. He was powerless, he said, and so not a word was said to them about it."

The further account is postponed to our next number.

SUMMARY OF EVENTS.

United States.—Congress adjourned at noon on the 16th inst., all the annual appropriation bills having been passed and signed by the President. His veto of the Deputy Marshals' bill was not read, but remained on the table of the Senate at the time of adjournment. During the session just closed, 1197 bills and joint resolutions were introduced in the Senate, and 4288 bills and joint resolutions in the House. Besides a large number not yet reported from the committees, there remained at adjournment about 800 bills and resolutions on the calendar of the Senate, and about 1400 bills and resolutions on the calendar of the House.

In the Cabinet meeting on the 15th inst., Secretary Evarts presented the affidavits of the captain and crew of the Philadelphia schooner, recently fired at by a Spanish cruiser. It was decided that an explanation should be demanded of the Spanish Government.

The President has appointed General Hartranft to be acting collector of customs for Philadelphia. He will assume the duties of his office when his bond is filed.

The War Department has received a telegram from General Whipple at Chicago, confirming the report of the surrender of part of Sitting Bull's Sioux—585 Indians surrendered at Fort Keogh.

Red Cloud and Spotted Tail, who, with other Sioux chiefs have been in Washington for several days, had a "farewell talk" with Secretary Schurz on the 19th, and expressed warm approval of the Indian Schools at Hampton and Carlisle.

The Government has in contemplation a survey of the Gulf Stream, from its origin to its final whirl around the Saragossa Sea. The plan embraces soundings, deep sea temperatures, and current observations. The practical value of the proposed work, in its bearings on commerce and meteorology, is very great.

What is claimed to be the fastest time on record between Philadelphia and Jersey City, was recently made on the Pennsylvania railroad, the distance, 90 miles, was travelled in 93 minutes. Four stops were made during the run, and the train was slowed down twice, preparatory to crossing bridges. The distance from Trenton to New Brunswick, twenty-five and a half miles, was made in twenty-four minutes.

Four members of the Bethlehem Iron Company, and one of the Pennsylvania Steel Company, have sailed for Southern Russia, for the purpose of inspecting that country with a view to opening up the coal fields there and erecting works for the manufacture of steel.

The President of the Board of Trustees of the Brooklyn Bridge, promises that the bridge will be ready for use in one year from the 4th of next month.

About forty survivors of the Narragansett disaster recently met in Boston; the chairman stated the object of the meeting was to consult regarding proper methods of securing a full investigation of the disaster, and also to provide for obtaining just settlements of the losses of the survivors.

The receipts of grain at Buffalo, N. York, by lake this season are spoken of as enormous; amounting during the last two weeks to 8,000,000 bushels.

The dairy industry of the United States represents an investment of over $1,300,000,000, and our annual production of butter and cheese of $350,000,000.

According to the statistics of the *Bureau Veritas*, the cost of wages and board of an American crew of ten men, master and two mates, is $482 per month; for a British crew, $410; Norwegian, $239; German, $335; for an Austrian, $320; Italian, $234.

Three hundred feet of the new Hudson river tunnel, at the foot of Fifteenth street, Jersey City, have been finished.

The mortality of Philadelphia during the week ending on the 19th, was 335. Of whom 158 were adults, and 177 children, 99 being under one year of age. The number of deaths in New York for the same period was 707. The city is considered healthy, no epidemic diseases.

Markets, &c.—U. S. sixes, 1881, registered, 104; do. coupon, 107; 5's, 103⅜; 4½'s, 109⅞; 4's, registered, 108; coupon, 109.

Cotton remains about the same as last quoted. Sales of middlings are reported at 12 a 12¼ cts. per lb. for uplands and New Orleans.

Petroleum.—Crude, 7½ cts. in barrels, and standard white 8½ cts. for export, and 8½ cts. per gallon for home use.

Flour.—There was rather more inquiry for flour, but prices were unchanged: 2200 barrels sold, including Minnesota extras, at $4.75 a $5.62½; Penna. family at $4.50 a $5; western do. at $5 a $6, and patents at $6.50 a $7.75. Rye-flour is steady at $4.40 a $4.50.

Grain.—Wheat is in limited demand and rather easier. Sales of 2200 bushels red at $1.24; 5000 bushels at $1.24⅛; amber at $1.26. Rye is steady at 88 cts. for Pennsylvania. Corn is firm and in fair request. Sales of 12,000 bushels, including yellow, at 52½ a 53 cts.; mixed at 51¾ a 52 cts.; steamer at 51 cts., and rejected at 50 a 51 cts. Oats are quiet and weak. Sales of 5000 bushels, including mixed, at 37 cts., rejected at 38 cts., and white at 39 a 42½ cts.

Hay and straw.—Average price during the week: Prime timothy, $1.15 a $1.30 per 100 pounds; mixed, $1.10 a $1.20; straw, $1.20 a $1.40.

Wool.—Manufacturers have been buying more freely, and prices have been better than a few weeks ago. Ohio medium sold at 50 cts.; do. ⅜ blood 53 cts.; do. unwashed 37½ cts.; unwashed Virginia, 33 a 39 cts.; tub washed, 48 a 53 cts.

Oils.—Linseed, 62 a 63 cts.; Neats foot, 55 a 75 cts.; Lard, 43 a 55 cts.; Sperm, crude, 48 a 50 cts.; winter bleached, $1.12 a $1.20 per gallon.

Beef cattle were in fair demand this week, and prices were rather firmer: 3000 head sold at the different yards at 3½ a 6 cts. per lb. as to quality.

Sheep were unchanged: 8000 head sold at the different yards at 3½ a 5⅛ cts. per lb., and lambs at 5 cts per lb. as to condition.

Hogs were in good demand: 6000 head sold at different yards at 6 a 6¾ cts. per lb.

Cows were in fair demand: 200 head sold at $20 $50 per head.

Foreign.—The new 4½ per cent. Indian Governm loan of £2,500,000, has been taken entirely by a syn cate of French capitalists at 103 3-10. This news been received throughout the country with great sat faction, indicating as it does, that Indian finance not drifted into as hopeless a condition as has be represented.

In the House of Commons the second reading of Irish land bill was fixed for 22d inst. It is said bill will meet with determined opposition from Conservatives, who denounce it as confiscation.

The cotton manufacturers of North and Northe Lancashire, have notified the spinners and card-ro hands that the state of trade does not warrant the vance in wages promised conditionally for the first we in next month.

The Chief Secretary for Ireland reports the existe of fever in some of the famine districts.

A Berlin dispatch to the *Times* says: "The supp mentary conference has confirmed the hopes tha speedy understanding will be reached. It is unlik that the Greek claims will be entertained."

A terrible storm and waterspout recently visi Dresden, by which it is stated sixty-three persons w killed. Severe storms have also occurred in Switz land, entirely destroying the crops in some sections.

France.—The Chamber of Deputies has passed Amnesty bill, by a vote of 333 to 140. An amendm excluding from amnesty all persons guilty of crim against the common law, was rejected.

The gross receipts of the Suez Canal, in 1879, w $6,190,000, against $6,480,000 in 1878, out of whi were paid expenses and fixed charges, amounting $5,610,000. The average tonnage of the vessels usi the canal was 2191 tons.

Information has been published that a revolution broken out in Buenos Ayres, and the city is besieged

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A suitable Friend is wanted to superintend schools of the "Friends' Freedmen's Association Philadelphia," in North Carolina and Virginia.

Applications may be addressed to

Philip C. Garrett, *Chairman*,
Germantown, Philada
Or to Howard Comfort, 523 Market St., Phil
Wm. H. Haines, 434 Walnut St., do
Committee

Died, at the residence of his son-in-law, Robert H in Salem, 1st. mo. 28th, 1880, Mordecai Morl in the 87th year of his age; and, 6th mo. 9th, 18 Eliza Ann, widow of the late Mordecai Morlan, in 80th year of her age, consistent and esteemed memb of Salem Monthly Meeting of Friends, Ohio. V many were the trials of these dear friends, which t were enabled to bear with Christian patience and re nation to the Divine will. And it is believed, through redeeming love and mercy, they have b gathered into everlasting rest and peace, even "a shock of corn cometh in his season."

——, 5th mo. 31st, 1880, Sarah, only daughte John and Hannah Worth, of Chester Co., Pa., in 36th year. Much might be said of the upright, orde walk of this dear young Friend—the stay and com of aged and infirm parents, and one towards whom church was looking to stand against the tide of vice vanity abounding in the world. But "the end cro all;" thus we speak only of her close, which was pe Not many days before her departure she said to mother, "On your account I would wish to get w but seeing nothing in my way, feel resigned to Heavenly Father's will to do with me as he sees be Said she had lately "been reading the life of Sam Fothergill, and found it very comforting to her min Her mother remarking "she had been a dutiful dau ter," she said, "Oh, mother, give God the praise." was often found in supplication, and near the close the most affecting and consolatory language. Calmn and resignation abode with her during her illness, the close was as one sinking into a sweet sleep. "Wr blessed are the dead which die in the Lord from he forth; yea, saith the Spirit, that they may rest fr their labors; and their works do follow them."

WILLIAM H. PILE, PRINTER,
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For "The Friend."

Corea.

(Concluded from page 362.)

rom the Corean converts with whom he thus met, E. Oppert learned that there e "only two of the three missionaries left nd at present, who lived concealed, some e days' journey from the coast, in com- y with some of their catechists, in wild inaccessible mountain passes. Thither had fled, travelling at night only, and atened by all sorts of dangers, from the e where they had been stationed when persecution suddenly broke out. And they were waiting for a favorable op- unity to escape from the fury of the Tai- n-koun.* Their position was a very pre- ous one. Having successfully evaded the suit of the spies who tracked them con- ally, they were at night constantly in ger of being attacked by wild beasts, of ch there are plenty in these parts—royal rs of the largest size being the most dan- ons to be feared.†

Monsieur Ridel himself, with the consent is companions, had managed to get down ly to the coast before means had been nd to deliver his letter into my hands, and, n the assistance of some natives, had suc- ded in finding a conveyance which brought to Chefoo"

The attachment, devotion, and self-sacri- of the native Christians dispersed all over district, who on the slightest ground for picion exposed themselves to a sure and nenting death, had rendered it possible to survivors to escape discovery up to the sent. And really, these three rough look- men, who so courageously braved all sorts dangers and death itself, to save their hers from the fate which threatened them, erved all praise for their self-devotion. eir plain and unadorned tale, and the de- scription of the sufferings which they had undergone to penetrate to us through a country where they had neither friends nor acquaintances, made an impression hardly to be described by me. Every one of the listeners, and to their honor be it recorded, even my Chinese friends and interpreters, got worked into such a pitch of excitement and enthusiasm, that they loudly uttered their sense of admiration of their conduct, and tried to give expression to their overflowing feeling by pressing upon them all kinds of small presents. They felt and admitted, that such self-denial was a thing rare with their own countrymen.

From these natives, who knew they could talk now without fear or restraint, I obtained an accurate and detailed account of the present state of affairs in the country, and learned something about the terrorism which reigned there. The persecution against the missionaries and the native converts had broken out quite suddenly and unexpectedly, and without the least palpable reason appearing or being given for it. It had then also been extended against all those who, though they had nothing whatever to do with the religious movement, or had given cause to suspect them on this account, were considered likely to be dissatisfied with the present rule. It was a *coup d'état* to crush all discontent in the bud and to prevent a general rising against the abhorred Government of the Taiouenkoon and his satellites."

The two missionaries who were left behind, on receiving the letter of E. Oppert made their way to the coast, but missed meeting with his vessel. They found however passage in a native boat to the China coast, and reached it in safety, in company with several Corean converts who chose to accompany them.

One of the Coreans who had come on board was a sailor by trade, and offered to pilot the steamer; but the vessel was so closely watched by the authorities, that no opportunity was found for him to come on board unobserved, and he was afraid of being put to death if detected, so the Emperor had to proceed on her voyage of discovery without his aid. It was known that the capital was situated on a large river, and to find the mouth of this was the first point to be gained.

On entering the Prince Imperial archipelago, they found themselves amidst numberless islands and reefs, and surrounded by vast banks on all sides. From the top of one of the high mountains on shore, countless large and small islands, in the full bloom of verdure, lay resplendent in the morning sun, but even with the aid of the marine glasses no signs of the proximity of a large river was to be discovered Almost the whole length of the archipelago was traversed without success, the supply of coal began to run short, and discouragement and dejection took hold of the minds of most on board. The charts proved to be so inaccurate as to be of no value.

Having found a safe anchorage in the northwestern part of the archipelago, while the engineers were overhauling the engines and making calculations of the length of time the coal would keep the engines in motion, the chief officer, Parker, was sent out in the cutter to explore the navigable channels. Our author thus describes his feelings:

"It was with a heavy heart that I saw the cutter sheer off from the steamer, for I felt that the turning point had now arrived, and that this attempt must finally decide the fate of the expedition. Indeed my position had not been an over pleasant one for some time past. Captain James, generally so energetic, had lost all his spirits, and pressed me hard to give orders to return; and though I had hitherto steadfastly refused, I knew that it had at last to come to this, if my hope in the success of our cutter's errand was foiled, or if it were proved by the examination that our stock of coals was not sufficient for a longer voyage."

"How heavily and slowly passed the hours of the following day! One load was at last taken from my mind; in the afternoon the chief engineer brought the glad report, that our coals would last for nine or ten days more under full steam; so this point was set at rest. But as the night wore on, and I walked the deck restlessly hour after hour, without any sign from our cutter, which was to be back by day-break at latest, I confess even I felt my hopes sink within me more and more. The rising sun found every soul on deck and on the look-out, but there was no sign of a sail within sight; when several hours had passed over the time fixed for the cutter's return, the excitement rose nearly to fever heat. At last, towards noon, when I had just left deck for a moment, a ringing cheer from all hands made me rush back again, and there, thank God, the white sail of the boat became visible! The belief that Parker and his brave companions were safe, made us forget the ends of their mission for a moment, but of course the general expectation soon turned again to the news we were to receive. Another long and wearisome hour went by before the cutter came within hail, but all pain and trouble was forgotten, when a loud cheer from the boat's crew and the words 'The river' reached us. And so it turned out, from the report which Parker gave us when he had returned on board. The first object of the expedition was gained, and I had the satisfaction to learn that I had not been misled in the hope to be near the same. The mouth of the large river had been found, which could be no other than the Kang-kiang. The chief officer reported, that he had anchored close to some fishing-boats during the night after leaving us, and that the captain of one of these boats had not only given him a sketch of the position and extent of all the banks around, but had provided him with directions so clear and complete, that by following them he had had no difficulty in gaining the en-

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Tai-ouen-koon, or Tai-wangoon, the official title of regent.

Mons. Féron told me afterwards that he and his panions, after a long and wearisome march at night, tired [almost] to death, taken refuge on one ocea- at day-break in a well-concealed place, where they ed to be secure and to find the necessary repose. heir utmost consternation however, they soon dis- ered that they had got into the lair of a tiger—the t itself was away, probably in search of food, while umerous growling brood had been left behind in lair.

trance of the river itself. When he had made sure of this, he had immediately turned back, not to keep us any longer in suspense.

The good news had imparted fresh spirit to every one; gloom and sluggishness disappeared as if by magic, and gave place to bustle and activity, preparatory to an immediate start. As steam had been ordered as soon as our cutter came in sight, we were soon ready to leave our anchorage, which was about fifteen miles northward of the newly discovered entrance; and, skirting the outlines of the banks, we rounded a few hours later the first island leading into the Kang-kiang."

"Steaming now close along the shore, a varied and beautiful scenery developed itself to our sight; pretty, well-cultivated valleys, changing with thickly-wooded hills, running down in steep precipitous rocky masses to the water's edge, while the high summits of the mountain ranges towered in the background. Many large and small hamlets and villages are on the main shore, showing signs of much life and activity, their inhabitants crowding to the shore and up the hill-sides, to gaze at the foreign vessel moving up the river without a sail. The whole country seemed to be alive and stirring of a sudden, thousands upon thousands flocked together from all sides; their white garments, the highly picturesque scenery of the river shore, in the first glow of a fine, clear summer morning, all combined to make it a sight never to be forgotten."

The vessel proceeded up the river till within 15 or 20 miles of Saoul, when the water became so shallow and full of obstructions that it was unsafe to go further. To this point, which was near a large Corean town, commissioners came from the capital, who with much courteousness communicated the decision of the Government to decline the proposals to open the country to foreign trade. From his own narrative, it is evident that the reply of our author to this unwelcome decision was not marked by the same politeness of manner and was very deficient in ordinary diplomatic courtesy.

On the day following the last interview, the steamer was turned homeward; and the shores of China were reached in safety.

While anchored in the river, during these negotiations an incident occurred which is creditable to the honesty of the Coreans. The natives were generally allowed free access to the ship, which was a wonderful curiosity to them; and on one occasion a sudden disturbance among them occurred on the hurricane deck, where they had laid hold of one of their countrymen and were beating him as hard as they could. The narrative says: "It appeared that this man, passing by the open windows of the captain's deck cabin, had taken, as he thought unobserved, a silver teaspoon from the window-sill, and had just about been hiding the same in his sleeve, when he was found out in the act by his own countrymen. The indignation caused amongst them by this attempted abstraction was so great, that we had pains to save the man from being lynched on the spot; and quiet was only restored after he had been transported into the boat, and put under the guard of some of the crew. Though I intereeded for the culprit, there was little chance of his escaping summary punishment on shore; for theft is considered one of the blackest crimes in Corea, and punished with extreme severity. To the honor of the Coreans I may state, that this was the only case of thieving committed by any of them, before or after, among the thousands of native visitors whom we let have the free run over our ships during my voyages to the country."

Some two years after E. Oppert made a third voyage, through the persuasion of one of the escaped missionaries and his Corean converts, who were greatly grieved at the sufferings to which their people were exposed from the cruelty of the government of the regent. They stated that the regent was a very superstitious person, and considered the fortune of himself and family to be dependent on the possession of certain relics, which were kept and guarded in a secluded part of the country, known to some of the converts. They believed it possible to seize upon these; and that the Regent would yield to their demands to regain possession of them. Wild as the scheme seemed, it was undertaken and was nearly successful. The party landed at a point on on the coast, made a forced march to the spot, which proved to be walled in and protected by an earth-work. Five hours of labor were required to reach the doorway, and then this was found to be closed by a huge stone block fitted into it. As several hours more would have been necessary to move this, and the spring tide, which alone had enabled them to reach the vicinity was falling, they were compelled to desist and hasten back to their boat to avoid being left as prisoners on the shore.

For "The Friend."

Mental Exercise in Old Age.

"The man who would preserve the full integrity of his functions to a ripe old age, must avoid excesses of every description, and must endeavor to employ the higher faculties of his mind somewhat more energetically than is now always customary. A time comes to every one when the physical powers begin to decay; and then, unless the brain has been kept active and recipient by its exercise, there is nothing left to live, and the man perishes. We say that he died of gout, or of over-eating, or of heart-disease, or of kidney disease, or of the failure of the particular organ which was the first to exhibit symptoms of the approaching end. In reality, he had died of stupidity, artificially produced by neglect of the talents with which he was endowed."

It is better to wear out than to rust out, and the preceding extract contains a practical truth which it would be well for those who are advancing in years to remember. There is no doubt that much of the weariness of old age comes from the causes here referred to. Just as the muscles of the arm waste away if not used, so it is with the brain if its proper exercise be neglected.

Many of us can recall, in the circle of our own friends, bright, vigorous intellects, even in advanced life. This has not been the result of accident, but because they were not permitted to "rust out" from disuse. An active interest in what is going on, the continued cultivation of the social and intellectual faculties, and an humble but firm trust in God, will make the evening one of the most lovely and the brightest periods of life, as the sun is more beautiful and more admired at its setting than when in all the blaze of its noonday brightness.

J. J. L.

For "The Frien

To those under Visitation.

The following letter of J. Scott, writ about a century ago, is commended to perusal of all those who have felt the tenc ing influence of the love of God to their so May they be encouraged to yield themsel unreservedly to the Heavenly visitation; through rebellion or neglect it may be w drawn, and they become as the heath in desert, dried up and withered, and know not when good cometh.

J

Feeling, in the aboundings of my Heave Father's love, a renewed and earnest enga ment for the eternal welfare of that par thee which must endure beyond the grav am inclined to acquaint thee with the tra of my soul, and breathings of my spirit, to eternal Fountain of all good, on thy accou For, indeed, the consideration of thy st hath, at times, drawn tears from mine e whilst the desire of my heart hath been, t thou mightest come to know, in this the of thy visitation, the things that belong to peace; before they may be hid from th eyes. Oh! that thou knew how to prize unspeakable favor, vouchsafed thee in tender visitation, and would improve it to glory of Him who hath called thee, and to salvation of thy own soul.

But, alas! while I have been contemplat the merciful kindness of a long-suffering G and those ravishing delights, which noth but disobedience deprives thee of, I have to view the many difficulties and discour ments, yea, and the allurements, with wh the adversary of all good, disturbs and c fuses the minds of such as are desirous travelling out of his territories, and of be redeemed from under his dominion. Whe have thought on these things, a fear hath p sessed my mind, lest, for want of a thoro resignation, the enemy should prove too h for thee. But when I have considered unlimited power of Him who inhabits etern and dwells in the light, and who is able remove mountains, and divide the seas, I h had a secret hope that by his unremit strivings, He would prevail with thee to sake all, and follow Him; to come out and separate from, and not touch the uncl thing; that so He might receive thee.

Oh! how I have lamented and mourned see the unhappy condition of many of visited of our God, who, notwithstanding holy call, are not willing to desist from p taking of the unclean thing, with the child of a dissipated age. Be not offended at sorrows I have felt on account of the capti of those, whose happiness I greatly des but bow down thine ear and hear, and o the voice of Him, who comes not to br peace on the earthly mind, but a sword. S mit thy neck to his yoke, and thy shoul to his cross. Suffer the operation of his fining fire, and purifying soap. Dwell un the discipline of his holy rod; and lear give up thy whole heart to Him, and to est his reproach, greater riches than the treas of Egypt, having respect unto the recompe of reward; remembering, that if thou lo any thing more than Christ, thou art worthy of Him, according to his own doctr Therefore, consult not with flesh and bl neither stand gazing at the hardness of way; but cast thy care upon Him who h called thee; and give up to his call. He

ole thee to answer the requirings thereof, to run the way of his commandments delight. But if thou lookest at this, and the other difficulty, and goest to oning against the conviction in thy own d, thou wilt thereby drown its voice, and thyself into confusion, and perhaps, lose sense of truth.

h! arise, arise! and trim thy lamp, and vide therein the oil of the kingdom, by iding open to receive from Him who is dy to communicate, but in his own way, way of the cross. Hast thou not stood ying long enough to know, that *that* will er do the work? If so, I beseech thee, , at length, be engaged to work out thy ation with fear and trembling; for it is l that worketh in thee; and would, didst u but cleave close to his workings, work h the will and the deed, but not without consent: for thou must be a co-worker h Him, if ever thou knowest a resting in with Him. Oh! I entreat thee, do not rlook the way and means, yea, the only y and means which He ever hath offered, ever will offer thee; which, are, "the reofs of instruction, the way of life." If u couldst live and employ a thousand years search of another way, thou might search vain. And at last, if ever thou know salion, thou must know it by the same stumng stone and rock of offence; through ich, (but for want of belief therein, and edience thereto,) thou and thousands more ght, in a short time, come to witness peace flow as a river. This is He who hath been dwelling place of the righteous in all ages. d, blessed be his name, He is so to a remnt in this age; and oh! that the number y be increased, of those who take sanctuary Him. "The name of the Lord is a strong ver; the righteous runneth into it and is e."

And now, my beloved friend, let me prevail on thee, to attend to this most important ncern; and give not sleep to thy eyes, nor mber to thy eyelids, until thou hast prered a habitation for the God of Jacob to vell in; and art united to Him in a covenant everlasting righteousness and peace. Which ppy state I ardently desire thou mayst atin to, and thus rejoice upon the banks of liverance, with those to whom it is given rejoice, even those who have come through eat tribulation. Oh! that I could paint in y view that unspeakable consolation which so much desire thou mayst partake of; but nguage cannot describe it, therefore I remmend thee to the protection of that allwerful arm, which, as thou relies thereon, ill be underneath and sustain thee; and hich I hope thou wilt not distrust, flee from, forsake: but seek after a more intimate quaintance with, and continue thy seeking til thou findest it; that so thou mayst be epared to enter the mansions of glory, to lebrate the praise of Him who is now tiently waiting to be gracious unto thee.

I am thy sincere friend and well-wisher,

JOB SCOTT.

What better is the Christian who gets no ersonal communion and help from his Father an the heathen who has no God? If it be nswered, better in knowledge and a possible cess to God in need, it must be added, worse responsibility that comes from the opporunity unimproved and known duty not done.

A Talk with Girls and their Mothers.

I wish I could make you all understand how great a mistake you make when you sacrifice health, or the physical comfort on which health depends, to appearance, or to any other earthly good; when you neglect to provide, by regular exercise and wise care, a good stock of physical vigor for the labors and the burdens of the coming years. Without this foundation, all that you can learn in school, and all that wealth can buy for you, will be worthless. "Intellect in an enfeebled body," says some one whom I quote from memory, "is like gold in a spent swimmer's pocket—it only makes him sink the sooner."

Another great mistake that many of our girls are making, and that their mothers are either encouraging or allowing them to make, is that of spending their time out of school in idleness, or in frivolous amusements, doing no work to speak of, and learning nothing about the practical duties and the serious cares of life. It is not only in the wealthier families, that the girls are growing up indolent and unpracticed in household work; indeed, I think that more attention is paid to the industrial training of girls in the wealthiest families, than in the families of mechanics and of people in moderate circumstances, where the mothers are compelled to work hard all the while.

The habits of indolence and of helplessness that are thus formed are not the greatest evils resulting from this bad practice; the selfishness that it fosters is the worst thing about it. How devoid of conscience, how lacking in all true sense of tenderness, or even of justice, a girl must be, who will thus consent to devote all her time out of school to pleasuring, while her mother is bearing all the heavy burdens of the household! And the foolish way in which mothers themselves sometimes talk about this, even in the presence of their children, is mischievous in the extreme.

Closely connected with what has just been said, is the mistake of many girls in making dress the main business of life.

I do not think that the girls, or mothers, are wholly to blame for this absorbing devotion to dress. The vanity of women is stimulated by the foolishness of men. A young woman who is modestly and plainly clad, is much less likely to attract the notice of young men than one who is gorgeously arrayed. From bright, intelligent, cultured, sensible girls, whose chief adorning is *not* the adorning of braided hair, or golden ornaments, or of gay clothing, the young men often turn away in quest of some creature glittering in silks and jewelry, with a dull mind and a selfish heart. But I beseech you to remember, girls, that a young man who cares for nothing but "style" in a woman, is a young man whose admiration you can well afford to do without. The girl who catches a husband by fine dress, too often finds that the prize she has won is a broken heart.

Another mistake that many of our girls are making is in devoting too much of their time to novel-reading. The intemperate craving for sensational fiction weakens the mental grasp, destroys the love of good reading, and the power of sober and rational thinking, takes away relish from the realities of life, breeds discontent and indolence and selfishness.

Let me speak very briefly of some of the elements which go to make up a beautiful womanly character:

The first is industry. Willingness and ability to work lie, as I have said already, at the basis of all good character. The moral discipline, the patience, the steadiness of purpose, the power to overcome, that are gained in work, and only in work, are just as necessary to women as to men; and the girl who is given no chance of learning these traits is sadly defrauded.

After industry, comes thoroughness. It is not enough to be busy; we ought to do *well* whatever our hands find to do. To be thorough in study, to be thorough in all work, ought to be the aim of every girl, not less than of every boy.

After thoroughness, independence. A habit of relying on your own judgment, a habit of thinking for yourself, and caring for yourself, not selfishly, but in a true womanly fashion—a habit of taking responsibility and bearing it bravely is one of the habits that women as well as men need to cultivate. Your parents ought to give you some chance to form this habit; it is a great mistake to shield a girl from all care, and then, by and by, when the helpers on whom she has leaned fall by her side, to leave her with judgment untrained, and powers undisciplined, to carry the burdens of life.

What kind of work God has for you to do I cannot tell; but I know that He has called every one of you with a high calling, to some ennobling work. Not to be butterflies, not to be drones, not to be sponges, has he called any of you; but to be helpers, and ministers, and friends of all good; to wait with ready hands and loving hearts for the service that you can do for Him. Most of you will be called, by-and-by, to the dignity of wife-hood and mother-hood; there is no greater dignity than that and no nobler work.

The woman who builds and rules a beautiful and happy home; who holds the honor of her husband and the reverence of her children; who leads those whom God has given her up to vigorous and virtuous manhood and womanhood, imparting to them by daily communion with them her own wisdom and nobleness, and sending them forth to do good and brave service in the world, the woman who does such work as this, I say, is a successful woman; and there is no grander work than this within the measure of man.

But marriage is not for all of you, and should not be for any of you the chief end. Many women are living happily and nobly out of wedlock, and no one is fit for it who is not fit to live without it.

To what kind of service our Lord has called you, then, I cannot tell; but I know that for you the joy of life must be, not in being ministered unto, but in ministering. God help you to understand it, girls, before it is too late. There is so much good in living, if one knows how to live; there is such delight in serving when one has learned to serve, that I do not like to see any of you going on aimlessly and selfishly, and laying up in store for yourselves a future of disquietude and gloom. There is a better and brighter way than this, a way that has never been pointed out more clearly than in the simple words of our good friend Mr. Hale: "To look up and not down; to look forward and not back; to look out and not in; and to lend a hand." Set your feet in that path, and follow it patiently, and you will

find it the path "that shineth more and more unto the perfect day."—*Washington Gladden in St. Nicholas.*

The hidden life, which God imparts to his accepted people, may flourish in solitudes and deserts; far from the societies of men and the din and disturbance of cities. From the cave of the hermit, from the cell of the solitary recluse, the fervent prayer has often arisen, which has been acceptable in the sight of God. But it would be a strange and fatal misconception, that religion, even in its most pure and triumphant exaltations, can flourish nowhere else. The home of holiness is in the heart, irrespective of outward situations and alliances; and therefore we may expect to find it, if there are hearts adapted to its reception and growth, in the haunts of business as well as in the silence of retirement; in the palaces of Rome, as well as in the deserts of the Thebais. It is a fatal mistake to suppose that we cannot be holy except on the condition of a situation and circumstances in life such as shall suit ourselves. It is one of the first principles of holiness to leave our times and our places, our going out and our coming in, our wasted and our goodly heritage, entirely with the Lord. Here, O Lord, hast thou placed us, and we will glorify thee here.—*T. C. Upham.*

Selected.

SUMMER.

Around this lovely valley rise
The purple hills of Paradise.
O softly on yon banks of haze
Her rosy face the Summer lays:
Becalmed along the azure sky
The argosies of cloudland lie,
Whose shores with many a shining rift
Far off their pearl-white peaks uplift.

Through all the long midsummer day
The meadow-sides are sweet with hay,
I seek the coolest sheltered seat,
Just where the field and forest meet—
Where grow the pine trees tall and bland,
The ancient oaks, austere and grand,
And fringy roots and pebbles fret
The ripples of the rivulet.

I watch the mowers as they go
Through the tall grass, a white sleeved row
With even stroke their scythes they swing,
In tune their merry whetstones ring.
Behind, the nimble youngsters run,
And toss the thick swaths in the sun.
The cattle graze; while warm and still
Slopes the broad pasture, basks the hill,
And bright, when Summer breezes break,
The green wheat crinkles like a lake.

The butterfly and bumble-bee
Come to the pleasant woods with me;
Quickly before me runs the quail,
Her chickens skulk behind the rail.
High up the lone wood-pigeon sits,
And the woodpecker pecks and flits;
Sweet woodland music sinks and swells,
The brooklet rings its tinkling bells.

The swarming insects drone and hum,
The partridge beats his throbbing drum,
The squirrel leaps among the boughs
And chatters in his leafy house;
The oriole flashes by; and look—
Into the mirror of the brook,
Where the vain blue-bird trims his coat,
Two tiny feathers fall and float.

As silently, as tenderly,
The dawn of peace descends on me,
Oh, this is peace! I have no need
Of friend to talk, or book to read;
A dear Companion here abides,
Close to my thrilling heart He hides;
The holy silence is his voice;
I lie, and listen, and rejoice.

Selected.

QUIETNESS AND TRUST.

I would be quiet, Lord, nor tease, nor fret;
Not one small need of mine wilt thou forget.

I am not wise to know what most I need;
I dare not cry too loud, lest thou should'st heed,

And in reply should say, "Child have thy will;
As thou hast chosen, so thy cup I fill!"

What most I crave, thou may'st in love withhold,
As we from hands unmeet keep pearls or gold;

Or as when infant hands would play with fire,
We keep them from the flame that they desire.

Then, for me do thou choose; thou knowest best;
This one, short, earnest prayer holds all the rest;

"Thy will be done;" this from the heart I say,
And all anxiety doth pass away.

This be my only, my supreme request;
Then as to all I need, I shall in thee be blest!

Selected.

FAITH.

A swallow in the Spring,
Came to our granary, and 'neath the eaves
Essay'd to make a nest, and there did bring
Wet earth and straw and leaves.

Day after day she toil'd,
With patient art, but ere her work was crown'd,
Some sad mishap the tiny fabric spoil'd,
And dashed it to the ground.

She found the ruin wrought;
Yet not cast down, forth from her place she flew,
And with her mate, fresh earth and grasses brought,
And built her nest anew.

But scarcely had she placed
The last soft feather on its ample floor,
When wicked hand, or chance, again laid waste,
And wrought the ruin o'er.

But still her heart she kept,
And toil'd again; and, last night, hearing calls,
I look'd, and lo! three little swallows slept,
Within the earth-made walls.

What truth is here, O Man!
Hath Hope been smitten in its early dawn?
Have clouds o'ercast thy purpose, trust, or plan?
Have faith, and struggle on!

For "The Friend."

Marianna Hacker.

The following memoranda respecting a little child, Marianna Hacker, written by an aunt with whom she resided, were made immediately after her decease, which occurred on the 1st of 5th month, 1835.

The narrative says: "Soon after the decease of her mother she became a member of our family—when about four years old. Her guileless innocence and sweet and affectionate disposition, with her many other engaging qualities, rapidly won for her a warm place in our hearts, and we soon felt for her all of parental love, solicitude and responsibility.

"The first serious question I remember to have heard this precious child ask, occurred a few months after she came to reside with us; she was at the moment busily engaged with her play-things, and looking earnestly up, she said, 'Aunty, does thee think my mother was *willing* to die?' I answered, that I hoped so, but did not know, as I was not with her. She then thoughtfully said: 'was she ready?' 'because if she was *ready*, she would be willing.' Her uncommonly serious manner when asking the question, and her judicious discrimination between *ready* and *willing*, struck me at the time very forcibly; and it became increasingly interesting to ascertain the extent and depth of her serious feelings, as also to cherish and fortify them. It was accordingly our daily morning practic to devote an hour or two to appropriate rea ing and conversation; for, infant as she wa (little more than four years old) the term co versation is not misapplied.

"The New Testament being the only boo in which she appeared particularly intereste we read during the summer vacation but litt beside, and I must confess that her questio were sometimes of so profound a character a made me feel my utter inability to answe them. They were often like the queries one advanced in religious experience, rathe than one of such tender years. About thi time she appeared exceedingly afraid of pride and would often say to me, she hoped she wa not proud of having done such and such thing for which she had gained some credit. He hair had grown long and was rather troubl some, and under a pretence to *her* of keepin it in place (though a parent's pride was in m heart) I curled it up. When it was take from the papers and I was combing it, sh appeared very much agitated, and, almost i tears she exclaimed, 'Brush it all out, aunt —brush it out! I feel the *proudness* comin over me;' and she was not satisfied until i was smooth and she had received a promis that it should not be repeated. Her regar to truth and her fear of deviating from it wer remarkable, so much so that she would rarel make a positive assertion, or use any unqual fied terms in expressing her intentions to d any thing; and often, on hearing others spea without such caution, she would playfully re prove them by adding, 'if.' Her time of goin to bed was always a time of serious, hear searching reflection, and she would confes with tears and sobs, the little delinquencies o the past day; and I have not unfrequentl been obliged to take her from her little be and hold her in my arms, to sooth and moc erate her excessive agitation, caused by som trifling short-comings such as we, who hav grown old in sin, would let pass unheede From about the middle of her fifth year sh had been accustomed, before composing her self to sleep, to repeat the Lord's prayer, ac companied generally by those four simple bu beautiful lines:

'Now I lay me down to sleep,
I give my soul,' &c.

It might be apprehended that this woul soon degenerate into a mere lifeless form, bu on the contrary, it was in her case evidentl accompanied by *true devotional* feelings; he manner was characterized by great fervenc of spirit; and not unfrequently she was s overwhelmed and tendered by her sense o the solemnity of the act, as to make utteranc very difficult. She never commenced unti after a considerable pause, designed to prepar her mind and enable her, as she sweetly ex pressed it, to forget every thing worldly. O one occasion in particular, I recollect he pausing a long time in the midst of her prayer and then, after having proceeded to the con clusion, she said to me, 'Aunty, thee notice I stopped a good while,—well, it was that might get rid of all other thoughts, commo thoughts, thee knows, Aunt Hannah, that *wil* come in sometimes, but I could not go on til they were all gone.'

"Several times, on going to my own bed after 10 o'clock, I have found the dear chil awake and in tears, occasioned, as her an swers to my enquiries informed me, by he solicitude for the welfare of her sister. 'Ob

y,' she would say, 'I am so worried about ; dear sister, I wish she was a better girl; *thee* help her? I love her so, I want her good. I am afraid she does not pray, or not *think* when she prays.' On return- home from school she would sometimes t into tears the moment she entered, say- 'Oh aunty, the children do trouble me they get angry with me, and I don't know t its for, and when I try to advise them, tell them how wrong it is, they laugh at O do take me away, it makes me feel so.' serious advice was sometimes extended e; for although I believe *she* considered in most respects, all that she could wish, she could see that all was not right—that ething was wanting—and with tears she ld entreat me to try to be good; she was id I was not *good enough;* to try to pray. one time when reading the little memoir J. R. C., she percieved that I wept, and owing her little arms around my neck she laimed, 'Oh aunty, *thee must* try to be d. O, dear aunt Hannah, *now*, oh do pray thee will be helped. I will pray for thee, r aunty, but thee *must* try thyself.'

Her thoughtfulness when sitting down to als was remarkable, invariably dropping little head, while a placid solemnity was kingly visible in her countenance. Even en taking her seat after others had com- nced eating, the pause was always observed her, and often when she saw others omit it, would express her uneasiness that 'they not *think*' before beginning their meal. r anxiety to 'act correctly herself, caused to feel grieved by the aberrations of others whom she felt interested. Having one day served her to weep in meeting, after return- g home I enquired the cause, and she with ch feeling said, she had seen one of her others laugh in meeting.

"It has been her practice for about two ars past, after rising in the morning to re- e, of her own accord, to a room by herself, the purpose of meditation and prayer; and en, as was sometimes the case, our rooms re all occupied, she would wander about th evident uneasiness until she had found a ace of privacy where she could pour out her art before her Maker. If it was omitted l after breakfast, we would soon miss her m the parlor, and I have sometimes followed r to her room, and without seeming to do , have watched her kneeling with her head her hands on a chair before her, until my nbs have ached with cold—she would then, ithout noticing me, rise and walk soberly t of the room. These exercises, as I found enquiry of her, were not always the repe- ion of forms previously committed, but were ten the spontaneous aspirations (often with- t utterance) of a heart, sensible, though so ung, of its own weakness and its need to be rengthened from above. Not long since, on turning from school, she came to me in ars, and said she had not been very good, d she thought it was because she had for- tten to *pray* in the morning, 'for it is always , Aunt Hannah, if I forget my prayers, ings go wrong.'

"With all this serious thoughtfulness and actical piety, this precious child was the erriest of the merry; in play with her cousins, e took the lead, and they seemed to look to r for direction in all their little amusements.

"For several months she has appeared to strongly impressed with the belief that she should not live long, and I thought it neces- sary to divert her attention from the idea lest it should injure her health. Scarcely a night has passed without her making some allusion to the prospect of being soon taken away,— expressing herself sometimes as follows:

"'Aunt Hannah, I feel as if I should not live long; what shall I do to be a better little girl? I don't think I am good enough to die, but I will try to be—I do try—and I trust in the Lord, and O, He is so kind to me, He gives me such kind friends; and she would often say, thee is too kind to me, dear aunty, a great deal too kind, and so is dear uncle; but I will take care of thee when thee is *sick*.' Her gratitude and love for us was unbounded. She would frequently, while the tears fell fast, say to me, 'Oh, aunty, I do not want to die and leave thee and dear uncle.'

"One night she said me, 'Does thee think uncle prays enough?—tell him I want him to; I know he is very good, but I'm afraid he is not good enough; and she wept as if her little heart would break. '*Oh do tell him that he will be helped*;' she added, 'and thee too, dear aunty.'

"Often when she saw her father distressed, she would speak of him with a great deal of feeling, and many tears, and would tell me she tried to *comfort* him all she could.

"About the middle of the 1st month, 1835, we went to spend some time at her father's house. She appeared quite happy while there, and my attention was so much occupied by the circumstances which had induced that visit, that I knew little of her private feelings. She one day came to me with an earnest request to return home, to our *quiet little home*, as she called it, 'for it was so much easier to be good *there*, than where there were so many things to take her attention.'

"When we got back, she said to me one day, 'dear aunty, 'tis so delightful to be in our quiet home again, for *here* I can find a place to pray, and there were so many people down at father's I could not always think of it.'

"Her sickness commenced very soon after our return, and I am convinced that from the first, she had a strong impression she should not recover. One afternoon after having been to ride with her father, she complained of pain in her breast and back of her neck; and while at tea, she burst into tears, and leaning over towards me said, 'Aunty, I shall not live long, I think.' I had so often heard her say the same before, that I thought little of it,— though it was the first time she had ever ex- pressed herself so, except in private. When she was taken up stairs, it was a sunny day in the spring, and the view from the chamber window was one of much vernal beauty and brightness. She looked towards the window, but with a shudder drew back saying, 'I can't bear to look out, it makes me feel as if I never should go out again.' In the afternoon she said to me, 'Aunt Hannah, suppose I should not live till another Second-day?' I said, my dear Marianna, thee is not very sick, and will soon, we hope, be better—wishing to divert her mind from what seemed a groundless ap- prehension. But she again said, '*but suppose I should not live* to see another Second day.' I then observed, Well, if it is thy Heavenly Father's will to take thee, my child, I hope thee will be willing. She looked up with a sorrowful but sweetly calm expression, and said, 'Oh, Aunt Hannah, *I am not good enough*.' I shrunk from the thought of the *possibility* of her early removal, and therefore endeavored to check her agitated feelings, and persuaded her to lie down with me and go to sleep. I could not listen to what I am *now* persuaded she wished to communicate.

"After some days, when in the progress of the disease it became difficult for her to speak articulately on account of the extreme dry- ness of her throat, she said to me, 'Dear aunty, what shall I do about my prayers? will it do if I pray in my heart?' And my reply in the affirmative evidently gave her much comfort.

"One evening while she was extremely ill, and restless from *great suffering*, I asked her if I should read to her. 'Yes,' she replied, 'in the New Testament.' I opened it, and asked her if she had any choice—not think- ing it possible that in her state of extreme suffering she could collect herself sufficiently to know one part from another—but she very promptly answered, 'The two or three first chapters of Matthew.' I then asked if she knew what they were about, she quickly re- plied, 'Yes, the birth of Christ, &c., but thee need not read the names, begin after *them* and read the two next chapters,'—which I did while she lay quiet and attentive.

"From the time that her sickness assumed an alarming character, the difficulty of speak- ing before alluded to, was so great as to render utterance almost impracticable; thereby pre- cluding the expression of feelings which she was many times evidently desirous of com- municating to us.

"In the afternoon of the day before her death, she said to me, 'Aunty, I think I shall not live long now, but do not grieve for me.' There was something in her manner at the time so strikingly solemn, that I found it im- possible to command my feelings even to speak upon the subject; which I since much regret, as I am fully convinced it was her wish at that time to have some conversation with me.

"On the last morning of her life, almost the last words she distinctly uttered were the Lord's Prayer, which her cousin, who sat by her, heard her faintly but solemnly repeat."

On reading over the foregoing memoranda, and taking a cursory retrospect of that por- tion of her life to which they relate, I per- ceive they omit much more than they record of the incidents exhibiting the various interest- ing traits of this precious child. Enough, however, has been said to answer the end in view, namely, a brief memorial of her; enough also, I think, to illustrate the touching words of our Saviour: "Out of the mouth of babes and sucklings thou hast perfected praise."

Honest Thinking.

There are few things which show more markedly the advancement of true principles in human character, than the increasing re- spect paid to all honest thinking. Once even the claim to honesty was not allowed to views that differed from those in vogue. To hold beliefs, or to indulge sentiments adverse to those of the nation, or party, or clique, or sect whose watchword they were, was not merely to be in error, but in guilt. It was not only intellectual but moral delinquency, and the use of any force available to crush it out was held to be justifiable. Hence the cruelties of political and religious persecu- tions, from the mere recital of which we now shrink in horror, were not the outcome of any particular set of views, either of Church

or State, but rather of that habit of mind which failed utterly to appreciate that right of private judgment which we are now learning gradually to honor.

Even yet, however, there is a long road to be travelled in the same direction. We no longer publicly torture people on account of their honest views on any subject, but we often despise them on no other ground; we often condemn their sincere expressions, and if we have endeavored unsuccessfully to convince them of error, we indulge a certain resentment, which appears to us only just. We attach more importance to the opinions themselves than to the sincerity with which they are held, and pay a higher respect to one who, with indifference or from policy, shares our beliefs than to one who sincerely and conscientiously opposes them.

Now we are very far from upholding that indifferentism which declares all opinions to be unimportant so long as the heart and the life are right. On the contrary, we deem that the life is largely dependent for its value and usefulness upon the opinions which guide it, and that each person is bound to use all his faculties in the investigation of truth. But this very duty presupposes the utmost freedom of thought and the absence of all interference, whether actual or incidental. Directly the fear of some one's displeasure or contempt, or of sinking in public esteem comes into the question, to that extent freedom fades and sincerity is endangered. Our attitude then towards those who differ from us in views, and towards those who agree with us, should not form so striking a contrast as they usually do. Both are worthy of our respect and sympathy in proportion to their fidelity in searching for truth, and their loyalty to that part of it which they have found. Both are deserving of our displeasure and rebuke as far as they lack these qualities. Our cordial esteem should go forth toward those who are earnest in their adherence to what they honestly believe, however contrary it may be to our own interpretation, and should be firmly withheld from those who, professedly agreeing with us, are yet actuated by meaner motives than the love of truth itself.

As yet we are very far from such a condition of mind, or such a gauging of character. Neither can we expect it to come suddenly or by any immediate volition. It must be the gradual work of much thought and constant effort. It will be the result of a deeper fidelity to right, a finer discrimination as to motives, a more correct estimation of moral values. It will also involve a better appreciation of mental difficulties, and a considerate patience of uncertainties. Dr. Asa Gray, the well-known botanist, in a recently published lecture upon scientific and religious beliefs, distinguishes carefully between the various degrees of probability with which the mind holds its ideas. He says, "as to those who can forthwith assort the contents of their minds into two compartments, one for what they believe, and the other for what they disbelieve, neither their belief nor their denial can be of much account. In all subjects of inquiry those only are to be trusted who discriminate between inevitable beliefs, established convictions, probable opinions and hypotheses on trial." Certainly, the habit of keenly noting these differences of probability would do much to prevent antagonism between those who occupy different positions. We are far too peremptory in our requirements upon people to declare their beliefs and disbeliefs. Those who instinctively hesitate in doing this we are apt to call weak or undecided, and to charge them with being "on the fence," whereas they are often the most earnest in their search for truth, and only cautious lest they be deceived. Frequently this state of doubt, or rather suspense of judgment, is the very best condition of mind for the time being, and the most favorable one for the discovery of truth; and he who frankly acknowledges that he is at present in this position as to the point at issue, is worthy of all sympathy and respect.

Underneath every error, however gross it may appear, beneath every superstition, however absurd we think it, there lies something true, valuable and necessary. Antagonistic parties, trying harder to overthrow one another than to establish true principles, seldom appreciate this. They see the evil, and magnify it to such undue proportions that the good is entirely hidden. To succeed in abolishing the whole party, or sect, or the entire system of opinions they represent, seems to them the most desirable of all things—while the really fortunate thing is that this can never be done. All that is false, all that is wrong, will in time drop away like a useless shell, but the kernel of truth that it held will remain and vitalize new systems and future generations.

"Truth crushed to earth will rise again,
The eternal years of God are hers,
But Error, wounded, writhes in pain,
And dies among his worshippers."

—*Philadelphia Ledger.*

Religious Items, &c.

The late Presbyterian General Assembly adopted the following report on the subject of Temperance.

"1. The General Assembly, viewing with grave apprehension the persistence and spread of the use of intoxicating drinks as among the greatest, if not the greatest evil of our day, as a curse resting upon every nation of Christendom, as multiplying their burdens of taxation, pauperism, and crime; as undermining their material prosperity, as a powerful hindrance to the gospel at home, and as still more deeply degrading the heathen, whom we seek to evangelize abroad, would rejoice at the revival in recent years of efforts to stay these great evils, and would renew its testimony, begun as early as 1812, (and continued to the present day), 'not only against actual intemperance, but against all those habits and indulgences which may have a tendency to produce it.'

2. We reiterate the judgments of former General Assemblies against the manufacture and sale of intoxicating liquors to be used as a beverage, and against the renting of one's property knowingly for such manufacture and sale. We admonish our members to avoid all complicity in the traffic, and to use all their influence for the suppression of the same in such measures and to such degrees as shall seem to them wise and expedient."

Natural History, Science, &c.

The Floating-gardens of Cashmere.—At the present day, these do not grow flowers, but the more humble melons, cucumbers and other vegetables. They are formed in this manner. The roots of aquatic plants growing in shallow water, are divided about two feet below the surface, so that they completely lose all co nection with the bottom of the lake, but r tain their former situation in respect to ea other. When thus detached from the s they are pressed into somewhat closer co tact, and are formed into beds of about tv yards in breadth, and of an indefinite lengt

The heads of the sedges, reeds and oth plants of the float, are now cut off and la upon the surface, and covered with a thin co of mud, which gradually sinks into the ma of matted roots. The bed floats, but is kept i its place by a stake of willow driven throug it at each end, which admits of its rising an falling with the water.—*D. Wakefield.*

Oriental Costume—Protecting the Head an Neck.—A writer in *Blackwell's Magazine* stat concerning Oriental costumes, that howev undesirable it might be for a dominant rac to assume the dress of a nation which it go erns, there are yet certain peculiarities costume which originate in the requirement of climate, and which may be adopted wit advantage. The waistband is not the onl article of dress which recommends itself a being suitable to the climate. The flowin robes and loose white cloaks worn in summe are more effectual in keeping out the sun tha are our own tight-fitting garments; and th native head-dresses deserve special mentio as forming the best protection possible agains sunstroke. The stagnation of the blood, whic produces sunstroke, may occur in any part o the body, and sometimes attacks the knee when exposed with a tight-fitting covering especially in riding. The nape of the nec is, however, the most dangerous spot, and a Eastern head dresses cover it.

Water and Health.—Of the danger of injur to health from polluted wells, it is hardl possible to say too much. In one choler season in London six hundred deaths wer traced to the use of a single street pump Typhoid fever has been repeatedly, indee many times, known to affect whole familie who resorted to a well for a common supply while others in the same neighborhood, usin different water, were not attacked. Wors yet, perhaps, seems to be the subtlety wit which organic poison may be conveyed, b water, through milk, in dairymen's supplie Several times this has happened in Londo and elsewhere in England. In one instance so far as appeared, the only mode of contam ination was by the milk-pans at the dair being washed in water from a stream int which leakage had occurred from a neighbo ing vault. At another time, several well-to do families in London, one of them that of physician, were affected with typhoid feve It was found that they were all supplied wit milk by a company which furnished milk fro several dairies. At last it was ascertaine that cases of fever occurred only in thos families to whom had been sent the milk o one particular dairy; and a local cause o contamination of its supply was also traced What exquisite cleanliness of all things is en joined by this experience! Nothing is mor sensitive than milk and cream to all impurity Even the water which cows drink, whe marshy and bad, has been known to mak their milk unwholesome. Butter can be mad good only where the most scrupulous sweet ness, cleanliness, and freshness of everythin is maintained. This is the chief secret o good butter-making; and the "moral of it may be extended and applied by saying tha

fect cleanliness of water, food, air, and son is every-where absolutely necessary to fect health.—*American Health Primer.*

How they Find Sewer-Gas in Boston.—For or three or four years there have been epings and wailings and gnashings of teeth r the probable death-traps that were con- led in some of the finest houses on that picious Back Bay land here, and, indeed, along through the palaces of the West d. In this time the Board of Health have ome so active and intelligent that they e started a system, under a force of ex- ts, that is working a reform, and at the e time disclosing defects that make one dder while one blesses the reform. These erts have hit upon a plan for discovering er-gases and locating the precise locality escape, which is not a little funny at the look, but which is said to be infallible. plan is to go into the upper story of the se and pour into a set bowl a small quan- of oil of peppermint, followed by a small ntity of water to wash it down. Then the pector immediately leaves the room, clos- the door after him, and proceeds to visit lower rooms. He does not use his pepper- nt bottle again, but if in any one of these er rooms he is suddenly met by a strong nt of the mint, he looks like a first-class ective who has all at once come upon a ef or a murderer. He does not strike an tude and cry "Thou art the man," but he es" for the set bowl in that lower room, l presently a force of plumbers will prove sagacity by unearthing an earthen pipe erein there is a crack, through which the rderous sewer-gas, that is so doubly danger- because imperceptible to our ordinary ses, comes creeping. There are so many hese breaks in the earthen pipes that they to be banished from use, and iron pipes stituted. These expert inspectors not only demn the earthen pipes, but the venti- rs for the soil pipes are condemned also, ot constructed to extend to the top of the f. Cold air-boxes, too, catch it, and are under the ban, if, as is usually the case, y are made to open on a level with the face of the ground.—*Boston Correspondence he Providence Journal.*

THE FRIEND.

SEVENTH MONTH 3, 1880.

LONDON YEARLY MEETING.

n continuing the consideration of the state Society, Joseph Armfield called attention the Spirit which gave forth the Scriptures, l which is indispensable for understanding l profiting by them, as the great remedy all the evils visible among us—a remedy ich he thought too seldom pointed to, even those who are recognized as teachers among He spoke of the tendency to set aside ne of the testimonies of the Society. One these was as to plainness of dress—which en faithfully maintained had been a rebuke human pride.

Another speaker commented on the neglect the attendance of meetings, and thought t a Friend travelling through their meet- s now would meet at them but a small portion of the members—"perhaps a quar- of the whole number."

In the *Continental Committee's* report, it was stated that in Australasia meetings are regularly kept up in the three colonies—Victoria, Tasmania and South Australia—and contain in all 333 members. Joseph James Neave had been visiting their meetings, travelling much of the time on foot and alone, across rough mountain passes, sometimes finding shelter for the night in the hollow trunk of a tree.

There were reported to be 96 members scattered through New Zealand, where a small meeting had lately been set up.

In Norway, meetings had been regularly held, and eight members had been added to their number.

There did not appear to be much change in the small bodies of Friends in the south of France, and at Minden in Germany.

Some information was given "about an extraordinary movement which has taken place in the district of Siegen, in Westphalia. There is a religious awakening there, the people assembling after the manner of Friends, with no paid or appointed preachers, their views on many subjects very similar to those of Friends. They are exceedingly glad of Friends' publications; one of them has been to Minden, and received some books from Friends there, and they rejoice greatly in them and pass them from hand to hand. In one village, of from 12 to 14 thousand inhabitants, 'all the people have come in.' Of the two dancing saloons and public-houses, one is now turned into a meeting-room, and the other is no longer used for dancing or the sale of liquor. The innkeeper had been to get a supply of spirits, but on the way home was so reached that he turned his barrels into the river. A shopkeeper there seems to be called to the ministry; and thus the work seems to be spreading. Minden Friends write:—'We do hope that some Friends will feel it on their minds to come over and visit them.' The Report alluded to the recent death of Adolph Gunter, a Friend at Minden, who had left a bright example behind him. This Friend was a tailor, and became convinced of Friends' views; at length he espoused them openly; his wife was in great trouble; his business forsook him; the clergy denounced him; and he was brought into great straits, and tempted to swerve from his faith. But he was enabled to hold on, and by degrees he got on again, and lived to take a father's position in the Church.

C. Thompson, though desirous to encourage any right concern, hoped that any help sent to Westphalia might be such as would be likely to promote the Lord's work there and not to retard it. We should rather direct the people to the Light which is working there than to rely on any outward help."

Reports were also made of small meetings of Friends in Denmark, Syria and India.

A report in reference to finances of the meeting expressed the desire that American Yearly Meetings would consider whether they could not more largely contribute to the expenses of their ministers when travelling abroad than heretofore. The greatest amount paid for this object in any one year of the last 40 years was about £1900.

Durham Quarterly Meeting had sent up a proposition on the subject of temperance, urging the Yearly Meeting to appeal to its members against the manufacture and use of intoxicating drinks; and also to take measures for promoting legislative action against intemperance. After considerable discussion, it was concluded not to adopt the proposition, but to insert a paragraph on the subject in the general Epistle; and to reprint and circulate the Appeal of 1874 in reference to this matter.

The distress in Ireland was referred to in the minutes of the Meeting for Sufferings, and many details were given of the position of the Irish peasantry. The meeting recommended Friends to raise a subscription of at least £2000 to promote measures for a more permanent improvement of the distressed districts.

The subject of the trade in opium carried on between India, England and China was brought forward by minutes of London and Middlesex Quarterly Meeting. The traffic was regarded as a national disgrace, and as immoral and unjust. This appeared to be the sentiment of Friends generally, and after some extended remarks a minute was made by the Yearly Meeting "to the effect that the meeting had been led to condemn the great national sin practised in forcing a noxious and poisonous substance, viz., opium, upon the millions of a free and independent people. That it desired to bear an emphatic testimony, as a Christian Church, against a system so opposed to the teachings of Christianity, and involving so much of misery and bloodshed. Fully impressed with the truth that it is righteousness that exalteth a nation, the meeting had further desired to urge upon our rulers to do that which was just and right, also to appoint a deputation to wait upon the Government on the subject with a memorial from this meeting. The minute also encouraged Friends to do all in their power privately and otherwise to enlighten the popular mind on this great question."

The report of the Committee on General Meetings called forth remarks from several Friends who had evidently been grieved at the manner in which meetings had been held under its authority. "Richard Brockbank asked whether the committee was at liberty to override the feelings of Friends living in those neighborhoods in which they held their General Meetings, and to introduce practices which have never been sanctioned by the Yearly Meeting. In one instance in his own Quarterly Meeting some practices were introduced in these meetings which are contrary in principle to those testimonies about silent worship, for which our early Friends have so often suffered, and which our Society has ever upheld for a period of over 200 years."

"*Richard Ball Rutter* queried whether Friends were not losing by adopting such practices as singing in meetings, contrary to their principles. He had heard of instances of Friends not being able to go to their meetings in consequence of this practice. He believed that, if ministers spoke in the power of the Lord, they would not have any need for such things. One Friend, a minister of experience, said to him that it was all a mistake, and he had heard from some working men who attended one of these meetings that they had come there expecting something far different and had been disappointed, saying that they did not need that kind of thing, and further, they did not like it either."

A number of Friends thought it was not best to reappoint the Committee, but it was finally decided to continue it for another year.

We have been requested to call attention to the need which "The Friends' Association of Philadelphia and its vicinity, for the relief of Colored Freedmen" now have of a person to superintend the schools under their care in Virginia and North Carolina. Alfred H. Jones, who had been in charge for twelve years, has resigned. The Committee say they "trust that some suitable, conscientious, dedicated Friend may feel drawn to the work."

The Association during the year sustained eighteen schools, located at various points, mainly in West Virginia, and central North Carolina. The number of scholars enrolled in these was 2469; and the average attendance 1660. They distributed among the colored people a large number of Bibles, tracts, &c.; and many garments, and much material for clothing.

The *Christian Worker* states that William Wetherald, the late Clerk of Canada Yearly Meeting, has resigned his right of membership in the Society of Friends. It may be remembered, that some months ago he commenced to officiate as Pastor in another religious Society, and in that capacity administered the bread and wine in what is called the Lord's Supper. The Monthly Meeting to which he belonged made the following minute: "It is the united judgment of this meeting, having carefully labored with him to no satisfaction, and inasmuch as he has departed from both the faith and practice of Friends on some points, that we accept his resignation."

SUMMARY OF EVENTS.

United States.—On the afternoon of the 24th ult., the block bounded by Third, Fourth, Christian and Marriott streets, was almost entirely destroyed by fire. Fifty-two dwelling-houses were more or less damaged, a sash and frame mill, and a large lumber-yard were entirely destroyed. The loss on property is about $100,000. Many families are left in a destitute condition.

A fire in Tarport, near Bradford, Pa., on the afternoon of the 25th ult., destroyed thirty-one buildings, among them, three hotels, the Post office and Oil Exchange. The paper-mill of the Woodsdale Paper Company, near Hamilton, Ohio, was burned on the night of the 24th. Loss $80,000. Sixty hands are thrown out of employment. The same night a fire broke out at the rope walk in Elizabeth Avenue, Elizabeth Point, N. J. The damage was estimated at $75,000. Two men were killed and several seriously injured.

The gauge of the New York, Pennsylvania and Ohio Railroad has been narrowed to the standard width, between Dayton and Lewisburg. The work was completed in 6½ hours; distance 225 miles.

A. V. Lynde has entered suit, in Boston, against the owners of the steamer Narragansett for $15,000 damages for loss of property, personal injuries, and nervous prostration. The case has been made returnable to the Superior Court in Boston on the 6th inst.

The semi-annual report of the Kansas Freedmen's Relief Association shows that between Tenth mo. 13th, 1879, and Third mo. 31st, 1880, fully 20,000 negroes arrived at Topeka from the Southern States, and were cared for by the association. The cash contributions in the same time amounted to $29,596.

The *Cincinnati Commercial*, in speaking of the rapid disappearance of our forests, says, it requires yearly 200,000 acres of forests to supply cross-ties for the railroads of the United States. The number of ties used annually is given at 15,000,000, which cost about 35 cents each, or a total of $5,250,000.

The wheat harvest is nearly finished in the southern portions of Ohio, Indiana and Illinois, and the yield in most places ranges from 15 to 25 bushels per acre. The quality is good. A few car-loads have been shipped East, the price paid being from 83 to 85 cents per bushel.

The farmers on Long Island are greatly alarmed by the continued drought. The crops already harvested have yielded only a fourth of the usual amount. The early cabbage, peas and timothy have failed, and there is so little pasture, many farmers are already feeding their cattle on hay. A similar condition exists in some parts of New Jersey.

Five steamers which left New York the past week, carried as part of their cargo, upwards of 50,000 boxes of cheese.

One thousand and ninety-six miles of railroad have been built in the United States so far this year, against three hundred and nine-one miles for the corresponding period last year.

A committee of English bondholders of the Philada. and Reading Railroad Company, is reported to have arrived in New York on the 23d ult., for the purpose of making an investigation into the affairs of the company, on behalf of the bondholders in England.

The mortality in this city during the week ending on the 26th ult., numbered 427. Of this number 176 were adults and 251 children, 159 being under one year of age. There were 53 deaths from consumption, and 88 cholera infantum. In New York city for the same period there were 1,038 deaths. The increase is said to be chiefly due to a fatal prevalence of cholera infantum among the children.

The Long Island steamer, Seawanhaka, was burned to the water's edge, off Randall's Island, East River, about 5 o'clock in the afternoon of the 27th. The fire is said to have originated from an explosion in the engine-room. About forty lives were lost.

Thirty-five cases of sunstroke were reported in New York on the 28th.

Markets, &c.—U. S. sixes, 1881, registered, 104¼; do. coupon, 107¼; 5's, 103½; 4½'s, 1891, 109⅞; 4's, registered, 108; do. coupon, 109.

Trade is dull in most departments, but prices of the leading articles of merchandise are about steady.

Cotton remains about the same as last quoted. Sales of middlings are reported at 12 a 12¼ cts. per lb. for uplands and New Orleans.

Petroleum.—Crude, 7½ a 8 cts. in bbls., and standard white 9 cts. per gallon for export.

Flour.—There was very little demand for flour, either for export or home use, and prices favor buyers. Sales of 150 barrels western and Pennsylvania extra at $3 a $3.25; 100 barrels Minnesota extras, old stock medium, at $4.80; 200 barrels do. do., good, at $5.12½; 100 barrels do. do., fresh ground, at $5.75; 100 barrels do. do., straight, at $6; 200 barrels of Pennsylvania extra family, good, at $4.50 a $4.75; 100 barrels choice do. at $5; 300 barrels Ohio do. do., fair, at $5.25; 200 barrels do. do., good, at $5.50; 100 barrels do. do., choice, at $6; 100 barrels Michigan do. do., at $5.50; 100 barrels Indiana do. do. $5.25; 100 barrels Minnesota patents, good, at $7.12½; 100 barrels do. do., fancy, at $7.50, and 500 barrels city mills, family on private terms. Rye-flour is steady. Small sales at $4.25 a $4.37½ per barrel. Cornmeal—No sales; prices nominal. Bran sold at $15 a $15.25 per ton

Grain.—Wheat was rather firm. Sales of 5000 bushels Pennsylvania red at $1.16 a $1.17; 3000 bushels new Delaware amber at $1.14 a $1.14½. Rye was in demand; sales of Pennsylvania at 85 cts. per bushel. In corn there was less doing. Sales of 4000 bushels Pennsylvania western and southern yellow, on track and in grain depot, at 52 cts.; 2000 bushels Delaware yellow at 51½ cts.; 1200 bushels, sail, mixed, track and in grain depot, at 51½ cts.; 1200 bushels steamer at 50; 1000 bushels rejected at 50 cts. The oats market is unsettled; sales of 6000 bushels, including No. 1 white, at 40 cts.; No. 2 do. at 38 a 40 cts.; No. 3 do. at 37 cts.; rejected at 36 cts., and mixed at 36 a 36½ cts.

Hay and straw market.—For week ending 6th mo. 26th, 1880.—Loads of hay, 128; loads of straw, 26. Average price during the week: Prime timothy, $1.45 a $1.55 per 100 pounds; mixed, $1.40 a $1.50; straw, $1.35 to $1.45 per 100 pounds.

Beef cattle were a fraction lower: 2800 head arrived and sold at the different yards at 3 a 5⅞ cts. per lb. as to condition.

Sheep were in fair demand, and sold at 3¼ a 5⅛ cts., and lambs at 5 a 8 cts per lb. as to condition.

Hogs were dull. Sales reported at 6¼ a 7 cts. per lb.

Cows, $20 to $50 per head.

Wool.—There has been very little activity in this staple the past week, and no essential change in prices. Among the sales were, Ohio, fine, 45 cts.; do. ⅜ and ½ blood 48 cts.; unwashed Ohio, fine, 30 cts.; unwashed western, 22 a 32 cts.

Oils.—Linseed, 60 cts.; Neats foot, 55 a 65 cts.; Lard, 43 a 55 cts.; Sperm, crude, 49 a 50 cts.; bleached, $1.12 a $1.20 per gallon.

Foreign.—At a meeting of the committee of the Mansion House Relief Fund, held on the 25th ult., it was announced that only £40 had been received since last meeting, that the fund now afforded only three weeks' supply, and that eight weeks of intense distress had to be faced.

In the House of Lords, on the 25th, the bill legalizing marriage with a deceased wife's sister, was rejected by a vote of 101 to 90.

During the past week, ten first class ocean steamers have embarked 3638 passengers in the Mersey for the United States and Canada.

The building of the new Eddystone Light-house is making more rapid progress—it is thought the work will soon be less dependent on tides and weather.

The Conference at Berlin has agreed upon the boundary between Turkey and Greece. The Porte has informed the ambassadors, that they have only the right of mediation, and not of decision.

The newspapers announce that a number of French magistrates have resigned their offices sooner than execute the decrees against the Jesuits and all unauthorized congregations.

The steamer Dessouk, with the obelisk on board, was to sail from Gibraltar on the 25th.

The latest dispatch from Buenos Ayres announces that the city was surrounded by national troops, and summoned to capitulate within twenty-four hours.

Forty-six deaths occurred from yellow fever and two from small-pox, in Havana, during the week ending on the 26th.

A suitable Friend is wanted to superintend the schools of the "Friends' Freedmen's Association of Philadelphia," in North Carolina and Virginia.

Applications may be addressed to

Philip C. Garrett, *Chairman*,
Germantown, Philada.
Or to Howard Comfort, 523 Market St., Phila.
Wm. H. Haines, 434 Walnut St., do.
Committee.

Married, at Friends' meeting-house, Salem, Ohio, on Fourth-day, Fifth month 26th, 1880, Isaac N. Vail, of Barnesville, Ohio, to Mary M. Cope, of the former place.

——, at Friends' meeting-house, Salem, Ohio, on Fourth-day, Fifth month 26th, 1880, Charles P. Hall, of East Carmel, Ohio, to Melissa Cope, of the former place.

Died, on the 12th of 3d month, 1880, Thomas Penrose, aged 74 years and 11 months, a member of Coal Creek Monthly Meeting of Friends, Iowa. He bore a severe illness with patience and resignation—gratitude seemed to be the clothing of his spirit—saying, "I have received many favors that I am unworthy of; how carefully am I nursed and cared for; it could not be more so," &c. A short time previous to the close, he was asked if his mind was peaceful? "Oh yes!" he replied, "if it were not so I should be miserable indeed; I have been taking a review of my past life, and I find nothing in my way, all is peace; but it is all through the mercy of God in Christ Jesus, and in Him I have hope." He passed quietly and peacefully away, leaving his friends the comforting assurance that he has entered into everlasting rest.

——, in Philadelphia, on the 27th of 5th mo. 1880, Anna N. Watson, daughter of Thomas Watson, aged 40 years, a member of the Monthly Meeting of Friends of Philadelphia for the Northern District. This dear young Friend was attacked with symptoms of consumption about two years previous to her death, which assumed a more alarming aspect during the last year of her life. Within this period she became truly concerned to witness a change of heart and a preparation for death. She altered the character of her reading, and became much interested in the Holy Scriptures; and also lost her relish for company or enjoyments of a worldly kind. She was now very earnest to know her salvation certain, and to understand and exercise true Christian faith. Nothing short of inward cleansing by the baptism of the Holy Spirit, accompanied with sincere repentance for sin, and giving up her own will, could satisfy her exercised mind. During an opportunity, when sympathizing friends were sitting by her, she was enabled in vocal prayer to make her requests known unto God. Truly it felt to those present that she was passing through the baptism that saveth; her sins going beforehand to judgment; and the relief she experienced after this severe struggle, was evident in her altered manner and placid countenance. She was one not given to a free expression of her feelings, but was able to say, subsequent to this, that "she was satisfied, and could leave all and trust." A comfortable assurance rests upon the minds of her friends, that her sins were forgiven and washed away for His name's sake who died for us.

THE FRIEND.

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116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

For "The Friend"

The Bible in India.

ob Chamberlain, in a lecture delivered v York city, tells of the effect of read- e New Testament on the mind of an ered Hindu. Feeling the burden of sin, siring relief, he went to a gathering of ippers who had assembled to draw the Juggernaut, hoping to find comfort by g in the ceremonies. While there he a man who was carrying a New Testa- wrapped in the folds of his dress, and him what the book was? The man ot read it, and readily sold it for half a (25 cents). The Hindu read it through: ead in the book that they were not to the assembling of themselves together first day of the week, as the manner of is; and on the first day of their week hered his neighbors in his own house r him read from 'the wonderful Book.' ught his wife to read, a strange thing Hindu to do, as they never used to teach women to read; but he taught her to n order that she might be able to read the Book.' Some years passed by and an died. When he died he told his wife hey must not burn his body as the s are wont to do, but bury it, for Christ uried; that they must not perform any en ceremony over his grave. His wife up the reading, on the first day of the to the people from this book. Years passed by. At last there came two naries into a village some fifteen miles his place. They were preaching there people, as they supposed for the first hat they had heard of Christ and his ion, when two men that happened to re in the market-place stepped forward id, 'Why, sirs, what you say is exactly the man of "the Book" down at our e used to teach.' They asked about it arned the story."

. thus relates his own experiences:

me fifteen years ago I took a long y of five months through a native king- hat had never before been traversed, so I could learn, by any missionary, and the Scriptures had never been circu- I took the journey, an exploring and distributing journey, at the expense of nerican Bible Society. We were warned e should meet with dangers and difficulties. We did meet with them abundantly; but on the way the Master gave us such cheering signs of his presence that we were willing to go on. We had been warned not to go because of the danger, and were told that we would never all of us get home alive; but I read in my commission,* 'Go ye into *all the world* and preach the gospel to every creature.' It did not say, 'except Hyderabad;' and believing my commission was to be carried out I went, taking with me four native assistants. I well remember one Saturday when we had attempted to cross a wide river in basket-boats, and had been swept down the stream three miles in crossing. At last we had gained the shore, but we had been delayed so long that it was midnight before we reached the town where we wished to spend the night. Camping outside the city we spent the rest of the night. In the afternoon we thought that though we had intended to rest we must go out to the bazaar. We went. A large audience assembled around us. We preached to them of Christ and his salvation. We distributed Scriptures and tracts among them, and came back before sundown to our camp, intending to lie down to rest very early, as we must start on our journey at half-past four the next morning, as was our wont; when ere the sun had set a group of men came out of the town with books in their hands saying to us, 'Sirs, this is such wonderful news that you have told us. Won't you please come back and talk to us some more about it. The idea of a way of getting rid of sin without ourselves, by the help of a Divine Redeemer! It is wonderful. Please come back and talk to us some more about it.' We went back. The market-place was covered with India rugs and Persian rugs, and with pillows for us to sit upon, for they said they wanted us to talk longer than we could stand to talk. There were stakes driven in the ground-floor, with little native lamps on them to light when it should grow dark, for they said they wanted us to talk long after it was dark. They kept us reading and talking until ten o'clock at night, and would not let us go. When at last we told them that they must allow us to rest, for we were very weary and had to start early in the morning, they allowed us to leave and we went and laid down to rest.

"At half-past four in the morning we had arisen; our carts were packed and we were just starting, when out came a deputation from the town with books in their hands, with the leaves turned down here and there; for they said they had been reading the books all night long, for they were sure they would never have another chance to ask questions about them; and it was such strange news, and so good if true, they wanted to be sure that they understood all about it, and they had come to ask some questions before I started. I said to my native assistants, 'You go on. Three miles north of here, I understand, is the town of Pebéri. As you are walking and I have a horse, you go on, and I will stop and answer these questions, and then canter on as rapidly as I can and overtake you. If you get there before I do, go into the town and offer the Scriptures and tracts for sale." We could not give them away there. There was a reason for it that I cannot stop here to explain. 'You go on, and I will join you as soon as I can.' They went on; I stopped and answered the questions. They asked a great many earnest questions. When I attempted to mount my horse, they put their hands on my shoulder and said, 'No, sir—you cannot go until you answer some more questions.' I answered a few more and tried to spring on my horse again and go on, as I did not like to leave my native assistants to encounter danger alone, if there were danger, and wished to hasten on. But they said, 'No, sir; answer some more questions; don't go yet.' I stayed three quarters of an hour and then went forward to join my assistants. I cantered on as rapidly as I could, and as I approached the town of Pebéri, which was a walled town with gates, I saw my native assistants coming away from the town accompanied by some natives. Speaking in the Tamil language, which was not understood by the people there, I said to them, 'Would not they let you go into the town? would not they let you preach? could you not dispose of any books?' 'Yes, sir,' said they, 'we preached to a most intensely-interested audience, and when we offered our books and tracts for sale they bought every one of them; we haven't a single one left; they paid for them all and wanted more. We told them you had your saddlebags full of books, and they have come out here to meet you and buy more books.'

"Turning to them, I said (in their own language, the Telugu), 'Brothers, I have plenty of books—you shall have all you want. But first let us go back into the town, and I will tell you some more about this wonderful news.' We went back into the town. I saw that they were the chief men of the place. There in the square before the gate was the platform for the elders of the city to sit upon and administer the affairs of the town, as in ancient Jewish times. They escorted me to that platform and wished me to sit with them. As I preferred to stand and talk, so that I could be heard by a larger audience, they said they would stand too, for they did not wish to sit while their teacher was standing—it would not be polite. Standing there, I proclaimed to them again the gospel of eternal life through Jesus Christ. When I had done speaking, I took my saddlebags from the horse and offered them the books, and at once there was a rush for the books. I gave out book after book, and still they pressed upon

* [In applying this text, we must remember, that *no one* can rightly go forth as a minister of the Gospel, without a special command being received from the Head of the Church.]

me until every book was gone, and then there were forty hands held out, over the shoulders of those before them, with money in them; and they said, 'Here, sir, take what money you please, only give me a book that tells about the Divine Father that you have told us about.'—'Give me a book that tells about Jesus Christ and his salvation.'—'Give me a book that tells about heaven and how I can get there.'—'Take what money you please, only do give me a book.' I told them,—'Brothers, I am very sorry I did not know there were so many educated men here, and that so many books would be wanted. I have a cart-load of books that have gone on in advance, which I might have stopped for you to buy all you want.' They said, 'How far has the cart gone?' Judging from the time, I said that it must have got about three miles. They said, 'If we go on and overtake the cart, will you stop it and let us buy the books?' 'Certainly,' said I. They at once appointed a deputation to go on and buy the books. Five were appointed."

(To be concluded.)

For "The Friend."

Computation of Time.

An article by Spencer Bonsall on the "Computation of Time," originally prepared for the Pennsylvania Magazine of History and Biography, has been reprinted in pamphlet form.

It contains a clear account of the inconveniences which have arisen because the civil year does not correspond in length with the solar year, which is the time occupied by the earth in its rotation around the sun; of the attempts to remedy these by the Julian and Gregorian calendars; and gives tables by which it is easy to make the otherwise perplexing corrections required to change dates from the New Style to the Old.

The solar or true year consists of 365 days, 5 hours, 48 minutes and 46 and a fraction seconds. The civil year, as fixed by Julius Cæsar and the astronomers of that day, had 365 days, and every fourth year had 366. This would have made the civil correspond exactly with the solar year, if the latter had been just 365 days and 6 hours long—but as it was really about 11 minutes and 14 seconds shorter, this difference in the lapse of ages so accumulated, that in the 16th century it was found that the vernal equinox came on the 11th instead of the 21st of the month. Pope Gregory XIII., assisted by several learned men, reformed the calendar — determining that the year which ended a century should not be a leap-year unless it was divisible by 400. To correct the error which had already accumulated, the year 1582, when the new Calendar was introduced, had 10 days dropped out of it, and was made to contain only 355 days. The change was soon adopted by the Catholic countries of Europe, but Russia and those under the dominion of the Greek Church were unwilling to accept even scientific improvements from a Romish source. A similar feeling influenced the Protestant kingdoms, though these one after another for convenience sake, authorized the change.

In 1751 an act was passed to make the year in Great Britain and its colonies, correspond with that generally in use on the continent of Europe. By this it was decreed that the 2nd of September (then the Seventh month of the year, as the word indicates) should be the last day of the old style, and that the next day, instead of being the 3rd, should be reckoned as the 14th. The *legal* year had previously commenced on the 25th of March, or the First month, as it was numbered in the Calendar of Julius Cæsar; but it was now decided that it should begin on the 1st of January, which had before been the Eleventh month. The remembrance of the former New-Years' day is still preserved in rural districts, by the practice of dating the lease of farms from the 25th of 3rd month, instead of the present time of commencing the year.

When this act was passed by the English Government it became necessary for the inhabitants of its colonies to conform to the new law. Accordingly at the Yearly Meeting of Friends, held at Philadelphia in the Seventh month, 1751, it was—

"Agreed, that Friends within the Compass of this Yearly Meeting should concur with the Minute of the Yearly Meeting in London concerning the Method of computing time as prescribed by a late Act of Parliament, which minute is as follows, Viz^t:—

"Agreed, that, as by the late Act of Parliament for regulating the Commencement of the Year, it is ordered, that the first day of the Eleventh Month next, shall be deemed the first day of the Year 1752, and that the month called January shall be successively accounted the first month of the Year, and not the Month called March, as heretofore hath been our Method of Computing.

"That from and after the time above mentioned, the Eleventh month called January, shall thenceforward be deemed & reckoned the First month of every year, & to be so styled in all the Records & Writings of Friends, instead of computing from the month called March, according to our present Practice: And Friends are recommended to go on with the Names of the following months numerically according to our Practice from the beginning, so that the Months may be called & written as follows, That named January to be called and written the first month, and February to be called and written the Second Month, & so on. All other Methods of computing or calling the months unavoidably leading into Contradiction.

"And Whereas for the more regular computation of Time the same Act directs, that in the Month now called September, which will be in the year 1752 after the second day of the said month, Eleven nominal Days shall be omitted and that which would have been the third shall be reckoned & Esteemed the fourteenth day of the said month, & that which would otherwise have been the fourth day of the said month must be deemed the Fifteenth, &so on. It appears likewise necessary that Friends should conform themselves to this direction and omitt the Eleven nominal days accordingly.'

"Business being Ended, The Meeting adjourned to Burlington on the 24th day of the Ninth Month in the next Year according to this new Method of Computing of Time, which will be on the Second First day of the Week, in the month by Law called September.

Extracted & Examined by
ISR. PEMBERTON,
Junr Clk."

Men will wrangle for religion; write for it; fight for it; die for it; anything but—*live* for it.

For "The Friend

Plain-dealing.

The period in which the Society of Frien arose was one in which the customs of t time sanctioned the use of great plainness speech. This is especially observable in t controversial writings of that day; in the written by our early members in defence the truth, as well as in those of their op nents. Yet it was often connected with spirit of love and pity for those whose fal cies in argument, or short-comings in practi were so openly and unsparingly exposed.

About the year 1653, some of the priests Westmoreland presented a petition to t Justices of the Peace of that county, co plaining of the success of James Naylor a George Fox in their preaching, accusing th of uttering "horrid blasphemies" and of tea ing "damnable heresies and dangerous rors," and praying that they be hinde from going on with their work. Amo other charges was one of using "abusi words." In a reply to these "Petitions," t charge of *abusive* words is denied, and the lowing explanation is given:

"Several of us, who be of one heart, m together, sometimes in the market, and son times in other places; and if we see pride a drunkenness, and be moved to reprove and hort; see and hear cursed speakers, sweare moved to reprove and exhort them; or m fighting and brawling, cozening, cheating, ceitful merchandizing, lying and dissembli which we say woe is upon, do you call t abusive? And we bid them repent and tu unto the Lord while they have time, and n to prize it, for the great day of the Lord coming, wherein every one shall give an eount. And the apostle warned all small a great to turn unto the Lord and repent, wh we cannot but do the same, who have fou mercy of the Lord, who brought us to repe ance, and changed our lives; and this is which you call *abusive.*"

Gratitude's Expression.—J. B. Gough, temperance lecturer, tells this incident fr his experience:

I remember riding once in Scotland to place—I cannot pronounce it; I pronoun it once, and they laughed at me; I can sp it, A-u-c-h-t-e r-m-u-c-h-t-y. A man came meet me at the Ladybank Junction, and to me six miles in a fly—a one-horse cab. we sat together, I noticed the man was le ing forward very strangely; I saw him t a handkerchief, that was the beginning o and tie it round his face.

Then he would sit a little and shake it and then tie it another way, still leaning head forward. Said I, "Have you the too ache?" "No." "Have you taken cold "No." "Then will you be good enoug tell me why you lean forward with the ha kerchief, if you are not cold and have not toothache?" "Well," he said, "the wind of the fly is broken, and the wind is pre cold this morning, and I am trying to kee from you." "Why," I said, "you don't m to tell me you are sticking your head in t hole to keep the wind off me?" "Yes, I a I said, "Well, I thank you, my dear fell I never saw you before."

"No, I saw you; I was a *ballad singer,* used to go round with a half-starved wife baby in her arms, my wife oftentimes wi black eye. Some how or another I go

r you in Edinburg in 1853, and you told I 'WAS A MAN;' and I went out of the place, said, 'By the help of God, whatever it s, *I'll be a man;* and now I have a happy e, and wife and children gathered around God bless you, sir! I would stick my d in any hole under heaven if I could do any good. God bless you!"

The House Sparrow.

have kept Parrots, Thrushes, Skylarks, ins, Canaries, and Sparrows; and except the English Robin Redbreast, there is no equal to the common English Sparrow a house pet, not even the Canary. You tame a Canary, but it is never safe to let ut of doors, for while some will return, as a general thing, they don't seem to w very much about it, and keep hopping and there till they soon lose themselves; a tame Sparrow knows the way home y time, and especially at meal time, which, them, is after the English fashion five ix times a day.

remember, when a boy, catching a full n female in a brick trap, taking it home, as I had no cage, we gave it the liberty he house; this was late in the fall, and bird appreciated its comfortable quarters, at once made itself at home. Our boarder became a great favorite with us, and ned very readily to come from any part he house when called for; mother used to her by some pet name; I always whistled; the little birdie understood either sum- s and promptly made her appearance. had her regular place on the edge of the e at meal times, and would keep up a ly chirping until her food was placed be- her on a little toy plate, and when that all gone would loudly call for more.

his pet staid with us all winter, and gh often let out of doors, invariably came k again without any looking after. In the ng, however, she went off, as we supposed good, and it certainly was a surprise to n the fall to see her ladyship return with or three young birds and a fine male rrow, with glossy black breast and haughty She tried hard to coax him into the house, we did all we could to help her, but he too much for us, and after hanging round side for a day or two, was finally lost in crowd of sparrows that were always troop- about; the young birds we had not tried ave, so they, too, went with the crowd.

ut our old pet staid with us that winter, after a few days training resumed her old its and cunning little ways. As the breed- season approached she was gone again for summer, but not far, for she came daily to ed, and at the close of the summer took her abode with us again for the third ter. I suppose this happy association ht have lasted for years had not our little been accidentally killed before another ng-time dawned.

light over my studio in the city, the cor- is a regular nesting place for the spar- s; and I feel myself among old familiar nds, and am ready to help them when op- tunity offers. A few years ago, the winter very severe, and several of the hardy e birds suffered; one that we picked up n the sidewalk was chilled through, though alive. I took it home, wrapped it in nel, as farmers sometimes do with early spring chicks; in a little while we heard the well-known chirp, chirping. On removing the cover there sat the little fellow looking quite bright, and although not yet able to stand on his feet, he was ready for a good square meal. From that time he was at home with us, and became such a familiar pet that my wife began to think him a nuisance; so, on Christmas day, being warm and sunny, and quite a number of sparrows in the street, we thought it a good time to let him go. The window was opened, and Dickie set down outside the still; but he wouldn't go, and when we attempted to drive him out, he dodged past us into the room again, and perched high up on one of the picture frames, nor would he come down till the window was closed again. A few weeks later, another sparrow was picked up on the sidewalk, that by some mishap had broken its wing. This unfortunate one was also taken home to be company for Dick. He took to the new comer very graciously, and did his best to make it feel at home by bringing it all sorts of scraps to eat, and even feeding it from his own bill, just as the parent birds may be seen feeding their young. Dickie also took great pains to show the stranger all over the floor of the rooms, chirping the while in the most encouraging tones.

In the summer, while living in the country, I took two young sparrows home. Like a good many young birds, they had fallen from the nest in the cornice to the sidewalk and were unable to fly back again. They were so young we had to feed them with a quill, (their food was plain crackers soaked in milk,) and at night they were stowed away in a wooden canary cage. From the second or third day they learned to go to the cage at dusk as regularly as hens go to roost. Like the sparrows of my boyhood, they soon became very tame and intelligent, so that we could let them out into the orchard and call them back at any time. I remember our pastor calling to see us one day, and during our conversation, he said, "where are those English Sparrows I've heard so much about; I have looked all round and see nothing but an empty cage there in the corner." "Oh," said my wife, "that is their bedroom only; we keep them out in the orchard daytimes. If you would like to see them I will call them in." "Indeed," said he, "I would like to see an English Sparrow very much." Wife at once took a small white cup plate with some crackers broken on it, and going into the orchard we listened for their peculiar chirp, placed ourselves under the apple tree where they were; the little plate was held up and at the sound of our familiar voices the two sparrows flew down and perched on our shoulders, from whence they were taken in the hand and exhibited to our visitor. "Well," said he, "that is the prettiest piece of bird-taming I ever heard of." The English Robin and the Sparrow are equally well adapted for house pets, and both can be kept in cages, for we have kept them so, and they may be allowed the run of the house, providing there are no sly cats around. The sparrow when kept in the house undergoes a remarkable change, from a rough, rowdy looking bird, to a neat, clean, and handsome fellow. Regular baths, good food, and a clean cage tells materially on the appearance of the hardy little waif.—*Vick's Magazine.*

Watch ye, stand fast in the faith.

The Spring of True Prayer.

Alas for many professing Christians of our day! How little they are aware of the prevalence of idolatry among them! The same indeed in the ground, spring and substance of it, as that which is so repeatedly and severely reproved in the Scriptures. For truly, every offering which is not of God's immediate preparation in us, is idolatry, and not a whit more useful to men, or acceptable to God, than those idolatries among the Jews.

The preparation of the heart in man, and the answer of the tongue, are of the Lord. And whoever presumes to offer an offering, that He has not prepared, is implicitly saying, that God Almighty can be moved, influenced and induced by a sound of words, or by the warmth and passions, or vehement affections and address of man. When God draws out our souls, as it were, towards Him, through his own mighty power and lively influence upon us, and lays upon us a living necessity to call upon Him, it never, yea *never* fails to do us good. But it is He only that therein does us good. It is not we that do ourselves good, or that stir Him up, or move Him to do us good. And therefore, all prayer, which is not of his immediate begetting in us, is mockery and idolatry. "We know not what to pray for, but as his Holy Spirit helpeth our infirmities," and teacheth us. And it is often the case, that even then, when his Spirit sensibly helpeth our infirmities, and giveth us the clear knowledge what to pray for, we cannot safely, nor without the loss of the very life and help, and holy unction thus afforded us, even attempt the vocal utterance of those petitions, which He enables us silently, fervently and effectually to address unto Him. For the help thus afforded amounts, at those seasons, only to the begetting of, and is wholly terminated in *groanings which cannot be vocally*, and at the same time, livingly and *acceptably uttered.* And oh! how grievously do they err from the true standard of all acceptable prayer, who, at such times, in their own strength and forward willings and runnings, will be intruding upon God and the assembly, a vocal utterance of that which, according to his design, and to the utmost of his present assistance, *cannot be profitably uttered.—J. Scott.*

A Week in the Country.

Here is a little incident which has a special significance just as this time. Last summer a lady in a neighboring city became interested in the charity called the Children's Week, by which the boys and girls who would never otherwise see the country are received as guests or boarders at farm houses for a week or fortnight. There was a lame girl who sat at a corner of a noisy street selling papers and peanuts, a wizened, stolid little creature, with dull eyes and leathery skin. Her the lady chose, prompted by some passing freak, as the subject of her charity, and sent her out to a farmer among the hills in Berks County to board. The farmer and his wife had, secretly, a poor opinion of "town tramps" or humanitarian experiments. They gave the children their meals, for which they were paid, ordered them out of the berry patch, counted the spoons when they were going, that none should be stolen, and felt that they had discharged their full duty. This girl, unlike the others, neither robbed the cherry trees nor trampled the berry beds.

She sat all day on the doorsteps looking out at hill and field, or sometimes followed the housewife to barn or poultry yard, or gravely watched the cows and chickens as if they had been new miracles in the world that day.

"A dumb, half-witted creature," was the good woman's verdict when she went away. In April the farmer's wife received an urgent message asking her to come to this girl, who was dying of some slow, inherited disease. She found her with a drunken women, in a squalid room at the top of a tenement house, the one window of which opened on dingy brick walls and an asphalt roof, where a lean cat prowled among empty tomato cans. The countrywoman was not used to visits of sympathy. She was appalled by the dirt, the surrounding misery, the chance of small pox, the probable demand for money. "What do you want with me?' she asked. "Is it all there still?" the child demanded, her eyes kindled with fever.

The hills, the solemn sunsets, the green fields, even the cattle and simple sights and sounds of the farm haunted her like a wonderful vision. In the sixteen years during which the poor wretch had lived that one week had been her single glimpse of the beautiful world about her.

"Is it all there still? Tell me about it!" she said. "The woods, the cows, the things I saw you plant—anything, I havn't much time. I want to hear about them once before I go." The woman talked as she was bidden. Presently the facts of the situation forced themselves into her slow mind. "Why!" she said, starting up, her eyes full of motherly kindness, "Why shouldn't you come to it, child?" She took her home that night and nursed her tenderly, as if she had once been her own baby. If we would say that the sick child recovered in the pure air and quiet of the hills our story would have been pleasanter to tell; but she did not recover. She died there after a month of happiness. The farm house, the woods putting out their tender leaves, the fields just upturned by the plough all became like home to her. She had a keen interest in the planting. The farmer, a rough Pennsylvania Dutchman, took time to carry her from place to place, made seats for her by the stream, under the oaks in the pasture. At last she closed her eyes contentedly on it all, and her tired body was laid to rest in the pure air and warm, friendly earth of the hills.—*New York Tribune.*

Well-Built Christians.—A well-built Christian is harmonious in all his parts. No one trait shames another. He is not a jumble of inconsistencies — to-day devout, to-morrow frivolous; to-day liberal to one cause, to-morrow niggardly toward another; to-day fluent in prayer, and to-morrow fluent in polite falsehoods. He does not keep the fourth commandment on the Sunday, and break the eighth commandment on Monday. He does not shirk an honest debt to make a huge donation. He is not in favor of temperance for other folk, and of a glass of toddy for himself. He does not exhort or pray at each of the few meetings he attends, to make up arrearages for the more meetings which he neglects. He does not so consume his spiritual fuel during revival seasons, that he is cold as Nova Zembla during the rest of the time; nor do his spiritual fervors ever outrun his well-ordered conversation.—*Cuyler.*

Original.

UNDER THE SHADOW.

Soft the moonlight shadow resteth
Over all;
Stealing where the early twilight
Wraps its pall;
And from out the deep'ning stillness
Voices call.

Gentle, low, and full of music,
Now they rise
From the grave of buried treasures
To the skies;
Where the sound of sacred anthem
Never dies.

Memory bears a precious burden;
Rich and clear
Fall the songs of by-gone pleasure
On the ear;
Loving words from gentle spirits
Linger near.

These have passed, and darkness falleth
On the scene!
Change, and death with leaden footstep
Come between.
Joys have vanished, hopes have perished
As a dream.

To a quiet little grave-yard
Am I led,
Where in deep unbroken slumber
Rest the dead,
Heeding not the lonely orphans'
Silent tread.

Father, mother,—tender guardians
Good and true,
Know you not your sorrowing children
Mourn for you,
Craving still the prayers and blessings
Once they knew.

Ye have passed from earthly trial
Earthly care;
Silent grief and dark temptation,
Chill despair,
Murmuring hearts, and restless spirits
Are not there.

Sick and suffering, faint and weary,
Now we come,
Poor in spirit—pressing forward
Thro' the gloom,
Yearning for a gleam of sunshine
From your home.

Well we know the hand of mercy,
Opened wide,
Drops on earth its blight and blessing
Side by side;
In the furnace of affliction
Souls are tried.

If Thou prove us, Heavenly Father,
Truest Friend,
May we trust, in every sorrow
Thou dost send;
Only grant us strength and patience
To the end.

We have, in life's weary conflict,
Prayed to die,
Longing for the changeless glory
Found on high.
Angel hands seemed outstretched to us
From the sky.

Now in hours of calmer sorrow
Deep and still,
Strive we most for resignation
To thy will,
Waiting for Thy voice to whisper
"Peace be still."

If 'tis sin, oh, Heavenly Father,
Thus to shrink
From the cup of bitter sorrow
We must drink,
When we feel the life-chain broken
Link by link,

Wilt Thou not in tender mercy
All forgive?
Teach us how to bear our sorrows,
How to live?
That to Thee this earnest warfare
Glory give.

Let Thy greatest benediction
Patience be;
Bear it to Thy earth-bound children,
Even me,
That we wait Thy time appointed
To be free.

Ask we not the needful portion
Thou wilt spare,
Of the purifying trials
Pain or care;
Only give us what Thou knowest
We can bear.

E. S. E.

Selected

BLESSED BE THY NAME FOREVER.

Blessed be Thy name forever,
Thou of life the guard and giver!
Thou canst guard thy creatures sleeping,
Heal the heart long broke with weeping.
God of stillness, and of motion,
Of the desert and the ocean,
Of the mountain, rock, and river,
Blessed be Thy name forever.

Thou who slumberest not nor sleepest,
Blest are they Thou kindly keepest.
God of evening's parting ray,
Of night's gloom, and dawning day,
That rises from the azure sea,
Like breathings of eternity.
God of life, that fade shall never,
Blessed be Thy name forever.

James Hogg.

Cleopatra's Needles.

The remarkable obelisks which have be known to the world under the singular co nomen of Cleopatra's needles, and which a now being removed, one to England and t other to the United States, have a much mo interesting archæological interest than is ger rally supposed.

They were taken from the celebrated qu ries at Syene, and were like others, constru ed in the usual tapering form symbolizing t sun's rays. The material of which they a composed is a rose colored granite. Pli states that they were transported to the N with the aid of flat bottomed boats, floati in canals especially prepared for that purpo It is supposed that they were afterwar erected to their place by making a groove their base, in which they might turn as hinge, and then building a mound of ear which increased in size as the top of the sh arose, until the monument stood erect.

They were originally set up by Thothm III, one of Egypt's greatest rulers, at He opolis, or the City of the Sun, as early as 16 B. C.

They were transported to Alexandria und Tiberias, and set up in front of Cæsar's te ple, where they obtained the name whi they bear. The name was given to them cause of a tradition that they were remov to Alexandria during the reign of Cleopatr

The obelisk removed to England is 68 f 5 inches high, and contains on its two fa hieroglyphs expressive of the titles of Tho mes III; on the other two, Ramses II h added his own, illustrating only the pomp a vain glory of these monarchs; but absolut destitute of historical information. The oth obelisk still standing contains many simi inscriptions, and was erected by the sa monarch.

he significance to the Bible student which e remarkable monoliths possess, is not so h in their inscriptions or their form as in fact that they were probably standing in t of the great temple to the Sun when the elites were in Egypt. They also remind f the two pillars Jochin and Boaz, which mon erected in front of his temple. Such isks were always erected in pairs, and e the most common and prominent sym- ot worship at the east.—*The Oriental rnal.*

For "The Friend."

s there no help for our Society; must this ding spirit continue to cause discord? there none left amongst us who have power revail with God by prayer? "The effect- fervent prayer of a *righteous* man availeth h." Do we not neglect the first part of verse too much? Are we humble-minded ugh; willing to acknowledge mistakes to another? Have we that charity which inketh no evil," without which our works profit us nothing? I know from experi- how difficult it is to work with those do not feel it is required of them to walk I feel it is right for me to. An earnest, t, prayerful life will have influence; stand- firm for every thing which we believe to ight; expressing our views when we feel ed upon to do so; if not heeded, leave those m we feel to be mistaken in some of their vs, in the care of Israel's unslumbering pherd; continuing in prayer to Him that r eyes may be opened to see more clearly way of life and salvation.

emember Christ's answer to the disciple ut those who followed not with them; , what Paul writes in Phil. i. 18. I do think there is one in our Society who de- s more earnestly than myself to see the nbers of our branch of the church return their first principles. Consecrating all o the Lord, not feeling that our time or money is our own; it is only lent to us to employed in the advancement of Christ's gdom on the earth. How can we answer solemn question as to how the talents e been improved? Are we sure of receiv- the reward of, Well done, good and faith- servant, enter thou into the joy of thy d. M.

ew York State.

The Mistaken Divines.—Rica, having been visit the library of a French convent, tes thus to a friend concerning what had sed: "Father," said I to the librarian, hat are these huge volumes that fill up whole side of the library?" "Those," l he, "are the interpreters of the Scrip- es." "There is a prodigious number of m," replied I; "the Scriptures must have n very dark formerly, and be very clear at sent. Do there remain still any doubts? there now any points contested?" "Are re?" answered he, with surprise; "are re? There are almost as many of them as re are lines." "You astonish me," said I. hat, then, have all these authors been ng?" "These authors," returned he, ever searched the Scriptures for what ght to be believed, but for what they did ieve themselves. They did not consider m as a book wherein were contained the trines they ought to receive, but as a work ich might be made to authorize their own as."—*Late Paper.*

For "The Friend."

Philadelphia Home for Incurables.

Many readers of "The Friend" are helpers in this charity, either by annual subscription, or by donation to the building fund for a permanent Home. These will find by the annual report that this Home is in process of construction. For the benefit of others, the following extracts are made with the hope of enlisting the sympathy and aid of many more in this excellent work.

The new building will stand on a lot having a frontage of 192 feet on Darby Road, at the corner of 48th street. It is designed to accommodate forty patients. This is the Administration House; and the addition of wings will be made as soon as the funds required can be raised. It is confidently expected that by 10th mo. 1st this main building will be finished and ready for occupancy.

The patients are all around us; daily their ranks are increasing: a sad suffering throng, for whom in this great city no other refuge has been provided, and who are looking forward to the building of this Home for some place to rest securely until released by death. We plead for them for His sake whose legacy they are, and who, centuries ago, trod this earth with weary feet, and "had not where to lay his head."

Any Friends inclined to assist in this charity will please send contributions to

MARTHA MAULE, box 44 Bryn Mawr, Pa.
ANNA B. R. CREW, 210 N. 17th St., Phila.
ANNA SHIPLEY, 409 Chestnut St., "

"What o'clock is it?"—When I was a young lad my father one day called me to him, that he might teach me to know what o'clock it was. He told me the use of the minute-finger and the hour-hand, and described to me the figures on the dial plate, until I was perfect in my part. No sooner was I quite master of this knowledge than I set off scampering to join my companions in a game of marbles; but my father called me back again. "Stop, Willie," said he; "I have something more to tell you." Back again I went, wondering what else I had got to learn; for I thought I knew all about the clock as well as my father did. "Willie," said he, "I have taught you to know the time of day. I must now teach you the time of your life."

I waited rather impatiently to hear how my father would explain this further lesson, for I wished to go to my marbles. "The Bible," said he, "describes the years of a man to be threescore-and-ten or fourscore years. Now, life is very uncertain, and you may not live a single day longer; but if we divide the fourscore years of an old man's life into twelve parts, like the dial of a clock, it will give almost seven years for every figure. When a boy is seven years old, then it is one o'clock of his life; and this is the case with you. When you reach fourteen years old, it will be two o'clock with you; and when at twenty-one, it will be three o'clock; at twenty-eight, it will be four o'clock; at thirty-five, it will be five o'clock; at forty-two, it will be six o'clock; at forty-nine, it will be seven o'clock, should it please God to spare your life. In this manner you may always know the time of your life, and looking at the clock may remind you of it. My great-grandfather, according to this calculation, died at twelve o'clock, my grandfather at eleven, and my father at ten. At what hour you or I shall die, Willie, is only known to Him who knoweth all things." Seldom since then have I heard the inquiry, "What o'clock is it?" or looked at the face of a clock, without being reminded of the words of my father.—*Exchange.*

For "The Friend."

Part of William Evans' communication at the grave of Rebecca Brown, daughter of our friend Thomas Kite.

"Truly this is an unexpected blow to her friends, but to her an unspeakable mercy, to be thus early gathered from all the fluctuations and trials of this changeful scene, and united to the children of God above." He then went on to speak of the church, that it could but mourn when those were removed who had been in measure prepared for usefulness therein, but that it would not do to look too much to the clouds and the winds, but endeavor to draw near to Him, who has prepared servants and hand-maidens for his service, and will still do so.

A London Fog.

BY SARAH F. HOPKINS.

To one whose vividest notions of a fog have been acquired at Newport or Nantucket, where, marvellously as a troop of ghosts at noonday, freakish clouds of mist whirl into the brilliant sunshine, blotting it out with every outline of the house across the narrow street, and as swiftly whirl away, or in New York, where real danger lurks on her shrouded water-ways, or in her busiest streets, that is marvellous reading that sets forth how a cloud of vapor can paralyze the activities of a city like a mighty world in itself, send up the death-rate swift and high, and fill the accident wards in the hospitals, and the casualty columns in the newspapers with victims.

But a dense London fog is a terrifying thing, whether one be indoors or out; depressing to sense and spirit, and if it be accompanied with air of bitter chilliness, it is extremely distressing to endure by anyone not in high health. The winter just past closed, in character, England's dark year. Murkiness of varying intensity reigned, day in, day out, for weeks together. A London letter said, in February, "we live by gas or candle-light. It is twilight from the time we get up until three o'clock, then it is dark; and on foggy days twilight is omitted." And in the same month the obituary lists of the "Times" were filled with the deaths of aged people. Protracted absence of sunshine is of itself a calamity. As the grey dead days follow each other, the yearning for light and heat becomes a positive pain. No dweller under brighter skies ever spends a November in London without amazement that any artist makes London his home. When in winter can he work? What light does he find to work by? And what does he do with the days when he wakes to a coffee-colored obscurity in his rooms, and all the world outside his window-panes is drowned from sight in a lurid haze?

Sometimes the coppery vapor enfolds everything as swiftly, with as little warning, as the white, clean mists play their pranks at Nantucket. A gentleman relating some fog experiences to the writer told how it befell him one mid-day, in clear weather, to go from his home in South Kensington upon some errand that took him down into "the city"—the business centre of London. It was before the

days of the Underground Railway, and he went by cab, which he discharged. Before his errand was done, so heavy a fog descended that all cabs ceased to ply, and link boys with torches would have been a mercy. Street lights—gas lights, that is—are mere glow-worms in such cases; their glimmer scarcely reaches to the ground beneath them. Knowing his bearings well he made his way to Regent's Circus, hoping to find an omnibus that would at least take him some miles on his homeward way. Some omnibuses were still running, but they could only be heard and not seen at all from the sidewalks. After hailing several he found one that would serve his need, and the conductor, by some clever sense of divination, set him down at the point he had himself named as nearest his destination. Another gentleman descended at the same time from the omnibus and a lady also. They were all strangers to each other, but they entered at once into a consultation as to routes. The ways of the gentlemen were easily reconciled but the lady lived in a quite other direction. At that time literally one couldn't see a foot clearly before one, and of course they could not leave the lady helpless there. So taking her between them, and by dint of tapping with cane or umbrella, the one the area railings, the other the curb edge, they managed to keep on the pavement, and at last had the lady safe at her own door. But the detour bewildered them, and they had a long chapter of wanderings and harkings back before they found themselves, and were able unerringly to reckon the corners, crossings, turnings that still divided each from his desired shelter.

In 1873, for a week or more, London was buried in one of the most aggravated fogs old Londoners could remember. At times all movement ceased, and neither love nor money could command a carriage. When the dense yellow vapor lighted a little the fog-horn blew ceaselessly on railways, river, canal; and drivers of carts, omnibuses and cabs signalled each other and wayfarers with bells and shrill whistle, and crept along at a snail's pace. But, with all care, collisions were plenty; there were accidents terrible mingled with some only laughable; people lost themselves, and people and animals wandered helpless off piers, bridges and embankments. The writer was then staying just out of London, in the lovely hilly country toward Sydenham. Usually London lay beneath our gaze like a map unrolled: the Thames, with its grand bridges, the Houses of Parliament, the clock-tower and Westminster Abbey in the foreground, and the great dome of St. Paul's hovering high in the dim distance. Now London was hidden in a sea of sullen, smut-laden fog, and we seemed to be living alone in an enchanted world; for a white mist, untinged by any taint of smoke, lay like a light veil over everything, shut off houses and human beings, narrowed our vision to garden spaces, arches under old park trees, and hedge-rows on either side the country lanes in which we walked; and all out-of-doors was heavily powdered with hoar-frost, that, because of its slow deposition hour after hour of successive still, chill days, was the airiest, featheriest accretion of ice-crystal possible to fancy. Without sun there was, of course, no glitter, no iridescence, but all was fantastic beauty, austere purity, and glorification of the commonest objects. Each little capsule of the mosses that veined the walls had turned itself into a fairy umbrella. The fruit of the arbutus trees glowed carmine under a filmy icing, and a white halo hung ray-wise, light as a breath, round the fringed disks of some late-lingering chrysanthemums in a sheltered nook of the garden. The sharp curled edges and bristling points of hollies were muffled in down; down outlined all the overlapping points of the black, green, rich-mottled leaves of the ivy screens; and the pines, the firs, the weeping birches and the gothic arcades of the park wore a solemn splendor.

But, stirless as the air was, its icy dampness pierced to the marrow. "The owl for all his feathers" would have shuddered as did we in furs when, on one of the days that the obscurity was lessened enough for cautious getting about, we set off by rail. As we neared the city the fog grew yellower and yellower, breathing became heavy work, we were too miserably cold for speech, and when finally we essayed to walk the trifling distance from the station where we left the train, to the Strand, our lungs, throats and eyes smarted so unbearably from the acrid, smoke-saturated mist that we were thankful to take refuge in a close carriage and dally away at the cafe the hours before we were due at St. James' Hall.

When we descended to the street again the cabs were all lighted, torches sped hither and thither, and our homeward way was a long toil of crawl, and pause, dismal clangor of bell, blasts of horn, shrieks of whistle, and physical discomfort that we bore in silence. When we read in the morning papers the last casualties of the darkness, the deaths from bronchitis and weakened heart, the suffocation of the prize cattle at the Smithfield show, we owned that a characteristic London fog has perils not lightly to be adventured.—*Christian Union.*

Speak not often of your own actions, nor even, when it can be properly avoided, make allusion to yourself, as an agent in transactions which are calculated to attract notice. We do not suppose, as some may be inclined to do, that frequent speaking of our actions is necessarily a proof, although it may furnish a presumption, of inordinate self-love or vanity; but it cannot be denied, that, by such a course, we expose ourselves to temptations and dangers in that direction. It is much safer, and is certainly much more profitable, to speak of what has been done for us and wrought in us; to speak, for instance, of ourselves as the recipients of the goodness of God, than to speak of what we have ourselves done. But even here, also, although it may often be an imperative duty, there is need of deliberation and caution.——*T. C. Upham.*

Knocking Infidelity Out.—At the close of an infidel lecture in England by a person, who challenged any one present to reply to his argument, a poor, ignorant collier arose and said:

"Me and my mate Jim were both Methodys till one of these infidel chaps cam' this way. Jim turned infidel and used to badger me about attending prayer-meetings; but one day in the pit a large coh of coal came down on Jim's head. Jim thought he was killed—and ah mon! but he did holler and cry to God." Then turning to the lecturer, with a knowing look, he said:—Young man, there's now't like cobs of coal for knocking infidel out of a man!"

For "The Friend"

Progress of Temperance Sentiment among Chris denominations.

The subjoined extracts, taken from "National Temperance Advocate," of N York, respecting the action of the repres tative Conferences of the Methodist and Pr byterian Churches lately held, are interesti and encouraging, as exhibiting the firm sta taken by these important bodies in adopti disciplinary rules for their members agai this national evil, which are in advance former regulations. They conform closely spirit to the principles governing our o Society, and the recommendation put fo in the late Address on this subject by Meeting for Sufferings. It is also encourag to Friends to read such a clear outspoken timony as that given by the Methodist C ference against vain and popular amusemen such as dancing-parties and schools, theat &c. Surely it is no time for us to relax rules, or firm but tender dealing with th among us who may deviate from the l cherished testimony held by Friends agai these corrupting diversions.

"METHODIST GENERAL CONFERENCE.

The General Conference of the Metho Episcopal Church was held in Cincinn commencing May 15, 1880. The follow reports of the Committee on Temperan Rev. John Russell, chairman, were adopt

Report on Temperance—No. 1. Your C mittee respectfully submit the following tial report:

1. We recommend that ¶221 of the Di pline be so amended that it shall read as lows:

'But in case of neglect of duties of any ki imprudent conduct, indulging sinful temp or words, the buying, selling, or using int cating liquors as a beverage, signing petiti in favor of granting license for the sale of toxicating liquor, becoming bondsmen for sons engaged in such traffic, renting prope to be used as the place in or on which manufacture or sell intoxicating liquors, da ing, playing at games of chance, attend theatres, horse-races, circuses, dancing-part or patronizing dancing-schools, or taking s other amusements as are obviously of leading or questionable moral tendency, disobedience to the order and Discipline the Church—first, let private reproof be gi by a preacher or leader, and if there be acknowledgment of the fault, and pro humiliation, the person may be borne w On a second offence the preacher or lea may take one or two faithful friends. O third offence let him be brought to trial, if found guilty, and there be no sign of humiliation, he shall be expelled.'"

[The Extract from the Presbyterian Ass bly was inserted in our last number under head "Religious Items."]

A poor Irish woman went to a priest Boston, the other day, says the *Pilot*, asked him to forward to Ireland her help the famine sufferers. "How much can spare?" asked the priest. "I have $ saved," she said, "and can spare that." priest reasoned with her, saying that her was too great for her means; but she firm in her purpose. It would do her goo

ow that she had helped. She could rest ppier thinking of the poor families she had ed from hunger and death. The priest re-ved her money with moistened eyes. "Now, at is your name?" he asked, "that I may ve it published?" "My name?' said the ive soul, counting over her money; "don't nd that, sir. Just send them the help and d will know my name."—*Ledger.*

Natural History, Science, &c.

The Cedar of Lebanon.—In the lately pub-hed part of the Journal of the Linnean ciety, Sir J. D. Hooker publishes an ac-nt of the discovery of a variety of the lar of Lebanon by Sir Samuel Baker on the untains of Cyprus. It is interesting to te that, though the botany of this island s often been examined, this is the first re-d of such a discovery. The trees were scribed by the monks of Trooditissa Mon-ery as existing only on the mountains be-een the monastery of Kyker and the town Khrysokus. This is a pathless and almost accessible region. The monks considered wood to be the Scriptural "Shittim wood." Joseph Hooker describes the specimens warded to him through the kind offices of Marquis of Salisbury as differing from the own forms of *Cedrus* in the shortness of eir leaves and the smallness of the female nes. He thinks that the now far-separated lars of the Himalaya, Lebanon, the Taurus, d Algeria were races of one formerly more nerally distributed tree, and that their iso-ion was due to geographical and climatic anges in the area over which the species s distributed. Their isolation is now very eat. The nearest point to the Lebanon at ich cedars have been up to this found is Bulgar dagh chain of the Taurus in Asia nor, and from that point forests of *C. Ar-itea* extend eastward to Pisidia and north-rds to the Anti-Taurus. At a distance of ne 1400 miles from the cedar forests of ia Minor, and separated from them by the ole breadth of the Mediterranean Sea, are ose of Algeria, containing the Atlas cedar *Atlantica.*) Proceeding eastward from the banon we come after another 1400 miles to cedar forests of Afghanistan, which extend ence continuously eastward along the Hima-a almost to the confines of Nepaul. This lar (*C. Deodara*) is perhaps the most dis-ct in habit of the three forms. As to the prus cedar, Sir Joseph Hooker says that, size of cone, and size, form and color of leaf, approaches the Algerian far more closely an it does any Taurian, Himalayan or Leba-n cedar.

Gout.—According to Dr. J. M. Fothergill, ut requires about three generations to fully velop. He says: "The grandfather lived ll and died old, without ever having had a ch of gout, unless it was in the muscular ins he called 'rheumatics.' The father ed well, probably knew nothing of doctors, d his rheumatism occasionally, and winter onchitis, and died of aortic disease. The esent representative of the family has at-cks of articulate gout, a great toe that oc-pies a good deal of his attention, and thick-ed knuckles—indeed, a full-blown gout."

[On the other hand, physicians tell us that any-cases of so-called rheumatism and neu-lgia are but the irregular, feeble, though noying expression of the inherited gouty athesis, which two or three generations be-fore, showed itself in severe pain and swelling of the smaller joints.—J. J. L.]

Snake Biting Itself.—L. K. Wentle, in a communication to the *Launceston Examiner,* (Tasmania,) describes the movements of a poisonous species of black snake, which he captured by pinning it to the ground with a forked stick. In his haste, he pinned it to the ground near the middle of the body. No sooner had he done so, than the snake, whose rage was at the highest pitch, buried his fangs in himself, making the spot wet, either with viscid slime, or the deadly poison. He had hardly unburied his fangs when his coils round the stick suddenly relaxed, and in less than three minutes he was perfectly dead. On a *post mortem* examination of the snake, the body was found almost bloodless, as though the action of the poison had destroyed the coloring matter of the blood.

It is rather surprising to find that some of the Japanese are addicted to the eating of earth. Dr. Love has lately published an analysis of a clay which is eaten to a considerable extent by the Ainos; it occurs in a bed several feet thick, in the valley of Tsietonai (eat earth valley,) on the north coast of Yesso. It is light grey in color, and of fine structure. The people mix with the clay fragments of the leaf of some plant for the aromatic principle it contains. They eat the earth because they think it contains some beneficial substance, not because it is a necessity with them. They have meat and an abundance of vegetable food. The clay is eaten in the form of a soup. Several pounds are boiled with lily roots in a small quantity of water, and afterwards strained. The Ainos pronounce the soup very palatable.

THE FRIEND.

SEVENTH MONTH 10, 1880.

We have received the printed minutes of New York Yearly Meeting, held at Glenn Falls, commencing on the 28 h of Fifth month. The statistical table gives the whole number of members at 3848.

The report of the Committee having charge of the Boarding School at Union Springs, complains that the number of children sent to the institution is not sufficient to enable it to meet the necessary expenses of conducting it. On the recommendation of a committee appointed to consider the subject, it was concluded that the Yearly Meeting should appropriate $500 annually to discharge the indebtedness of about $2000 which had accumulated. The same Committee advised that the property should be leased to a suitable Friend for the purpose of a Friends' Boarding School —the lessee to be independent in the management of the institution, but subject to the general oversight of the Yearly Meeting's Committee as regards the character of the school.

The subject of uniting in the formation of an "American Friends' Missionary Board," referred to in the minutes of the previous year, was considered by a committee, who reported that they found "some difficulties in the way." The further examination of it was left till next year.

In reference to labor among the Indian tribes at the West, it was concluded to withdraw from connection with the Associated Executive Committee on Indian Affairs. This action is the result of the cessation of co-operation by the United States Government with that Committee.

The reports of the Bible School and Missionary Board, the Committee on General Meetings, and the Temperance Committee, occupy much space in the Minutes, and show that considerable labor had been bestowed on the subjects committed to those bodies. The interest felt in them was evidenced by liberal appropriations and subscriptions, to be expended by the committees. One part of their work had been the support of 30 schools in the South—18 among the Freedmen and 12 among Friends in North Carolina. While we can rejoice in any well-directed and rightly-authorized effort for the good of mankind, yet, in reading over these reports, we were impressed with the need there is that Friends should be careful to keep within the limitations which our principles require. A few years ago, any one would have been deemed a visionary alarmist, if he had predicted that Standing Committees of a Yearly Meeting of Friends would make such statements and recommendations as are scattered through these reports, especially in that on General Meetings. This mentions the establishment of four "Prayer Meetings" as one of the results of their labors—expresses the belief in regard to one meeting, that "a blessing is designed for them, if the Church, recognizing their need, will assist in securing the help of a faithful Shepherd, who will gather and strengthen the little flock"—thinks that in another place the revival interest has declined "in consequence of the failure to provide a pastor to care for them, and break the Bread of Life to those who hunger and thirst after righteousness"—and of another it says: "To continue and increase their growth in [spiritual life], an experienced minister, with the qualifications of a pastor, seems indispensable." At one of the series of meetings, but few attended at first, "but the numbers were largely augmented by the visitors calling on and praying with every family." Of the Prayer Meetings held in the same district, it says, "A faithful minister is present on these occasions, and if circumstances require his absence, the place is supplied, such work requiring a *preached* gospel to secure its establishment and success."

The undue dependence on outward ministry which this report exhibits, as well as many other things contained in it, show how rapidly some under our name are being trained to a course of proceeding inconsistent with our doctrines and testimonies. It would be a matter of sincere rejoicing, if Friends generally could be awakened to a sight and sense of this. If this is not the case, we fear the time is not far distant, when we shall find persons settled as ministers, with salaries to support them, over congregations of so called Friends, expecting and being expected to preach as regularly as the meeting-day arrives; and the whole theory and practice of our meetings for Divine worship will be laid aside in some neighborhoods.

Richard Shackleton, in one or more of his valuable letters, speaks of his usual condition as one of poverty of spirit. To this state he seemed reconciled, as a safe habitation, and one which prepared him to receive with greater rejoicing those seasons of the extend-

ing of sensible help, comfort and power from the Lord, which are so refreshing to the traveller Zionward.

James Dickinson testified of his dear friend, that eminent minister of the Gospel, Thomas Wilson, that there was not anything more delightful to him than to be under the influence of God's Holy Spirit, "wherewith," he says, "he was often filled, not only for his own good, but for the good of others." Many can unite in the same sentiment, and declare that no joy is to be compared with the joy of God's salvation; and nothing so satisfying to the soul as the experience of the Divine power operating thereon. But the experience of the Lord's servants in all ages, we believe, has been that of the Apostle, who had learned to suffer want as well as to abound. He endeavored in whatsoever state he was, therewith to be content.

Those who are passing through a dispensation of spiritual fasting, where but little pleasant bread is dispensed to them, may take comfort in the hope, that as the day succeeds the night, and the summer comes after the winter, so light and warmth will again flow into their hearts; and fresh songs of praise be livingly raised to Him from whom cometh every good and perfect gift. If they are preserved in faithful allegiance to their Master, they may rest assured, however poor and weak they feel, "that those who do indeed keep the Lord's true fast, will in his own time be invited to a feast of his own preparing, well worth quietly waiting for."

THE CHILDREN'S COUNTRY WEEK.

By this excellent charity many are enabled to enjoy for a short time the benefits of change, and of country air and sights and sounds, who would otherwise be compelled to spend the hot season among the walls and streets of our cities. During last year the number of guests sent out from Philadelphia, by the Society was 676—of whom 221 were invited by those who kindly cared for them, and 455 were boarded at the expense of the Society. So economically was everything managed, that the cost of each guest for an average time of ten days, was only $2.00.

The office of the Philadelphia Society is at 1492 Market street, where those willing to take charge for a time of some of the neglected children of our common Father, or willing to contribute towards the necessary expenses, can communicate with the active workers in this cause—of whom Eliza S. Turner is the Corresponding Secretary.

SUMMARY OF EVENTS.

United States.—The average temperature for Sixth month at Philadelphia, was 73.8 degrees, which is about two degrees above the average for the past five years. The highest temperature recorded at the U. S. Signal Office was 94 deg., on the 24th and 25th. Prevailing direction of wind, west. Maximum velocity, 32 miles per hour. Total rainfall 1.67 inches. Rain fell on seven days.

It is officially stated that the State Hospital for the Insane, at Norristown, will be open for the reception of patients on the 12th inst., when there will be accommodations for at least 400.

Census Supervisor Steel's report, gives the population of this city in 6th mo. 1880, at 847,542—a net increase, since 1870, of 178,520.

The total coinage of the United States mints during the twelve months ending on the 30th ult., was 60,928,112 pieces, valued at $84,370,144. This is the largest coinage executed in any previous year. It includes 27,933,750 standard dollars.

The internal revenue receipts for the fiscal year were $123,623,251, and the customs receipts $185,108,611. This is an increase on the receipts of last year of $10,061,640 from internal revenue, and $47,858,563 from customs.

The public debt statement for 6th month shows a decrease of $10,214,424.

The State Department is officially advised of the decree issued by the German Government prohibiting—it is said for sanitary reasons—the importation of all preparations of pork from the United States, except ham and bacon.

The Paterson, N. J., *Press*, of the 19th of 6th month says, there have been eigbteen locomotives shipped from the shops during the seventeen working-days of the month. Work continues brisk, and the prospect is encouraging.

The Hazleton, Pa., *Bulletin*, recently makes mention of the largest locomotive built in the Lehigh Valley shops. This engine is designed expressly to take passenger trains across the mountains, and is expected to do the same work that has heretofore required the combined power of two.

The net profit of Sing Sing penitentiary, during the 6th month, was $2735.

At a recent sale in Chicago, of short horned cattle from Canada, forty-three animals were sold for $38,525. Two of the herd brought $8,000 each, and another $3,900.

The United States Consul at Bordeaux, France, reports that 8,246,745 bushels of American wheat were imported at that port during 1879. At Bremen, last year, $3,500,000 worth more of raw cotton from the United States was received than in 1878.

The 29th ult. is reported as the hottest of the season at various points on the New Jersey coast. At Long Branch, at one time, the temperature was 95 degrees on the pier, and 99 in the village. Several persons were sunstruck. At other points the temperature was two or three degrees higher. In New York there were seventeen deaths from the effects of the heat.

The total number of deaths in New York for the past week was 1297; and during the half year there were 15,279 deaths, an increase of 1,131 over the same period of last year.

The mortality in this city for the week ending at noon on the 3rd, was 609—which is nearly double the number for the same week last year. The large increase is attributed to the sudden heated term. Of the whole number 209 were adults and 400 children—290 being under one year of age. During the first six months of 1880, the deaths announced of persons who lived to or beyond the age of 80 years, numbered 397; of whom 160 were men and 237 were women.

Markets, &c.—The following were quotations on the 3rd inst. U. S. sixes, 1881, 104¼; 5's, registered, 102½; do. coupon, 103¾; 4½'s, 110; 4 per cents, 108½.

Cotton.—Sales of middling uplands at 12 cts., and 12⅛ a 12¼ cts. per lb. for New Orleans and Texas.

Petroleum.—The market improved—refined in bbls. at 9¾ cts. and 12¾ in cases.

Flour.—Western and Penna. extra, $3 a $3.25; good, $5.50; fresh ground, $5.75 a $6; Penna. and Ohio extra family $5.25 a 6. Rye flour, $4.25 per barrel. Bran sold at $15.50 per ton.

Grain.—Wheat was in better demand, and prices ½c. a 1c. higher. Sales of red and amber at $1.11 a $1.13. Rye was in demand at 86 a 87 cts. per bushel. Corn, 50 a 51 cts. Oats, mixed, 33 a 34 cts.; white, 38 a 40 cts. per bushel.

Hay and Straw.—Average price during the week: Prime timothy, $1.60 a $1.70 per 100 pounds; mixed, $1.40 a $1.50; straw, $1.15 a $1.35 per 100 pounds.

Wool.—The market for washed fleece continues somewhat dormant; unwashed has met a good demand at firmer figures. Manufacturers and dealers show more disposition to purchase. Among the sales were Ohio, fine old, 46 a 48 cts.; do. coarse, 42 cts.; combing Ohio, med., 50 a 52 cts.; unwashed western, 32 a 36 cts.; tub, Pa. and Va., 48 a 49 cts.

Oils.—Linseed, 58 a 60 cts.; Neats foot, 55 a 75 cts.; Lard oil, 43 a 55 cts.; Sperm, crude, 43 a 50 cts.; bleached, $1.08 a $1.13 per gallon.

Over fifty persons are reported more or less injured from the use of pistols, fire crackers, &c., in the celebration of the 4th, in this city. Only three are thought to be dangerously injured.

Foreign.—The House of Commons has adopted the resolution of Gladstone, allowing members the privilege of affirmation when it is preferred to the oath of office. The case of Bradlaugh was therefore settled by his affirming and taking his seat in the House. It is reported, however, that he will be prosecuted for his conduct.

The consideration of the Irish Relief bill was bef the House on the 5th, and a motion to reject it was feated by a vote of 295 to 217. The bill was then re a second time.

The Tay Bridge Commissioners have presented t reports. The majority report censures more or l severely, the contractors, the engineer, and the railw company. The design of the bridge is condemned, a the company charged with neglecting to keep it repair.

The quarterly returns just published show, that gross revenue of the United Kingdom for the fis year ending on the 30th ult., was £81,962,063, agai £83,230,327 last year.

The British Registrar General's report, just issu for 1878, shows that during that year, there were England 190,054 marriages, 891,906 births, and 539, deaths. The death rate appears from this to be 2 per 1000. Sweden, Denmark and Belgium are the o European countries having a lower death rate th England.

The Conference at Berlin has presented a plan the rectification of the Greek frontier, and invited Porte and Greece to accept it. It is reported tha majority of the ministers favor resistance to the pla and that the Sultan has drawn up a secret proclamat inviting the Albanians to resist the Greeks.

In the French Senate, on the 3rd inst., the Plen amnesty bill, adopted by the House of Deputies, rejected; but an amendment was adopted grant amnesty to all participants in the Commune, exc assassins and incendiaries.

The decrees expelling the Jesuits are being carr into effect. Several disturbances are reported from provinces—the most serious at Havre, where soldi charged the crowd. In some instances the authori forcibly entered houses and drove the inhabitants At Lille the Jesuits have sued the Prefect for 10, francs for their expulsion.

The Spanish Government has granted numerous plications for permission to establish in Madrid many parts of the Peuinsula, monasteries and Je colleges.

The popular vote in Switzerland on the law for separation of Church and State, resulted in the reject of the measure, 9036 votes being cast against it, 4064 for it.

Information has been received from Buenos Ay that the rebellion has concluded with submission to national authority and complete pacification.

A suitable Friend is wanted to superintend schools of the "Friends' Freedmen's Association Philadelphia," in North Carolina and Virginia.

Applications may be addressed to

Philip C. Garrett, *Chairman*,
Germantown, Philad

Or to Howard Comfort, 523 Market St., Phi
Wm. H. Haines, 434 Walnut St., d
Committe

FRIENDS' ASYLUM FOR THE INSANE
Near Frankford, (Twenty-third Ward,) Philadelph
Physician and Superintendent—John C. Hall, M
Applications for the Admission of Patients ma made to the Superintendent, or to any of the Boa Managers.

Died, at his residence in West Elkton, Ohio, the of 6th mo. 1880, Elisha Stubbs, in the 82d year o age. He was born near Wrightsborough, Colu Co., Georgia, and came with his parents, who remo whilst he was a lad, to Ohio, and settled in Preble where he resided to the close of his life. He w useful citizen, a beloved and worthy member and e of Elk Monthly Meeting. He often said as infirm of age advanced, his confidence and support in his Redeemer grew stronger; and he encouraged his fri to be faithful in the support and maintainance of several Christian testimonies as held by ancient Fri believing they were able, through faith in Chris make us wise unto salvation, and give us an inherit with all those that are sanctified.

——, suddenly, in Kennett Square, Chester Co., the 25th of 6th mo. 1880, aged sixty years, W Harry, an esteemed member of London Grove Mo ly and Particular Meeting of Friends.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut Street.

THE FRIEND.

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For "The Friend"

The Bible in India.

(Concluded from page 378.)

'As I had been talking, I particularly iced two who stood upon the platform, nost in front of me—a Brahmin with vener- e white hair and noble brow, a very court- ıs and intelligent gentleman, and his son, I judged from his countenance, standing at side. They had interrupted me now and en, as I was preaching, saying to me, 'Wait noment, sir; won't you explain that point ittle further? this is such strange news, we nt to be sure that we get it exactly right.' could explain the point and then go on, and on they would stop me again, asking intel- ent questions, auxious to understand every- ng I said. They were among the deputa- n that were appointed to go forward. The ople put money in their hands, each oue ling them, 'Don't you forget to buy me a ok.'—'Buy me a book that tells of Jesus d his love.' -'Buy me one of those books at tell about the Creator, the Divine Father at loves us.'—'Get me a book that tells how can get rid of my load of sin.' So they mmissioned them and sent them. We went t of the gate of the city and turned into the thway where my carts had gone—native rts with wooden wheels, drawn by young ffaloes.

"We walked on for a time, they asking rnest questions and I answering them, when ey said, 'Sir, we are going no faster than e carts are; would you mind cantering on overtake the carts and stop them; and then u must talk to us some more.' I put spurs my horse and rode on. I had gone perhaps mile and a quarter, and got into the thick ngle that intervened between that town and e next village, and was passing up a little rtuous cart-track through the jungle, when heard the step of a powerful horse approach- g me from the rear. I had been warned at in just such a place as that I would be sassinated. Thinking it always safest to ce the danger, if there be danger, I stopped y horse, turned around and waited for the proach. Soon, around a bend in the road saw a powerful Arab charger coming, with ddle and bridle bedecked with ornaments silver and gold. Its rider had a turban ith gold-lace trimmings, and with a neck- ce of pearls around his neck, with a jacket of India satin interwoven with threads of metallic gold. He rode rapidly on, and apparently was about passing me when he saw me, and pulling up his horse almost on to his haunches, he said, 'Are you the man that has been in my town this morning with this strange doctrine?' I said, 'I have been in the town of Peberi, sir.' We had been told that this town was the summer residence of a petty Rajah, a feudatory of the Nizam of Hyderabad, but that at that season of the year the Rajah was at his other capital. He said to me—for it was the Rajah himself, 'I came in late last night from my other capital. I suppose the people did not know I was there. I got in late last night or early this morning, and we were not stirring when your people came so early. I suppose those were your men that came about sunrise with the books; but some of my courtiers were stirring and bought some of the books and brought them to the palace, and we were so busy reading the books that we did not know there was any second gathering in the streets. I wish I had known it, I would have sent out and asked you to come to the palace to tell us the news there; but when you had gone they brought some larger books, saying that the white man himself had been there and given them those books, and I was so anxious to see you that I ordered my swiftest horse, and I have outridden all my courtiers, as you see, to overtake you. Now, tell me all about it. Is it true? Is there a Saviour that can save us from our sin?" We rode on together, I on a little scraggy, country pony that had cost me thirty dollars, looking up to him on his magnificent Arab charger worth a thousand, and as I trotted along talking with him I could not help thinking of Philip and the Eunuch; and I tried as earnestly, I believe, as Philip did to tell my companion of Him of whom Moses in the law and the prophets did speak—even Jesus of Nazareth the Saviour of all them in all the world that would believe in him.

"We overtook the cart. 'Now,' said he, 'let me have a copy of every book you have; I don't care what you ask, I will pay for them.' One box after another was opened. He took out a book about the size of a small pulpit Bible, and said he, 'What book is that?' 'That is the Holy Bible, the Satya Véda, or True Véda, in the Telugu language'—the language in which we were conversing. 'Give me that.' Down it went on the ground. He took up another, of one-third the size. 'What is that?' 'That is the New Testament in the Canarese language.' 'Give me that;' and down it went. 'What is that?'—taking up another. 'That is the New Testament in the Hindustani language.' 'Give me that.' 'What is that?' 'That is the New Testament in the Tamil language.' 'Give me that.' 'What is that?' 'That is the New Testament in the Maráthi language.' 'But,' said I, 'you don't want all those, for this large one contains the whole thing. These others contain part, the best part to be sure, of the large one, in the different languages. But it is the same thing, verse for verse and word for word, only that each is in a different language. You know the Telugu language best. If you take the large one in that language you have the whole;' for I wished to save some of these for use further on, in my journey. 'No,' said he; 'if you were to be here so that I could ask questions, that large one would be enough for me, but you are not going to be here, so I shall have no one to ask questions of, and I will take it and read it in the Telugu language, and I will perhaps not quite understand it; then I will take it in the Canarese language, for I can read that just as well, and it will be a little differently expressed, and by comparing the two I will understand it; if not, then I will read it in the Hindustani language, and comparing the three I will understand it better; or in the Marathi, or Tamil language, and comparing the four or five I shall be able to understand it all. I don't care what you ask for them, only let me have the books. I will pay for them.' So he took them.

"In the mean time the deputation came up. I found that the Brahmin whom I had noticed so particularly was the prime minister of the Rajah, his general manager, or *Mantri*, as they call it in India, and the son was being educated to succeed him in office. They all asked earnest questions, and kept me answering question after question and explaining the books for an hour and three-quarters, there in the road, before they would allow me to hitch on my oxen and pursue my journey. When they had bought and paid for their books, and at last had consented that I should pursue my journey, I bade them good-bye. But as we went on our way we could not help thinking of them and their earnest questions, and wondering whether the words thus scattered had done any good. We journeyed on, however, and at last after five months we came around to our homes, stricken down by disease to be sure, that we had contracted in those jungles, but all of us were alive. We came back to our homes, and still we could not forget those people. We wondered whether in that town, where they had so gladly met us and heard us preach Christ, there would be any fruit from the seed we had scattered. Three years passed by—years of sickness with me to be sure, resulting from that journey, for I had not recovered from it yet. We were still thinking of and praying for them, when the Lord allowed us to hear news from them. A chance traveller came that way—not a chance traveller; nothing ever happens by chance. God ordered, for the strengthening of my faith, that a traveller should come down through that unfrequented way, and that he should be overtaken by night at that very town of Peberi. He was a half-cast, half Portuguese and Half Hindu. He stopped in the

rest-house built for travellers, by the gate of the city. In the evening that very *Mantri*, the Rajah's prime minister, hearing that there was a stranger there who dressed and appeared differently from the people there, came out to meet him, and said he, 'Stranger, you seem to have come from a distance; do you know anything of the people they call Christians?' 'Yes, I am one myself.' 'Are you? I am glad of it. Stranger, do you know anything about a white man that came through here three years ago, in the month of August, with a book that he called the True Véda, telling about the Divine Redeemer, that he called *Yesu Kristu?*' (The Telugu for Jesus Christ.) 'Yes, Dr. Chamberlain is the only missionary that has ever been through here. He came this way about three years ago.' 'Do you know him? Have you ever seen him? Is he living now? and will you ever see him again?' 'Yes, I met him years ago away up north, and in about a month I shall pass within about thirty or forty miles of where he is now living.' Said he, 'If you get as near him as that, you turn out of your way and find him, for I want you to carry him a message. Tell him that from the day he was here, neither my son nor I have ever worshipped an idol. Tell him that every day we read in that New Testament that he left with us, and every day we kneel and pray to that *Yésu Kristu* of whom he taught us, and tell him that through his merits we hope to meet him in heaven. Tell him the Rajah has the Bible read every day in his palace, and we think that he too at heart is a believer in Jesus. Tell him we hope to meet him by-and-by when we can tell him all about it—saved because he came here and brought us those Bibles; but if you go anywhere near him you turn out of your way and find him, and give him this message now, for it will do him good.' When I heard that message I forgot the difficulties and perils of that journey. I forgot how we had been surrounded by tigers at night, keeping the campfires burning bright while we heard them roaring for prey in the jungles around us. I forgot how I had been swept away in the river. I forgot how we had been taken by the jungle fever and deserted by all our coolies. I could not remember any of these things then."

From "Roberts' Miscellany."

Frost Bitten.—Perils of Travels in Russia.

On arriving at Karabootaok I asked the inspector to give an order for three horses to be harnessed to my sleigh. But there were no animals in the stable and we had to wait several hours before some could be procured.

The snow-storm had somewhat lulled, but the wind was almost as high as ever, and the cold more intense than anything hitherto experienced. On leaving the station, I had forgotten to put on my thick gloves, and took my seat in the sleigh, with each hand folded in the sleeve of its fellow, the fur pelisse, in this way, forming a sort of muff, and protecting my hands from the cold. The road was less jolty than usual, and the sleigh glided along, comparatively speaking, smoothly. The change of motion before long produced an effect; leaning back in the vehicle, I fell fast asleep. In the course of my slumbers, my hands slipped from the warm fur covering in which they were inserted, resting themselves on the side of the sleigh unprotected by any thick gloves, and exposed to the full power of the biting east wind.

In a few minutes I awoke; a feeling of intense pain had seized my extremities. It seemed as if they had been plunged into some corrosive acid which was gradually eating the flesh from the bones. I looked at my finger-nails; they were blue; the fingers and back part of my hand were of the same color, while my wrists and the lower part of my arm were of a waxen hue. There was no doubt about it, I was frost-bitten, and that in no slight degree; so calling to my servant, I made him rub the skin with some snow in hopes of recovering the vitality. This he did for several minutes, but all this time the same pain previously described, was gradually ascending my arms, while the lower portions of the limbs were lost to all sensation, dead to pain, dead to every sense of feeling, hanging quite listlessly by my side. Nazar, in vain, using all his energies so as to restore circulation.

"It is no good," he said, looking sorrowfully at me; "We must get on as fast as possible to the station. How far off is it?" he inquired of the driver. "Seven miles," was the answer.

"You go as fast as you can," I cried.

The pain, which by that time, had ascended to the glands under my arms, had become more acute than anything I had hitherto experienced. Apparently, extreme cold acts in two ways on the nervous system: sometimes by bringing on a slumber, from which the victim never awakes; and at others, by consuming him, as it were, over a slow fire, and limb by limb. All this time the perspiration was pouring down my forehead, my body itself being as if on fire, the pain gradually ascending the parts attacked.

Would the distance that separated us from the station ever be traversed? each mile seeming to me a league, and each league, a day's journey. At last we arrived. Hurrying to the waiting-room, I met three Cossacks, to whom I showed my hands. The soldiers led me into an outer room, and having taken off my coat and bared my arms, they plunged them up to the shoulder, in a tub of ice and water. However, there was no sensation whatever, and the limbs which were of a blue color, floated painlessly in the water.

The elder of the Cossacks shook his head and said, "Brother, it is a bad job; you will lose your hands." "They will drop off," remarked another, "if you cannot get back the circulation." "Have you any spirit with you," added a third. Nazar, on hearing this, ran out and brought in a tin bottle containing naphtha for cooking purposes, upon which the Cossacks, taking my arms out of the icy water, proceeded to rub them with the strong spirit.

Rub, rub, rub; the skin peeled under their horny hands, and the spirit irritated the membrane below. At last a faint sensation, like a tickling, pervaded the elbow joints, and I slightly flinched.

"Does it hurt?" asked the elder of the Cossacks.

"A little."

"Capital, brothers!" he continued, "rub as hard as you can!" and after going on with the friction until the flesh was almost flayed, they suddenly plunged my arms again into the ice and water. I had not felt anything before, but this time the pain was very acute.

"Good!" said the Cossacks. "The more it hurts, the better chance you have of savi your hands." And after a short time, th let me take them out of the tub. "You ar fortunate, little father," said the elder of t Cossacks. "If it had not been for the spir your hands would have dropped off, if y had not lost your arms as well."

Rough, kind-hearted fellows were the poor soldiers; and when I forced on the eld of them a present for himself and comrad the old soldier simply added, 'Are we not brothers when in misfortune? Would y not have helped me if I had been in a li predicament?"

I shook his hand heartily, and went to t waiting room to rest on the sofa, as the phy cal shock just undergone had, for a mome thoroughly prostrated me. My arms a were sore and inflamed, the spirit having some places, penetrated the raw flesh; and was several weeks before I thoroughly recovered from the effects of my carelessness. *Burnaby.*

For "The Friend

A Plea for the Plain Language.

The testimony of the Society of Friends the use of the plain language is so frequen disregarded, and in some places has so ceas to be a distinguishing mark of Friendline that I venture to place before the readers this Journal, a few thoughts regarding it.

The inspired writings always represent t men and women they speak of, as usi "thee" or "thou" to a single person, whetl they addressed the highest or most lowly life. Profane History shows that this w the general custom among the ancient heath nations, and that the plural language, bei only applied to kings and emperors, or oth high in authority, was used for purpose flattery, and implied that the person so dressed was more than a single individu This false custom gradually descended fr one grade of society to another, until fina in all Christian countries the plural langua was universally used as a mark of distinctio and the singular was spoken to the mean and poorest of the people. The use of t plural language to one person is directly c trary to the rules of grammar.

It has been because of the above excell reasons, and in accordance with the exam our Saviour Himself set in speaking to followers, that Friends have always ad cated the use of "thee" or "thou" to a sin individual. They objected to the use "Mr." and "Mrs.," remembering the co mand to "call no man master, for one is yo master, even Christ." In regard to the use "Sunday" or "April," &c., instead of "Fi day and Fourth month," they did not mer desire to revive ancient usages, but to ob the injunction given to the people of old, t they should not make mention of the heath deities, after whom many of the days a months now are called. They experienc much suffering and ridicule for their prin ples, yet the very insults and reproaches th endured in upholding them, proved the nec sity of such errors being brought prominen to the view of Christendom. From their to the present time, the Society has alw maintained this testimony; and as its t members have been willing to accept the er they have invariably felt called upon to b it in this particular.

There are many among our members w

knowledge the correctness and importance these testimonies, but who fail to enforce m by practice, and this class will frequent- use one form of speech in addressing a iend, and another in speaking to the rest of world. Does it ever occur to them, that y may unintentionally become a stumbling- ck to sincere seekers after a true knowl- ge of these things, and that they are easily ven credit for insincerity that they really not mean to be guilty of? And when they us alter their conversation to suit their com- ny, is there not great danger that they crifice an important principle to a mere de- e to please? If they have been educated the Society, they most probably know the ounds on which this testimony is based, and ery time they change their language we ay fear they are influenced to disobey the mmand of Christ, who reproved the men of s day, because they gave and received honor e of another.

It is very easy for the young to acquire the bit of incorrectly using the pronoun "you." hen they speak it to one person, they little ink of the sufferings endured by the early riends who could not conscientiously do so. is a habit difficult to get rid of, and there e doubtless not a few who feel they do not this respect altogether do as they should. , however, they are really attached to the ociety, and are willing to yield to the cross the grace of God assists them to bow there- nto, they will find their efforts to be success- l; and will appreciate that plainness of peech is not just a little thing, but is a testi- ony worthy to be handed down to our suc- essors in the truth. They will discover a reservation in it they had previously little aspected, and although their dress may not lways correspond, they will wherever they o, be regarded as Friends, and in a measure hus be shielded both in their business and ocial relations.

There is a cross and mortification in adopt- ng the plain language, the world knows little f, and which our natural feelings strongly esist; but like all other sacrifices to duty, it annot fail to secure the approbation of Him who loveth a cheerful giver. When we con- ider the principles involved, and recollect hat the same reasons now exist that always ave for the maintenance of them, should we ot examine ourselves, whether we are doing our duty, either as Christians or as members of our own religious body? I know that in some cases it seems singular to fashionable people when we address them in the plain language; but although they may not exactly understand the motive, they will generally treat with politeness those who do so. Every young man or woman who uses it from con- scientious motives under all circumstances, will by so doing strengthen themselves for the right, and at the same time be practical exponents of a testimony that has need of many more supporters than it has. I espe- cially desire that some of us who are young, and who from necessity mingle much in the world, may be concerned to show that we are not of the world, and may be willing to deny ourselves for the cause of Him who has ever loved us. The religion of Jesus is a practical religion, and we are told that he who was faithful in a little, was made ruler over more.

Philada., 6th mo. 1880.

Use temporal things but desire eternal.

Noble Rescue of Five Boys from Danger.

The following record of true English bravery in an attempt to rescue some boys from imminent death is forwarded us by a correspondent who well knows the cave in which the boys were imprisoned, and the wall over which the men allowed themselves to be lowered for their rescue:—

Plymouth Hoe, on the 9th of last month, was the scene of a rescue no less romantic because real. Five boys were playing upon the beach in front of the Hoe, when, without thought of danger, they went into a cave that ran a good way back in the rocky cliff that fronts the sea. Still playing about within the cave, they, boy-like, thought of nothing else, and forgot the tide that quickly flowed without. Hastened by a gale, that tide came on with unusual rapidity, and before they were aware, the boys found themselves hemmed in completely by the surging waters. Then they saw their danger, and screamed loud and long, and fortunately their screams were heard by the crowd that chanced to be standing in the road above, watching efforts that were being made to save a steamer that seemed stranding. The position was plain to all; and minute by minute death was coming nearer to the boys. With each great wave the tide flowed in further and farther, until the cave was nearly full. With each advancing flood the boys could only go back a step or two, until they felt themselves crouching against the hard wet rocks behind them, and they could go no further. Inside the cave the boys were literally face to face with death, and any escape seemed impossible. Above, the crowd, with eager voices and beating hearts, discussed what could be done. No boat would live a moment in the wild waters and the raging surf below, that was certain. What, then, could be done? Two seafaring men volunteered to fight the good fight, and do the deed of daring that must be done, unless the boys were to perish in their living tomb, with a crowd of people just above them. A rope was tied round each man, and he was let down over the sheer face of the rocky cliff all in the rushing waves and seething spray, until he was just above the cave. When there, each brave fellow let himself be washed by the waters into the cave, until he seized a boy and brought him out alive. Then he was hauled up with his prize of rescue, and this was repeated until all the boys were saved.

It is impossible to paint the full danger run by these brave men. They risked being dashed to death against the sheer cliff as they were let down dangling upon their errand of mercy, and they risked being crushed against the cave as they went in upon the rushing water. No wonder that when the deed was done a ringing cheer went up from all the crowd. No wonder that the people pressed around these two seafaring men to shake hands with those who had so nobly done their duty. No wonder that the crowd put their hands into their pockets, and gave the proceeds of the collection to these gallant fellows there and then. But the pleasure of having performed so truly noble a deed must be to those men a far higher reward than the money value of the present thus placed into their hands by the spontaneous gratitude of the spectators. —*Ep. Recorder.*

Kindness is an invisible force of unmeasured power.

For "The Friend."

On Keeping Inward with the Lord.

The following, taken from the writings of that deeply experienced servant of the Lord who was the chief instrument in raising up the Society of Friends to be a people distinguished in their early days for their close indwelling walk, is applicable to those who now profess the same faith and who desire to walk by the same law of love and truth in their souls, as did those living sons of that day. I believe that many, like myself, have severe conflicts with the prince of the power of darkness, in endeavoring to resist the vain imaginations and evil thoughts by which he delights to captivate the mind, and imbue it with the leaven of his own nature; and yet are unable to overcome, until it pleases Him who has power to destroy the works of the devil to raise up his standard against him and cast him out. This He will and does do for those who truly seek his aid, and rely not upon themselves, or trust to their own power to resist or overcome any evil thing. For Christ Jesus is the Saviour of all who are saved; and if we ever come to know Him to be our Redeemer we must experience Him to redeem us from the power of sin in ourselves, that it shall not have dominion over us. Thus we come to know a death unto the old nature and lusts, and a new birth unto holiness, righteousness and life eternal.

When George Fox was in Derby prison, in 1650, because of his testimony for the Truth as it is in Jesus, he said: "It came upon me to write a paper and send it forth to be spread amongst Friends and other tender people, for the opening of their understanding in the way of truth, and directing them to the true teacher in themselves."

The following are extracts from this paper, which may be found on pages 86 and 87 of his journal:

"The Lord doth show unto man his thoughts, and discerneth all the secret workings in man. A man may be brought to see his evil thoughts, running mind, and vain imaginations, and strive to keep them down, and to keep his mind in; but cannot overcome them, nor keep his mind within to the Lord. In this state and condition submit to the Spirit of the Lord that shows them, and that will bring to wait upon the Lord; and He that hath discovered them will destroy them. Therefore stand in the faith of the Lord Jesus Christ, who is the author of the true faith, and mind Him; for He will discover the root of lusts, evil thoughts, and vain imaginations, how they are begotten, conceived and bred! how they are brought forth, and how every evil member doth work. He will discover every principle from its own nature and root.

So mind the faith of Christ, and the anointing which is in you, to be taught by it, which will discover all workings in you. As He teacheth you, so obey and forsake; else you will not grow in the faith, nor in the life of Christ, where the love of God is received. Love begetteth love, its own nature and image: and when mercy and truth meet, what joy there is. Mercy triumphs in judgment; and love and mercy bear the judgment of the world in patience.

The chaste virgins follow Christ the lamb, that takes away the sins of the world; but they that are of that spirit which is not chaste, will not follow Christ the Lamb in his steps, but are disobedient to Him in his commands.

Some men have the nature of swine wallowing in the mire. Some have the nature of dogs, to bite both the sheep and one another. Some have the nature of lions. Some the nature of wolves, to tear and devour the lambs and sheep of Christ. Some men have the nature of other beasts and creatures, minding nothing but earthly and visible things, and feeding without the fear of God. Some have the nature of tall sturdy oaks, to flourish and spread in wisdom and strength, who are strong in evil, which must perish and come to the fire. Thus evil is but one in all, but worketh many ways; and whatsoever a man or woman's nature is addicted to that is outward, the evil one will suit him, and please his nature and appetite, to keep his mind in his inventions, and in the creatures from the Creator. If the mind go forth from the Lord, it is hard to bring it in again; therefore take heed of the enemy, and keep in the faith of Christ.

To live and walk in the Spirit of God is joy, peace, and life; but the mind going forth into the creatures, or into any visible things from the Lord, this bringeth death. When the mind is got into the flesh, and into death, the accuser gets within, and the law of sin and death gets into the flesh. Then the life suffers under the law of sin and death, and then there is straitness and failings. For then the good is shut up, and the self-righteousness is set atop.

O, therefore, mind the pure Spirit of the everlasting God, which will teach you to use the creatures in their right places, and which judgeth the evil. To thee, O God, be all glory and honor, who art Lord of all visibles and invisibles! To thee be all praise, who bringest out of the deep to thyself! O powerful God, who art worthy of all glory! For the Lord who created all, and gives life and strength to all, is over all, and merciful to all. So thou, who hast made all, and art over all, to thee be all glory! In thee is my strength, refreshment and life, my joy and my gladness, my rejoicing and glorying for evermore."

There are many persons who would willingly be Christians, and eminent Christians too, if Christianity were limited to great occasions. But on smaller occasions, in the every-day occurrences and events of life, the religious principle is in a state of dormancy; giving no signs of effective vitality and movement. The life of such persons is not like that of the sun, equable, constant, diffusive, and beneficent, though attracting but little notice; but like the eruptive and glaring blaze of volcanoes, which comes forth at remote periods, in company with great thunderings and shakings of the earth; and yet the heart of the people is not made glad by it. Such religion is vain; and its possessors know not what manner of spirit they are of.—*T. C. Upham.*

Zeal.—I am more and more in love with *true zeal;* and a Quaker must famish without it. Dead formality and love of earth have almost ruined our poor Society. Oh, that we might mount upwards! and, oh, that a diligent waiting for strength from above, to perform every duty, may be witnessed by all my dear friends at Uxbridge, who have yet a little zeal remaining.—*J. Scott.*

As too long a retirement weakens the mind, so too much company dissipates it.

Original.

Lines written by Mary M. Miller, of Iowa, a few days before her death, to her sister—1st *mo.* 27*th*, 1879.

I'm thinking, sister, of years long since gone,
When *one* we loved with childhood's blessed trust,
Whose gentle presence ever gladdened home,
Was, far from kindred hearts, laid in the dust.

Another loved one crosses memory's way,
Dear mother, with her never-tiring love,
Who passed from earth, up to the full-orbed day,
The long sweet rest of paradise above.

Oh, how the years since those sad days have sped,
And to our grief a chastened feeling given,
A sweet sad yearning o'er the precious dead,
A tearful joy that they now rest in Heaven.

Oh loved ones, in that glorious land of light,
Where naught impure, unholy e'er can stay;
Where the eternal morning knows no night,
And tears are wiped from every eye away!

There, through the gates of pearl, o'er golden street,
The white-robed throng of ransomed spirits tread,
Who by the blood of Christ, for Heaven made meet,
Are by the Lamb to living fountains led.

Oh sweeter grows the thought, dear precious ones,
As years roll on, of your eternal rest;
Life's battle fought, the glorious victory won,
Surely the memory of the just is blest!

Selected.

LIFE.

When sanguine youth the path of life surveys,
It does not calculate on rainy days;
Some, as they enter on the unknown way,
Expect *large* troubles at a distant day;
The loss of wealth, or friends they fondly prize,
But reckon not on ills of smaller size,
Those nameless, trifling ills that intervene,
And people life, infesting every scene,
And there, with silent, unavowed success,
Wear off the keener edge of happiness;
Those teasing swarms that buzz about our joys,
More potent than the whirlwind that destroys;
Potent, with heavenly teaching, to attest
Life is a pilgrimage, and not a rest.
That lesson learned aright, is valued more
Than all experience ever taught before;
For this her choicest secret, timely given,
Is wisdom, virtue, happiness, and heaven.
Long is religion viewed by many an eye,
As wanted more for safety by-and-by,
A thing for times of danger and distress,
Than needful for our present happiness;
But after fruitless, wearisome essays
To find repose and peace in other ways,
The sickened soul when Heaven imparts its grace,
Returns to seek its only resting-place;
And sweet experience proves as years increase,
That wisdom's ways are pleasantness and peace.

—*Jane Taylor.*

HARVEST HYMN.

We thank thee, O Father, the Harvest again,
Has gladdened our fields in its redolent glow;
The voice of thanksgiving we raise to thy name,
From whom all our blessings and happiness flow.

Oh teach us, great Master, to study aright,
The tares from the wheat in our hearts that arise;
May our harvest of Grace never meet with a blight,
But, tending to thee, may we grow to the skies.

The mustard seed's increase, oh give to each breast;
The showers of thy love, to the husbandman grant;
When weary with labor, on thee may he rest;
Thou, his Father in blessing, his Saviour in want.

And when the *great Harvest* of all shall appear,
And the sickle of Death shall remove from the sod;
We pray the Redeemer of men may be near,
To take the wheat home to thy garner, Oh God.

That we may be fitted, thy glory to share;
To "bloom in fresh fragrance in realms of delight;"
Oh teach us to pluck from our hearts every tare:
Looking up to the Shepherd of Calvary's height!
That so, at thy harvest, unmildew'd by sin,
We all may be ripened for the *gathering in.*

Written by Joseph Kite.

Stepping in Father's Footsteps.—One bri winter's morning, after a snow-storm, a fat took his hat for a walk to attend to some fa affairs requiring his attention. As he start his little boy of five summers also snatc his hat, and followed the father with mc dignity, and an assumed business-like When they reached the door, the gentlem noticed that no track or pathway had be made in the snow, and he hesitated about l ting his boy follow him. But the soft, flee snow looked so tempting, so pearly whi that he concluded to allow the child to-wa after him. He took long and rapid stric through the untrodden snow, when, sudden remembering his "little boy," he paus looked back for him, and exclaimed:

"Well, my son, don't you find it hard wo to walk in this deep snow?"

"Oh! no," said the boy. "I'm comin for, father, I step in all your tracks."

True enough, the dear child was planti his tiny feet just where the parent's had tro den. The child's reply startled the fath as he reflected that thus would his child ke pace with him, and follow in his tracks throu life. He was not a man of prayer, and not Christian; and well might he pause and tre ble as he thought of his child, ever strivi "to step in all of his tracks," onward, onwar through life's mysterious mazes and myt toward eternity! The little boy's rep brought that strong, stubborn-hearted m to think. Finally he repented, and soug and found peace. We believe he is n making such tracks through life that at so day that son may be proud to say: "Fathe I step in all of your tracks."—*British Wor man.*

The Clandestine Trade in Dynamite in Switzerland.—Three years ago there existed a cla destine dynamite factory at Satigny, close the French frontier. The business was ca ried on in some large, old-fashioned, strong built farm buildings, and the dynamite w smuggled into France. There being an e cise duty in that country of 2f. 50c. per kil gramme on all the dynamite produced, t trade, as long as it lasted, was an extreme profitable one, and as the people in the neig borhood were all allowed to participate in t benefit derived from it, the secret was we kept. Even the officers of the commune sa nothing. One day, however, a frightful e plosion occurred; hardly one stone of t farm building was left standing on anothe three men, one hundred cows, many shee and several horses were killed, and the pr prietor of the establishment disappeared. A this juncture the police requested the help Colonel Pictet, who is both an engineer an an acknowledged authority on all matters r lating to dynamite. He recommended gre caution in approaching the scene of the di aster, as it was by no means certain that a the dynamite had exploded. Some of it migh be buried beneath the *debris.* At his sugge tion the Government undertook the work searching the ruins, intrusting to him t dangerous duty of superintendence. In effe five large cases of dynamite were found i tact and carefully removed. Then arose question as to how they were to be dispos of, and on the advice of Colonel Pictet, the were carried into the open fields and blow up, advantage being taken of the opportunit to try several interesting experiments. F

stance, one case was surrounded by a huge e, and, though it did not explode, was quite nsumed. Among the absconding proprie- r's papers was found a document from which appeared that some time previously he had nt ten casks, each containing 1000 kilo- ammes of dynamite, to the Geneva railway ation as artificial manure. The risk of storing ch an enormous quantity of so dangerous material in the midst of a large population as frightful, and Colonel Pictet went im- ediately to see whether it was still there. had been sent to Morges, in Canton Vaud. orges was at once apprised of the nature of e consignment. It had been forwarded to ontarlier, after remaining six weeks in the ation at Morges, and a telegram was sent Pontarlier. Pontarlier replied that the n casks had gone on to Verrières. Verrières as forth with communicated with. The dyna- ite was then in the hands of the Custom ouse officers, who even before the arrival of e despatch from Geneva had begun to sus- ect the presence of something other than rtificial manure. It was, of course, immedi- tely confiscated, and, the circumstances being o entirely unprecedented, instructions were sked from headquarters. The Government ent experts down from Paris to look into the atter and decide how the dynamite should e dealt with. Instead of adopting the course ollowed by Colonel Pictet and destroying it, hey ordered it to be taken to Lormont, a small ort in the Jure, and placed in the magazine here. A short time afterwards the fort of Lormont was blown into the air, and none of he 12 men who constituted its garrison has ever been seen since.—*Geneva Correspondence London Times.*

For "The Friend."

Reflections on the 5th of 7th mo. 1880.

"In little bosoms such achievements strike
A kindred spark, they burn to do the like."

The martial spirit of the nation is being taught to the children; and thus the leaven of unrighteousness, it may be, almost insensibly spreads.

Time, mind, and money, may be thoughtlessly and foolishly, if not sinfully wasted in that from which no good results, but showing "with what superior skill we can abuse the gifts of Providence and squander life."

Wine or Lemonade?—A young man called, in company with several others, upon a young woman. Her father was also present, to assist in entertaining the callers. He did not share his daughter's scruples against the use of spirituous drinks, for he had wine to offer. The wine was poured out and would have been drunk, but the young woman asked: "Did you call upon me or upon papa?" Gallantry, if nothing else, compelled them to answer, "We called upon you." "Then you will please not drink wine; I have lemonade for my callers." The father urged the guests to drink, and they were undecided. The young woman added: "Remember if you call upon me then you drink lemonade; but if upon papa, why in that case I have nothing to say." The wine glasses were set down with their contents untasted. After leaving the house one of the party exclaimed, "That is the most effectual temperance lecture I have ever heard." Indeed, it was sown in good ground. It took root, sprang up, and bore fruit. The young man from whom these facts were obtained, broke off at once from the use of all strong drink, and holds in grateful remembrance the woman who gracefully and still resolutely gave him to understand that her callers should not drink wine.

Lady Jane Grey's Last Hours.

She did not wish to die—at seventeen no one wants to die—but death, in her present adverse state, appeared as a benign angel, rather than a messenger of gloom and wrath.

Racked with anguish at the shameful apostacy of Northumberland to Romanism just before he was executed, she cried out in holy wrath, "Like as his life was wicked, so was his end. I pray God that neither I nor friend of mine die so!" And kindling with renewed fervor she added, "Should I, who am so young and in my fewer teens, forsake my faith for love of life? Nay, God forbid; and much more he should not, whose fatal course, though he had lived for years, could not long have continued. But life is sweet. * * * God be merciful to us!" * * * *

On the fatal morning of February 9, 1553, dressed with extreme care in a black velvet gown, Lady Jane came forth from her prison, a prayer-book in her hand, a heavenly smile on her face, a tender light in her gray eyes. She walked modestly across the green, passed the files of soldiers, mounted the scaffold, and then, turning her beautiful face toward the spectators, calmly said:

"Good people, I am come hither to die. The act against the queen's highness was unlawful, but touching the procurement and desire thereof by me, or on my behalf, I will wash my hands guiltless thereof, and deliver to my God a soul as pure from such trespass as it is innocent from injustice; but only for that I consented to the thing I was inforced unto, constraint making the law believe that which I never understood."

She paused as if to put away from her the world, then she added:

"I pray you all, good christian people, to bear me witness that I die a true christian woman, and that I look to be saved by no other means than the mercy of God, in the merits of the blood of his only Son, our Lord Jesus Christ. And now, good people, while I am alive, I pray you to assist me with your prayers."

Kneeling down, she said to Feckenham, the only divine whom Mary would allow to come near her:

"Shall I say this psalm?"

The prelate faltered, "yes."

On which she repeated in a clear voice the noble psalm: "Have mercy upon me, O God, after thy great goodness; according to the multitude of thy mercies do away with mine offences."

When she had come to the last line, she rose on her feet, took off her gloves and kerchief, which she gave to her gentlewoman. The book of Psalms she gave to Thomas Brydges, the lieutenant's deputy, in which she had written these lines: "Call upon God to incline your heart to his laws, to quicken you in his way, and not to take the word of truth utterly out of your mouth."

Then she untied her gown, and took off her bridal gear; the headsman offered to assist her, but she put his hands gently aside, and drew a white kerchief round her eyes. She whispered in his ear a few soft words of pity and pardon as the figure of the veiled executioner sank at her feet and begged for forgiveness. In a distinct voice she said to the executioner, "Pray, dispatch me quickly." Being blinded and unable to see the block on which to lay her young head, she was seen to feel about for it with her hands, and was heard to say, confused, "O, what shall I do? Where is it?" The guard and Feckenham led her to the right place, and as she laid her noble head upon the fatal block, before the death-stroke could reach her, the sweet lips were heard to murmur, "Lord, into thy hands I commend my spirit." With these divine words, the soul of Lady Jane Grey passed into its everlasting rest, and the fairest, wisest head in all the English realm fell from under the gleaming axe."—*National Repository.*

How to Understand the Scriptures.

Francis Howgill, in his tract entitled, "The invisible things of God brought to light," in reply to the query—whether reading the Scriptures and conforming to the practice of the saints in the use of ordinances will not make persons good Christians—thus unfolds the source of true knowledge of Divine things:

"While [spiritual] death hath dominion in man and over man, and the vail over the heart, man doth not understand the mystery of God's kingdom, neither understands the Scripture, which was spoken from the Spirit of Truth, or any thing of truth as it is in Christ; for none understand the things of God but by the Spirit of God; so that every man that comes to have a good understanding must come to know the pure Spirit of God in him to direct him, and inform him; which Spirit was the original of the Scripture; for the holy men of God spoke as they were moved by the Holy Ghost; and without the Holy Ghost in some measure be known, and that which is infallible, the sayings, the writings, the scriptures, cannot be understood; and because of the want of this, all the earth is run into heads and sects and opinions. * *

"The Jews under the first covenant had the Scriptures, the good and wholesome words of God, and the prophets, and read the law and the prophets on the Sabbath days, and yet the vail was over their hearts, and though they did perform many things commanded, yet they being erred from the Spirit, did not understand of what the Scripture spoke, nor know Him nor his mind, to wit, Christ, of whom the Scriptures spoke, neither were they accepted of God, but reproved and rejected by Christ himself, who said, they erred, not knowing the Scriptures nor the power of God; doubtless they did know the words naturally and read them, but the Spirit's mind in so speaking they knew not."

In another tract, called "The works of darkness brought to light," he exposes the error of one who had said, the Scriptures are the means which God hath discovered for the obtaining of eternal life. In this, he says:—

"If the Spirit of Truth, through which God and the deep things of God are discovered, if it please to manifest eternal life, or anything which pertains thereunto, through the words which have been spoken by itself, and now brings in those words again, and opens them in any believer's heart, and gives him to understand them and the things of God through any of the words of the Scripture, this is not excluded; but to limit life or the Spirit to this or that or the other thing, true believers dare not do. For God, who is eternal life, manifesteth his mind to the crea-

ture, how, when, where and by what He will. Who art thou that would'st limit Him? And thou that know'st Christ no other way than by the words without thee, know'st Him not at all, no more than the Pharisees who had the words, and yet were ignorant of the life."

From the "Boston Post."

The True Story of Skipper Ireson.

Though the poem has been published many years, and has appeared in every edition of J. G. Whittier's works since it was written, Skipper Ireson has never been vindicated, nor has a complete and truthful history of the affair ever been given to the public until recently. In his "History and Traditions of Marblehead" Samuel Roads, Jr., gives the following interesting version of the affair, which is acknowledged to be authentic:

On Sunday, the 30th of October, 1808, the schooner *Betty*, commanded by Skipper Benjamin Ireson, arrived from the Grand Banks. Shortly after their arrival the crew reported that at midnight on the previous Friday, when off Cape Cod Lighthouse, they passed the schooner *Active*, of Portland, which was in a sinking condition, and that the skipper had refused to render any assistance to the unfortunate men on board the wreck. The excitement and indignation of the people upon the reception of this news can be better imagined than described. The resentment of the people was still further provoked when, on the following day, the sloop *Swallow* arrived, having on board Captain Gibbons, the master of the ill-fated schooner. He corroborated the story told by the crew of the *Betty*.

This statement, by one who had so narrowly escaped a watery grave, made a deep impression upon the fishermen, and they determined to demonstrate their disapproval of Skipper Ireson's conduct by a signal act of vengeance. Accordingly, on a bright, moonlight night the unfortunate skipper was suddenly seized by several powerful men and securely bound. He was then placed in a dory, and, besmeared from head to feet with tar and feathers, was dragged through the town, escorted by a multitude of men and boys. When opposite the locality now known as Workhouse Rocks, the bottom of the dory came out, and the prisoner finished the remainder of his ride to Salem in a cart. The authorities of that city forbade the entrance of the strange procession, and the crowd returned to Marblehead. Throughout the entire proceeding Skipper Ireson maintained a dignified silence, and when, on arriving at his own home, he was released from custody, his only remark was: "I thank you for my ride, gentlemen, but you will live to regret it."

His words were prophetic. When too late to make reparation for the wrong they had committed, the impulsive fishermen realized that they had perpetrated an act of the greatest injustice upon an innocent man.

Skipper Ireson was not more to blame than his crew, and, it is believed, not at all. When the wreck was spoken and the cry of distress was heard a terrific gale was blowing. There was a consultation on board the *Betty* as to the course to be pursued, and the crew decided not to endanger their own lives for the sake of saving others. Finding that they were resolute in their determination, Skipper Ireson prepared to lay by the wreck all night, or until the storm should abate, and then go to the rescue of the unfortunate men. To this they also demurred, and insisted upon proceeding upon their homeward voyage without delay. On their arrival in Marblehead, fearing the just indignation of the people, they laid the entire blame upon the Skipper. This version of the affair is generally accepted as true.

In the following letter to Samuel Roads, Whittier embraces the opportunity to make reparation for the injustice unwittingly committed in his ballad. It will be read with interest by all those who reverence and love the man for his faithful devotion at all times to the cause of the oppressed. In writing it he has demonstrated anew his devotion to truth, and has gracefully discharged one of the most delicate duties that can confront a literary man—the acknowledgment of a mistake:

"Oak Knoll, Danvers, Fifth mo. 18th, 1880.

"My Dear Friend: I heartily thank thee for a copy of thy History of Marblehead. I have read it with great interest, and think good use has been made of the abundant material.

"No town in Essex county has a record more honorable than Marblehead; no one has done more to develop the industrial interests of our New England seaboard, and certainly none have given such evidence of self-sacrificing patriotism. I am glad the story of it has been at last told and told so well.

"I have now no doubt that thy version of Skipper Ireson is a correct one. My verse was solely founded on a fragment of rhyme which I heard from one of my early schoolmates, a native of Marblehead. I supposed the story to which it referred dated back at least a century. I knew nothing of the particulars, and the narrative of the ballad was pure fancy. I am glad for the sake of truth and justice that the real facts are given in thy book. I certainly would not knowingly do injustice to any one, dead or living.

I am very truly thy friend,

JOHN G. WHITTIER."

Mercantile Honesty.—John Field, in an address before the Young Men's Christian Association on the subject of salesmen, said: "A gentleman engaged as a salesman in my house (not with us now, has not been for years) reported to me that he had succeeded in selling a very sharp merchant quite a large bill. I was a little surprised myself, for I knew him to be a very peculiar man. In looking into the matter, I found that all staple, well-known goods were sold absolutely below cost, and other goods of which the buyer was not a critical judge were charged above their market value. Calling the salesman into the office I said to him: "Mr. ——, I have always looked upon you as an honest man until to-day." His face crimsoned, and he became very angry and said, "Sir, do you mean to say that I am a thief?" I replied, "You sold Mr. So and So." "Yes," said he. "In the first place, you sold some of our goods below cost; you cheated us. In the second place you sold him other goods above their market value; you cheated him; in other words in the day time you let him have his own way, but in the midnight hour in the darkness you had your way." "Mr. F.," said he, "I never saw it in this light before; you are quite right; I will never do so again," and he never did.—*Late Paper.*

Religious Items, &c.

Individual Influence.—Bishop Warren, in a appeal to the Methodists, speaks of the great proportion of uneducated persons in the Sout and of the effect produced in a community b personal efforts of refined and pious person He says that in their efforts to convert th world, "We began with great ideas of th power of preaching, but we had to come t the application of the power of living epistl —the power of Christian lives revealed in th lowly work of the hospital, by the waysid in the hovel, and in the primary work teaching little children."

He proposes to send "a devout, godly wo man into each of at least one hundred of ou individual churches in the South the comin winter."

A Geneva dispatch to the London *Tim* says, the Great Council of Geneva has adopte a law according to which, after a given tim States and communes will grant no subsidie for religious purposes. This involves th disestablishment and disendowment of th Protestant, as well as the Catholic church o this Canton.

The American Tract Society's report showe that it received last year $382,283.15, an expended $378,882.59, leaving a balance o $3,400.56. The list of publications has bee increased by 292. Over 60,000,000 pages o printed matter have been distributed free o charge. In the colportage work 222 me have been employed, who made 173,321 famil visits. They distributed 155,251 volume and addressed 7,261 religious meetings in th year.

Natural History, Science, &c.

Prickly-pears.—The prickly-pear forms th chief fortification of the Malagasy towns an villages. A dense thicket of this surround every village and homestead in many part of the country, and a more formidable obsta cle to the attack of an enemy can hardly b imagined. The trees attain a considerabl thickness, and every portion of them, trunk leaves, flowers, and fruit, is fully armed wit clusters of sharp needle-like thorns, betwee two and three inches long; these, if carelessl handled, inflict painful wounds which inflam and are often difficult to heal. To an almos naked and barefooted soldiery, and withou artillery, it forms an impenetrable barrier which only rounds of chain and bar shot could clear out of the way. The prickly-pear i also of some service for food, the pears being a palatable fruit when carefully divested o their spiny covering. The larger thorn were formerly used as needles, and are stil the ordinary pins of the Malagasy. There are no proper branches in the prickly-pear all the thick fleshy leaves grow from the edge of the others, and flowers and fruit also grow in the same position. They possess great vitality, so that a single leaf laid on the ground soon develops a number of tendril roots, takes hold of the earth, and rapidly increases.—*Sibree's Madagascar.*

The Poisoning of Wells.—It is probable that a large proportion of cases of disease in rural districts are the result of poison absorbed into the system either from the stomach or the lungs. The blood is manufactured in the digestive organs from the food, passes in great part through the liver, and all of it through the lungs, in both of which it is filtered

l purified, and in the latter it is brought ectly into contact with the air which is athed by inspiration, and is subjected to deleterious matter which may be conned in it. As the food and drink are the terials of which the blood is formed, any ealthful or poisonous influence at this me source, of course, poisons the stream; l as the function of the lungs is to aerate l purify the blood, any thing wrong in the ifying material interferes with this impor- t vital process.

But we propose here only to call attention what we believe to be the most prolific rce of rural diseases, malarial, functional, l organic in their character. This is the er supply. A cess-pool eight feet deep eives the excreta of a family, the wash n a bath-room, water-closet, and sink inled. Thirty or forty gallons a day, equal nearly 15,000 gallons, or 2,000 cubic feet year of the most poisonous kind of filth, poured into this pool only eight feet deep, , of course, soak into the soil and saturate Twenty feet only from this deadly sink the well, which is probably several feet per than the cess-pool. The drainage from s cess-pool will flow then in every direction circle of twenty feet radius only before ours into the well. For each foot in depth this area there are about 1,200 cubic feet. a year the 2,000 cubic feet of waste will pletely fill this space of twenty feet around well to a depth of more than a foot and a , and in two years to a depth of three and alf feet. But two things cannot occupy same space, and this filth will then be ributed over a much larger quantity of und in proportion to the ratio of solid soil he small interstices or spaces among the vel, in the mass. Taking this ratio as ten to one, the 2,000 cubic feet of waste saturate 20,000 cubic feet of earth in one r.

t is true that the soil near the cess-pool retain the largest portion of the solid ter, and the first water which reaches the l will be filtered to some extent. But it nly a question of time—the lapse of which l depend upon the nature of the subsoil— long or how short a time will elapse be- the poison pours undiluted into the well, from it into the stomachs of the unforate and unsuspecting victims. If a bed of lies close to the bottom of the cess-pool, re will be no escape downward, and the iod required to reach the well will be proba- six months. If the soil is gravelly and the te sinks downward, there is the absolute ainty that a stream of water which flows the well will be reached sooner or later. similar frightful certainty, slowly but ly approaching in thousands of cases, eatens in time to sap the life of unsuspect- people, who will by and by exhibit every iptom of insidious but fatal disorder. The tic cheek, swollen glands, dry hot skin, ordered digestion, bilious derangements, daches, tremors, diarrhœa, dysentery, aneous eruptions, tumors, coated tongue, breath, and all the varied symptoms by ch blood poisoning first becomes apparent, the final deadly typhoid and malignant ers are predicted, alarm the consciousness, le the source of the very poison itself is rly used to allay the fever and thirst oc- oned by it.

We do not desire to be sensational or to make too much of this. The danger exists, and it is everywhere. The case before us, to which we call the closest attention, is by no means an unusual one. In fact, there are thousands that are greatly more dangerous than this, and every person who cares for his own health and that of the loved ones whom he shelters from harm with tenderest care, should see to it that this prevalent source of danger is eliminated from his household; and remember that decomposing organic matter is the most deadly of all poisons.—*The Rural New Yorker.*

Remember your latter end, and the day of account, and keep a bridle to your tongues; for he that knows not a bridle to his tongue, his religion is vain. And keep to the daily cross, which is the power of God to salvation. If you will be heirs of the kingdom of heaven, and of the crown immortal, you must take up the daily cross, for "No cross, no crown." The cross will keep your minds in subjection to the living God; and being in subjection, and standing in awe that you sin not, will keep you near to the Lord, in a living acquaintance with Him; then He will take delight to bless you more and more, and instruct you, and to counsel you in his way, which is pure and holy, and will not admit of any unholiness nor uncleanness.—*Elizabeth Stirredge.*

Live in love and prefer one another. Cursed be that in any, that would be grudging or jealous, without just grounds, of another's greatness. Delight to see each other prosper and grow in the truth, and do all you can to promote it.—*J. Scott.*

THE FRIEND.

SEVENTH MONTH 17, 1880.

During the late London Yearly Meeting, a meeting was held to give Stanley Pumphrey an opportunity of describing his visit to America. In the report of this meeting, as published in *The British Friend* for the Sixth month, is the following paragraph.

"I have heard it stated that there is not much difference between the Wilbur and the Hicksite Friends. That statement is unjust. The Wilbur Friends accept as we do the doctrine of the deity of Christ, and would subscribe as heartily as ourselves to that noble declaration of faith drawn up by Wm. Penn and others in 1673, and which now stands, as I hope it ever will, in the discipline of the Society. They believe in the doctrine of redemption through Christ Jesus, and that the forgiveness of sins which we may experience in the mercy of God, is through Him and for his sake. But I fear there is justice in the remark made to me by a serious man of another denomination, that they mix up other things along with it, and assign too large a place to the works of man in the way of salvation. The idea that appears to be current among them, and which I think much of their preaching is likely to foster, appears to be that there must be a long time of preparation, a gradual working up to a higher tone of life, till after careful attention to religious duties and submission to a rigid discipline of cross-bearing and self-denial, we are at last brought into a position in which our Heavenly Father may be pleased to accept us and forgive us for the sake of his Son. 'I was waiting to make myself worthy,' said one of their members to me, 'and, oh, what a weary waiting time it was.' How thankful I was that the Lord had enabled me to proclaim in her hearing the Gospel of his free grace, the blessed tidings that for him who repents and turns to God, and believes on his Son, who died to save us, there is present reconciliation, and a free full pardon to which the Holy Spirit is ready to bear witness by filling us with peace. That this saving faith purifies the heart, and is evidenced by a life of righteousness is of course another aspect of the teaching that must be kept in view."

In the term *Wilbur Friends*, as here used, we suppose are included the Yearly Meetings of Philadelphia, and Ohio and those elsewhere who unite with them in maintaining our original principles and practices. While great respect is justly due to John Wilbur, as an honest Friend who endeavored to uphold the principles of our Society, yet he was only one of many such; and we do not see any propriety in using such an appellation to distinguish that portion of our religious Society, whose governing motive in their line of action has not been merely sympathy with any individual, but a concern to maintain unimpaired the doctrines and testimonies of the Gospel as held by Friends in the beginning.

While neither the case of the individual referred to in the above extract, nor the manner in which the views of Friends are there presented, is such that we can accept them as properly representing either the doctrines preached or the effects produced thereby among Friends generally in this section of the country; yet the paragraph involves to *some extent*, what we have often believed was the root or groundwork of the difference between primitive Quakerism and the modified form of it, which has spread in some quarters. The advocates of both believe in the divinity and offices of our Saviour; but *Modern* Quakerism teaches its followers, that they may secure the blessings that are designed to flow from the atoning sacrifice of our Redeemer by such belief in Christ as it is in the power of an intelligent man to exercise at his will; and that this is the only *essential* to *salvation;* and that he who is thus saved will be afterwards purified, and made to lead a life of righteousness. The *Ancient* Quakers taught, that no man is any further in a state of acceptance with God, than he is brought into a state of purity—as George Fox expresses it, "So far as a man is sanctified, so far is he justified, and no farther"—that redemption from the power of sin is effected in man by the Spirit of Christ Himself, which visits all, enlightens all, and gives power to repent of and forsake sin, to all who yield their hearts to its influence; that such and such only will have their past sins blotted out, not through any merit of their own, but through the mercy of God in Christ Jesus our Lord, agreeably with the testimony of the apostle—"If we walk in the light, as [God] is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin." Their faith in Christ had reference to both his outward offering and his inward work. It was not a belief or acceptance, such as the natural faculties of man could exercise at will; but was the result of the

operation of the Divine Power—one of the fruits of the Spirit.

It almost inevitably followed from the doctrines held by Ancient Friends, and their *true* successors in modern times, that their preaching should largely turn the attention of their hearers to the internal work of the Spirit of Christ, as the only way to salvation; that they should press upon them the necessity of walking in the Light of Christ, and of depending on its Divine Guidance and help in every step towards Heaven. This preaching had no tendency to make any believe that they had passed from death unto life, whilst sin still retained its dominion over them; or to settle them down in a state of self-security, while still far short of that rest from their own works, of that surrender of their own will, which are necessary for the Christian to experience. It did not exhort them to believe that they were "saved," because they repeated a certain formula of words, or because of anything they had thought or willed. It left the question, whether they were saved or not, as one to be settled between each individual soul and its Creator, who knows how and when and in what degree to impart a sense of his loving-kindness and acceptance to his dedicated children. While these may often be bowed down with a humble sense of their own unworthiness, there are few indeed of them who would be so unwise as to expect "to make themselves worthy" of the Divine favor, well knowing that "all merit and all worthiness is in Christ alone."

In corroboration of our own views, we insert an extract from a letter recently received from one whose long experience of the goodness and mercies of the Lord give weight to his remarks. He says:

"In the whole of the paragraph on page 166 of *The British Friend*, first column, [the part above commented on], he seems to lose sight of that precious, passive, submissive state of mind so becoming to new-born babes in Christ, wherein our own wills and wisdom with the unsanctified workings of the unrenewed heart are nailed to the cross. Instead of this [he implies that] we are, by a sort of imputative righteousness, or belief in the dear Redeemer's outward coming, so justified, that a 'present reconciliation, and a free and full pardon' is experienced *first*, and *then* the Holy Spirit bears witness of peace. Whereas the apostle says, 'No man can call Jesus Lord, but by the Holy Ghost.' Do not Friends believe we must be delivered from sin itself before we can be delivered from the wages of it? And is it not by walking in the Light of Christ manifested in the heart, that the blood is known to cleanse from all sin? Is it not the power of Christ revealed in the heart that saves through our obedience to it? Did not William Penn write that if we reject Him as our Sanctifier, none of us can truly know him to be our Sacrifice?"

In his remarks on Philadelphia Yearly Meeting, S. Pumphrey speaks of the testimony to plainness of attire maintained by Friends in this section of country, as an "exaggerated regard to a ritual of dress." To meet with such criticisms is one of the afflictions that consistent Friends must expect to bear in these times, when a self-confident spirit prevails in some, leading those under its influence to sit in judgment on persons of more spiritual experience than themselves, inducing them to set at naught the counsel and concern of religiously exercised Friends on their behalf, and causing them to assume an attitude of defiance towards those who may truly be regarded as fathers in the church. Yet it is a comfort to reflect that such criticisms apply with no greater force to consistent Friends of this day, than to their faithful predecessors in the truth.

We have been requested to call attention to the desire of the officers in charge of the School for Indian children under the care of the United States Government at Carlisle, Pa., "to bring some of these Indian pupils more directly in contact with the civilized home-life and language of the white race, than is possible while together in large numbers." It is proposed to place those who it is thought will prove satisfactory, during the two months' vacation, in the families of suitable persons who are willing to receive them. Their travelling expenses will be paid, but their services are expected to compensate for their board.

Address R. H. Pratt, Carlisle Barracks, Pa.

The office of the Children's Country Week is 1429 Market St.,—not 1492 as incorrectly stated in our last number.

SUMMARY OF EVENTS.

United States.—In reference to the recent firing into an American schooner off the Cuban coast, the State Department has been informed by the Spanish Government that it has no such vessel as the Nuncio, and the Spanish authorities are inclined to believe that the vessel was a pirate. Ample reparation is promised, however, should it turn out that the outrage was countenanced by Spanish officials.

Invasions of the Indian Territory by companies of emigrants from Illinois and Missouri, are reported from Kansas City. No official information of the invasion has yet reached the Interior Department.

An official statement compiled at the Post-office Department, shows that the issues of postage stamps, stamped envelopes and postal-cards, during the fiscal year just closed, foot up an aggregate of $31,932,519, being an increase of nearly three and a half million dollars over the preceding year. The greatest proportional increase was in the item of postal cards, the issues of which amounted to $2,753,470. The issues of postage stamps aggregated $22,414,928.

A fire in Tyrone, Pa., on the 8th inst., destroyed sixteen buildings—among them two banks and the post-office. The loss is estimated at $125,000 to $150,000.

A heavy rain storm at Des Moines, Iowa, on the 7th, is reported to have done great damage to property and the growing crops. Severe storms passed through parts of New York on the 11th, several barns and other farm buildings were destroyed by lightning during the day.

A stage coach containing nine people, while descending Mt. Washington on the 11th inst., was upset when rounding a curve, throwing the occupants into the woods and on the rocks. One person was killed, and five others injured. The driver is said to have been drunk.

A number of French Jesuits have arrived in Quebec, and others are expected to seek an asylum in Canada.

In Chicago during the last week, the temperature for four consecutive days, ranged from 90 to 93 degrees in the shade. Six cases of sunstroke, two fatal, occurred.

The valuation of New York city for taxation purposes, for the year 1880, is $1,143,765,727.

The Adams Express Company has the daily use of 21,216 miles of railroad, for which the companies receive an annual compensation of $2,093,412. During the last year it carried for the Government $661,000,000; and for the general public the sum of $11,050,000,000.

The mortality in this city for the week ending on the 10th inst., was 467. Of this number 169 were adults and 298 children—191 being under one year of age. Fifty deaths occurred from consumption; 15 congestion of the brain; 5 diphtheria; 115 cholera infantum. The Health Officer's report, for 1879, states that the actual mortality for the year was 15,473; the number of bi registered was 18,499; number of marriages 5,224. T ratio of deaths was 18.25 per 1000 persons.

Markets, &c.—United States sixes, 1881, 104⅛; registered, 102¼; coupon, 103¼; 4½'s, 110; 4's, 108⅜.

Cotton.—There was no material change to notice price or demand. Sales of middlings are reporte 12 a 12¼ cts. per lb. for uplands and New Orleans.

Petroleum.—Standard white 10⅛ cts. per gallon export.

Flour is firm and in fair demand at rather hig rates. Sales of 3000 barrels, including Minnesota tras, at $4.75 a $6.25; Pennsylvania family at $4.62 $5; western do. do. at $5.25 a $6, and patents at $6 a $7.75. Rye flour is steady. Sales at $4.25 per b

Grain.—Wheat is in good demand, but rather lo Sales of 50,000 bushels, including choice red and am at $1.14 a $1.15½, and damp do. do. at $1 a $1.05. is steady at 85 cts. for Pennsylvania. Corn is eas Sales of 10,000 bushel, including rejected, at 45 a cts.; steamer at 47 a 48 cts.; mixed at 49½ cts., and low at 51½ a 52 cts. Oats are firmer. Sales of 7, bushels, including mixed at 37½ cts., and white at 4 44 cts. per bushel.

Hay and Straw Market.—For week ending 7th 10th, 1880.—Loads of hay, 255; loads of straw, Average price during the week: Prime timothy, $1 to $1.50 per 100 pounds; mixed, $1.25 to $1.35 per pounds; straw, $1.05 a $1.25 per 100 pounds.

Beef cattle were in fair demand, and prices we fraction higher: 2500 head arrived sold at the differ yards at from 4 a 5¾ cts. per lb. as to condition.

Sheep were rather higher: 7000 head sold at different yards at 2½ a 5 cts. per lb., as to condition.

Hogs were unchanged: 5000 head sold at the ferent yards at 6¼ a 7 cts. per lb.

Cows were dull: 170 head sold at $20 a $50 per he

Foreign.—A dispatch to the *News* from Dublin sa "The weather all over Ireland, up to the present, been most favorable. It is expected that the po crop will be enormous. It promises to exceed anyth seen in Ireland since the period anterior to the fam of 1847. Root and cereal crops are also luxuriant."

The Irish Compensation bill before the House, m with strong opposition; and the general impressio that the bill will not become a law.

The Amnesty bill, in a modified form, has pas both Houses of the French Government, and an offi decree has been published granting full remissio sentences to all individuals convicted of participat in the insurrection of 1870—1, and subsequent in rectionary movements.

It is reported that the Government is dispose suspend the execution of the anti-Jesuit decrees aga other religious orders until the legal tribunals h decided on the case of the Jesuits.

The Government at Constantinople is indisp towards the recommendations of the late Confere It is reported that the Turkish Minister of For Affairs has offered to pay a money indemnity to Mo negro, if the latter consents to relinquish all clai the territory in question.

England and France have advised Greece to postp calling out the reserves, until the collective note been received and replied to by Turkey and Gree order to avoid offering the Porte any pretext fo sistance.

A Russian caravan has been pillaged on the Chi frontier and two merchants were killed. A part Russian explorers are prisoners in the hands of Chinese.

During last week, a timber raft with forty person board was dashed to pieces in the rapids of the Dnieper, and all perished.

South America.—Arica has been captured by Chilians, which is looked upon as a fatal blow t hopes of Peru, but the President still urges the con ance of the war, and is taking most energetic meas

Seventy-one deaths occurred from yellow fever, eleven from small-pox, in Havana, during the week.

FRIENDS' ASYLUM FOR THE INSAN

Near Frankford, (Twenty-third Ward,) Philadelp

Physician and Superintendent—John C. Hall,

Applications for the Admission of Patients ma made to the Superintendent, or to any of the Boa Managers.

Died, at his residence in this city, 2nd mo. 3d, James H. Cresson, aged 76 years, a member of Monthly Meeting of Friends of Philadelphia for Western District.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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JOHN S. STOKES,
NO. 116 NORTH FOURTH STREET, UP STAIRS,
PHILADELPHIA.

For "The Friend."

Samuel Smith's Testimony.

This valuable Friend was born in Bucks ., Pa., in 1737, but lived during most of his in the city of Philadelphia, whither he noved in 1763.

His friends say of him: "He was one of ose who, early felt drawn to bear a testi- ony against the free use of ardent spirits, d the sale of that article being connected th the business in which he was engaged, became burthensome; and dwelling near preserving principle in his own mind, ich redeems from a selfish spirit, and in- res not only with love to God, but love to r neighbor, he was strengthened to relin- ish the prospect of present gain for the more during riches of a quiet and approving con- ence."

As a minister of the Gospel he travelled in rious parts of America, and twice paid re- ious visits to England. In his various jour- ys on Truth's account, "he was careful to ep so near his Guide as to be preserved from eeeding the limits of his concern, or con- uing longer from home than the clear mani- tations of duty required; being tenderly icitous that the ministry should in no re- ect be burthensome."

When near the end of life he drew up the lowing testimony:—

"I think it right now in the 77th year of y age, to subscribe my firm belief in that cred truth, that God wills that all men ould be saved with an everlasting salvation, rough faith in Christ Jesus, and by obedi- ce to the dictates of his pure Holy Spirit. his I can say was manifested and operative my mind in very early life, leading to the ve of God, doing good and shunning evil, d as it was attended to and obeyed, it ought peace and happiness, which is Heaven. it when disobeyed it brought reproof, cor- ction and trouble, that which is directly posite to happiness; and this I have found be the case during the whole course of my e; thus the two seeds, or spirits, are striv- g in man for government, and to whichever most yields, the fruit is either peace and ppiness or guilt and trouble; and I think have had this further evidence of the benefit regarding this Divine monitor or principle within, that when I have attended to its secret intimations even in regard to temporal pursuits, I have never been suffered to go very deep into perplexing entanglements; thus safety and happiness will be the blessed effect both as it regards this life, and that no doubt which is to come.

If I have been favored to pass through seventy years of life with less difficulty and embarrassment than many others, I attribute it to that degree of attention I have paid to this inward monitor, which I have most surely believed to be man's surest guide through the wilderness of this world. And the greatest perplexities I have ever been in, have been by neglecting or disregarding it. Thus I feel desirous that the minds of all men might be turned with due attention to this heavenly Guide, especially in early life. But if they will not regard it, neither would they be persuaded though one rose from the dead.

A disregard, in the first place, to that heavenly counsel of the blessed Master to seek first the kingdom of God and his righteousness, with the promise that all things should be added, lays the foundation for multiplied difficulties, for when there is a beginning wrong, the path as it is pursued, may be expected to be strewed with perplexities.

Oh that mankind would also regard the prophet's advice, not to seek great things for ourselves, then a little with the divine blessing upon it, would teach contentment, and this would lead to happiness, and thus heaven would be begun here, a sure pledge if steadily pursued to obtain it hereafter.

Having looked over the foregoing, now in the 78th year of my age, I can afresh subscribe to the truth of it, and have a comforting hope, I trust, that I shall be favored to lay down my head in peace with the Supreme Judge and all men. SAMUEL SMITH.

Philadelphia, 5th mo. 10th, 1814."

As the close drew near, he gave directions concerning his funeral, requesting that no public invitation should be given in any meeting, and that his connexions at a distance should not be sent for; observing that he had long been grieved with the great parade of funerals, and with the entertainments of some in the country at the houses of the deceased, after the interment.

The evening before his death, he suffered much pain, and being asked whether he could say, "My heart is fixed," he replied: "I have not much else to say than that I feel as if all my nearest friends had forsaken me—that is, there is none of them can come where I now am—and all I can do is to desire patiently to endure my portion of suffering until it shall please the Master to release me. I have not ability now to look into my heart and my accounts there, but I feel a confidence that mercy and peace will attend me."

He died on the 1st of Ninth month, 1817, in the 81st year of his age.

A Ride on an Avalanche.

So great are the dangers and difficulties that beset the Alpine climbers that *four* guides accompanied a party of two who left Sion to ascend the Haut de Cry, on Feb. 28th, 1864, with Benner, the trusted guide of Prof. Tyndall, perhaps the most prudent and skilled of Alpine guides, in charge. Starting at 3 A. M., from Ardon, by 7 A. M., the party reached a height of seven thousand feet, but such obstacles did the snow present that in the next three hours they gained only one thousand feet. The snow was dangerous, for at what step might they not start an avalanche! While crossing a couloir, two of the men sunk to the waist in the snow. Avoiding the soft places, Benner crossed above them, the snow holding him up; I, following, sank and had to cross through the furrows made by those who sank first.

Boissonet then advanced; he had made but a few steps when we heard a deep, cutting sound. The snow-field split in two about fourteen or fifteen feet above us. The cleft was at first quite narrow, not more than an inch broad. An awful silence ensued; it lasted but a few seconds, and then it was broken by Benner's voice, "Wir sind alle verloren," we are all lost. His words were slow and solemn, and those who knew him felt what they really meant when spoken by such a man as Benner. They were his last words. I drove my alpenstock into the snow and brought the weight of my body to bear on it; it went in to within three inches of the top. I then waited. It was an awful moment of suspense. I turned my head towards Benner to see whether he had done the same thing. To my astonishment, I saw him turn round, face the valley, and stretch out both arms. The ground on which we stood began to move slowly, and I felt the utter uselessness of any alpenstock. The speed of the avalanche increased rapidly, and before long I was covered up with snow and in utter darkness. I was suffocating, when with a jerk, I suddenly came to the surface again. The rope had caught most probably on a rock, and this was evidently the moment when it broke. I was on a wave of the avalanche, and saw it before me as I was carried down.

It was the most awful sight I ever witnessed. The head of the avalanche was already at the spot where we had made our last halt. The head alone was preceded by a thick cloud of snow dust; the rest of the avalanche was clear. Around me I heard the horrid hissing of the snow, and far before me the thunder of the foremost part of the avalanche. To prevent myself sinking again, I made use of my arms much in the same way as when swimming in a standing position. At last I noticed that I was moving slower; then I saw the pieces of snow in front of me stop at some yard's distance, then the snow straight before me stopped, and I heard on a large scale the same creaking sound that is produced when

a heavy cart passes over hard-frozen snow in winter. I felt that I also had stopped, and instantly threw up both arms to protect my head in case I should again be covered up. I had stopped, but the snow behind me was still in motion; its pressure on my body was so strong that I thought that I should be crushed to death. This tremendous pressure lasted but a short time, and ceased as suddenly as it had begun. I was then covered up by snow coming from behind me. My first impulse was to try and uncover my head, but this I could not do; the avalanche had frozen by pressure the moment it stopped, and I was frozen in. Whilst trying vainly to move my arms, I suddenly became aware that the hands as far as the wrist had the faculty of motion. The conclusion was easy, they must be above the snow. I set to work as well as I could; it was time, for I could not hold out much longer. At last I saw a faint glimmer of light.

The crust above my head was getting thinner, and it let a little air pass, but I could not reach it any more with my hands; the idea struck me I might pierce it with my breath. After several efforts I succeeded in doing so, and felt suddenly a rush of air toward my mouth; I saw the sky again through a little hole. A dead silence reigned around me; I was surprised to be still alive, and so persuaded at the first moment that none of my fellow-sufferers had survived, that I did not even think of shouting for them. I then made vain efforts to extricate my arms, but found it impossible; the most I could do was to join the ends of my fingers, but they could not reach the snow any longer. After a few minutes I heard a man shouting: what a relief it was to know that I was not frozen in and they could come to my assistance! Suddenly there was an exclamation of surprise. Rebot had seen my hands, he cleared my head in an instant. Soon the three guides who survived cut the snow with the axe down to my feet, and I was taken out. A fatal ride it was. Boisonnet, my companion, and Benner, the faithful guide, were dead—buried and suffocated in the snow. The bodies were recovered in three days afterwards.—*Hours of Exercise Among the Alps.*

Testimony of a Converted Skeptic.—Men who have strayed into skepticism are continually coming back to the Bible, and accepting it again as their teacher, their guide, and their comforter. I am myself an instance of this. Carried away, as by a tempest, from my early faith, I wandered for years in the dreary regions of doubt and unbelief. I looked for light and beheld darkness. I sought rest and found disquietude. And the farther I went the worse I fared, and the longer I remained in those dismal shades the more wretched I became. I found myself at length face to face with utter darkness and eternal death. God, in his mercy, rescued me from that awful state, and brought me back to Christ. And here I am, happy in the light of his truth and in the assurance of his love. I praise the Bible, and love Christ and Christianity more than ever, and I am more happy in the work of a minister than ever I was in my life. And my ability to maintain the claims of Christ and Christianity and the Bible to the love and reverence and gratitude of mankind is greater than ever. And my hatred and horror of infidelity are greater than ever. I know it to be the extreme of madness and misery—the utter degradation and ruin of man's soul.—*Joseph Barker.*

Selected.

London Epistle, 1751.

Dearly beloved young Friends—In much affection and tenderness we exhort you, above all things, to give diligent heed and attention to the voice of the Spirit of Christ speaking in the secret of your own consciences, reproving for evil, and speaking peace when you do well. For this, as it is closely and reverently regarded, will not only season your minds with a holy fear and dread of offending the Great Majesty of heaven and the whole earth, and thereby be a means of preserving you from the vices and vanities, and allurements of the world; but will also influence you to seek after, and pray earnestly for, that wisdom which is from above. Happy are the youth who thus give up their names to serve the living God with full purpose of heart! How inexpressible are the blessings which those who are thus early devoted to serve the Lord, bring upon themselves! And how do they cause the hearts of their parents and friends to overflow with joy and thanksgiving to the Author of all our mercies; and the church of God to magnify his name, for the continuance of his goodness to his people, from one generation to another! Whilst the ungodly and disobedient, and such as, contrary to the tender entreaties and admonitions of their parents, the counsel of their friends, and the dictates of the Spirit of Truth in their own hearts, give up the reins to their unruly passions, and indulge themselves in rioting, wantonness, and excess, too often wound their parents with grief and affliction, become themselves a reproach to their Christian profession, and render their own lives short and miserable, attended with such reflections as these: "How have I hated instruction, and my heart despised reproof, and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!" Prov. v. 12, 13.

Oh! that all such may return unto the Lord, whilst the day of his gracious visitation is extended unto them, who delighteth not in the death of a sinner, but willeth the salvation of all.

Pride.

And now abideth pride, fashion, extravagance, these three; but the greatest of these is pride—simply because it is the root of the whole matter. Destroy the root, and the tree will die.

It is hardly worth while to waste ammunition in shooting at fashion and extravagance as long as the root is alive. Most persons say it does not matter how people dress, pride is in the heart. Very true, but straws show which way the wind blows. Plain exterior may cover up a proud heart; but depend upon it, a fashionable exterior seldom, if ever, covers up a plain heart. Some rules work two ways, but some will not. A lady once asked a minister whether a person might not be fond of dress and ornaments without being proud? He replied, "When you see the fox's tail peeping out of the hole you may be sure the fox is within." Jewelry, and costly and fashionable clothing, may all be innocent things in their places, but when hung upon a human form they give most conclusive evidence of a proud heart.

"But is it possible that a man can be fou at this advanced age of refinement that dar to write or speak a word against pride and i consequences? The large majority of th class of men died and were handsomely buri some time ago. Now, the pulpits have near all shut down on that style of preaching. Tl fact is we have passed that age, and are livi in better times. Our fathers and mothe were far behind the times. They were goo enough in their way; but, dear me, they wou not do now. They wore plain clothes, wo shipped in plain churches, and sung old fas ioned hymns. They talked and acted li some old pilgrims that were looking for better country; and when they left the wor they stuck to it, to the very last, that th were going to a city where there is no nigh It is my deliberate opinion that the vast m jority of them went just where they said th were going.

But they are nearly all out of the way no and the people have a mind to try a differe route. "We can be Christians now and as we like. Yes indeed. We can have fi churches, cushioned seats, costly carpets, fashionable preacher, and have all our fiddli and singing done to order. Why in some our modern churches the majority of the ch are not even members of the church; and th do sing so sweetly; perfectly delightful. T music rolls over the heads of the congregati like the sound of many waters. Not a wo can be heard; but the sound is glorio Sometimes one sings all alone for a little whi then two, and pretty soon the whole choir w chime in until the whole house is filled wi most transporting sound. Now, if this is n singing with the spirit, and with the und standing also, then what is it? that's the qu tion. I know it is a little risky to speak o against pride at this day, because the chur is full of it. It is of no use to deny it. A hundreds who occupy the pulpit, whose du it is to point out these evils plainly, are li dumb dogs; they don't even bark at it. Th just let it go; and go it does. And in prop tion as pride gains in a church, spiritual pow dies out. They will not, cannot, dwell gether, for they are eternal opposites. It a sin and a shame for men and women p fessing Christianity to spend money the w they do to gratify a proud heart. There a many evils in the land and in the church, b I doubt if any one evil is doing more ha than pride. It has stolen into the church degrees, and now rules with a rod of ir Churches that were once noted for plainne and whose law still stands against pride a fashion, are practically powerless on the su ject.

The religion of Christ is pure, peaceab gentle, easy to be entreated, and full of mer All Christians are baptized with one Spi into one body. They mind not high thin but condescend to men of low estate. Th highest ambition is to honor God, with they have and are. They are not puffed not conformed to this world, but transform by the renewing of their minds. There is such thing in heaven or earth as a proud Ch tian; there never was, nor never can be. Pr is of the devil—it originated with him; a he is managing it most successfully in destr ing souls. But who is to blame for this st of things in the church? First, and most the pulpit is to blame. Men who profess be called of God to lead people to heav

ve ceased to rebuke this soul-destroying, aven-provoking spirit. But why? First, a living, then for a popularity.

Churches that were once powerful for good now well nigh lost in forms and fashions. e may shut our eyes, and cry old fogy, d all that, but the fact is before us—pride, hion and extravagance are eating the very out of many of the heretofore best congations in the land. The world is running azy. The rich lead the way, because they n; while the poor strain every nerve to ep in sight.—*Bishop J. Weaver.*

Story of the Cataract.—Niagara Fall Dry for a Day.

The following letter has been published in *Chicago Tribune.* To it are appended tificates of several persons of respectable nding in the community, attesting the cortness of the statement as to the lowness of water in the Niagara River at the time ntioned.

"Hamilton, Ontario, June 9.—In the month March last I delivered in the City of Hamilon, Ontario, a lecture entitled 'Upper Canada it Was Fifty Years Ago, and Ontario as It ow Is;' and, in the course of my lecture, I oke of the great difficulty of constructing e International Bridge between Buffalo and e Canada side opposite to that city, on acunt of the great current of water running times down the Niagara river, where the aters are driven by strong westerly winds wn Lake Erie, whereas the quantity of ater running down the river is very much minished when the winds drive up Lake ie. I then remarked:

'This fact caused an event 32 years ago is month, of which probably very few of u have ever heard. I refer to the time nen the Falls of Niagara were dry for a hole day. That day was the 31st of March, 48. I did not witness it myself, but I was ld of it the next day by my late brother-law, Thomas C. Street, Esq., member of arliament. Happening to go out to his ace the next day, he told me that his miller or he had a grist on the rapids above the lls) knocked at his bedroom door about 5 clock in the morning of that day, and told m to get up, as there was no water in the ill-race and no water in the great river outde of the race. He said that he was startled the intelligence, and hurried out as soon as could dress himself, and then saw the river, the edge of which he had been born 34 ars before, dry. After a hurried breakfast and his youngest daughter, (then unmared), went down about three-quarters of a ile to the precipice itself, over which there as so little water running, that, having proded himself with a strong pole, they started om the Table Rock and walked near the lge of the precipice, about one-third of the ay toward Goat Island, on the American ore, and, having stuck this pole in a crevice the rock, and Miss Street having tied her cket handkerchief firmly on the top of the le, they returned. He said that he then rned his view toward the river below the alls, and saw the water so shallow that imense jagged rocks stood up in such a frightl manner that he shuddered when he thought his having frequently passed over them in e little Maid of the Mist (as I often had ne). He then returned toward home, and ove from the Canada shore some one-half mile above the Falls toward Goat Island. When he told me this he reproached himself very much for not having sent out for me, about eight miles distant, but he said that, though he had several times intended doing so, he had each time concluded not to do it, lest, before we could reach the wonderful scene, the waters would have returned to their old courses. Of course everybody was speaking of the wonderful event when I was out there next day, and I have heard others who witnessed it speak of it since that time.' So far can I testify to the evidence of the fact at the time of the occurrence.

T. C. Street's theory was this: That the winds had been blowing down Lake Erie, which is only about 30 feet deep, and rushing a great deal of water from it over the Falls, and suddenly changed and blew this little water (comparatively speaking) up to the western portion of the lake; and that, at this juncture, the ice on Lake Erie, which had been broken up by these high winds, got jammed in the river between Buffalo and the Canada side, and formed a dam which kept back the waters of Lake Erie a whole day." *T. B. Fuller.*

In a meeting held at Carlow, Ireland, in the year 1762, "Samuel Fothergill was largely engaged in testimony," as wrote one then present, "setting forth the doctrines of Christianity, and the foundation of it, at much length, for the information of those differing in name from us (for true religion is the same in all) saying, that as we were a people who almost everywhere had been spoken against, sometimes through ignorance, and sometimes, he was afraid, through malevolence, he was willing to inform them what principles we held, and what our belief was concerning the fundamentals of Christianity; and that it was not being men of literature, nor any natural or acquired ability as men and creatures, that could procure to us that substantial religion that would stand by us beyond the grave, by assisting us to renounce the devil and all his works, the pomps and vanities of this wicked world; but our humbly depending upon that sufficiency which is of God. * * * He said he was sensible that many were prevented from coming to partake of the inestimable blessing of peace and serenity of soul, by that monster, *shame*, so that they cannot bear ridicule from their acquaintance, which must be their lot if they are bent to live a Christian life. But the cross being as foolishness, and a stone of stumbling, men remain in darkness and ignorance, and answer not the end of their creation, and are prevented from coming to the knowledge of Him who has called us to glory and to virtue.

This, he acknowledged, had been the case with himself in the early part of his life, when he lived in as loose and forgetful a manner as perhaps any present, though often convicted in the secret of his soul for his folly. But shame would not allow him to submit to be accounted a fool, for he had extended pretty far in notion and speculation, and endeavored to procure some knowledge in literature, but was made sensible it would avail nothing in that which pertains to life and godliness, through the knowledge of Him who has called us to glory and to virtue. And as destruction from God was a terror to him, because of his highness and majesty, he could not endure, he was enabled in measure to conquer this shame, and submit to that power that would cleanse his heart, for which unmerited favor, all within him worshipped and praised Him that lives for ever. And having happily experienced the advantage of joining with wisdom's call, he was earnest in inviting others to join with it. And if we come thus to obey the call of wisdom, we shall dwell in a quiet habitation, in a covert from the storm in times of trial, when afflictions roll upon us, for these we must expect on this side the grave."

How the Pyramids Were Built.

From the far distance you see the giant forms of the pyramids, as if they were regularly chrystalized mountains, which the ever-creating nature has called forth from the rock, to lift themselves up towards the vault of Heaven. And yet, they are but tombs, built by the hands of men, which have been the admiration and astonishment alike of the ancient and modern world. Perfectly adjusted to the cardinal points of the horizon, they differ in breadth and height, as is shown by measurements of the three oldest, as follows: 1. The Pyramid of Khufa, height, 450.75 ft., breadth, 746 ft. 2. Pyramid of Khafra, height, 447.5 ft., breadth, 690.75 ft. 3. Pyramid of Menkara, height, 203 ft., breadth, 352.78 ft. The construction of these enormous masses had long been an insoluble mystery, but later generations have succeeded in solving the problem. According to their ancient usages and customs, the Egyptians, while they still sojourned in health and spirits, were ever mindful to turn their looks to the region where the departing Ra took leave of life, where the door of the grave opened, where the body, well concealed, at length found rest, to rise again to a new existence, after an appointed time of long, long years; while the soul, though bound to the body, was at liberty to leave the grave and return to it during the daytime, in any form it chose. In such a belief, it was the custom betimes to dig the grave in the form of a deep shaft in the rock, and above this eternal dwelling to raise a superstructure of sacrificial chambers, sometimes only a hall, sometimes several apartments, and to adorn them richly with colored writings and painted sculptures, as was becoming to a house of pleasure and joy. The king began his work from his accession. As soon as he mounted the throne, the sovereign gave orders to a nobleman, the master of all the buildings of his land, to plan the work and cut the stone. The kernel of the future edifice was raised on the limestone soil of the desert, in the form of a small pyramid built in steps, of which the well constructed and finished interior formed the king's eternal dwelling, with his stone sarcophagus lying on the rocky floor. Let us suppose that this first building was finished while the Pharaoh still lived in the bright sunlight. A second covering was added, stone by stone, on the outside of the kernel; a third to this second, and to this even a fourth; and the mass of the giant building grew greater the longer the king enjoyed existence. And then, at last, when it became almost impossible to extend the area of the pyramid further, a casing of hard stone, polished like glass, and fitted accurately into the angles of the steps, covered the vast mass of the sepulchre, presenting a gigantic triangle on each of its four faces. More than seventy such pyramids once rose on the margin of the desert, each telling of a king, of whom it was

at once the tomb and monument. Had not the greater number of these sepulchres of the Pharaohs been destroyed almost to the foundation, and had the names of the builders of these which still stand been accurately preserved, it would have been easy for the enquirer to prove and make clear by calculation what was originally, and of necessity, the proportion between the masses of the pyramids and the years of the reigns of their respective builders.—*Brugsch's Egypt.*

For "The Friend."

A Settlement in the Truth.—Gospel Ministry.

When Job Scott was laboring in the service of the Gospel in the year 1789, in the lower part of Maryland, he came to a place called "The Clifts," of which he says: "We had a glorious meeting at this place, at Friends' meeting-house, but mostly among such as were not Friends, many of them being called Methodists, a people that abound in this land; and some of their hearts have been touched with a live coal from the holy altar; but they seem very unsettled, many having hurried forward into much religious activity, being very noisy, talkative, and almost, if not quite, ranting. Yet I hope some of them will come to a settlement in the truth; but expect many will quite run out, and finally shake off their religious exercise; this being the natural consequence of making haste into religious performances without the pure leadings of truth therein. My heart and mouth were largely opened among them in this and divers other meetings; and this day, in a special manner, the streams of life flowed plentifully and sweetly, to my great satisfaction and comfort, and to the refreshment of many minds. Glory to God, who hath hitherto helped us! We can do nothing without his help, but can do all things required of us through his strengthening influence in and upon us."

A few days after this he attended a meeting at Stafford, in Virginia, of which he observes: "It was silent, except a few words at the close, which I felt easy to drop with my hat on, informing that the life was so low, and the springs so shut up, that I had not dared to attempt anything under pretence of preaching the gospel; but that I felt a particular freedom to mention something that had turned in my mind to those not of our Society. I told them, a minister of the gospel had nothing of his own to offer to the people; his whole dependence is on Christ; he must speak as the oracle of God, and only in the ability that God giveth; therefore is under an absolute necessity to keep silence, unless immediately abilitated and commissioned from God; that for their sakes, through the flowings of the love which I felt to them, I had rather desired as a creature, that the way might be opened for communication; but that I found a flow of love and good will was not a sufficient qualification to preach the gospel; mentioning that Saul's *forcing himself* and *offering*, through a fear that the people would be scattered abroad, displeased the Lord, and Samuel his prophet; that therefore I had not dared to attempt to preach the gospel among them, knowing who it was that said, such as kindle a fire and warm themselves by the sparks of their own kindling, shall *lie down in sorrow.* I further told them, that those who can appoint meetings when they please, and always preach in them, whether divinely influenced or not, whatever they may pretend, are not the ministers of Christ; they have something of their own, and are not wholly dependent on Him. Such preachers, however well they mean, and though even sometimes favored, for the people's sakes, yet if they go in that independent manner, almost universally run themselves into a flat, lifeless formality, and dry up what little spring of life they may once have felt."

Selected.

THE WINDS.

We come! we come! and ye feel our might,
As we're hastening on in our boundless flight,
And over the mountains, and over the deep,
Our broad, invisible pinions sweep,
Like the spirit of Liberty, wild and free!
And ye look on our works, and own 'tis we;
Ye call us the Winds; but can ye tell
Whither we go, or where we dwell?

Ye mark, as we vary our forms of power,
And fell the forests, or fan the flower,
When the harebell moves, and the rush is bent,
When the tower's o'erthrown, and the oak is rent,
As we waft the bark o'er the slumbering wave,
Or hurry its crew to a watery grave;
And ye say it is we!—but can ye trace
The wandering winds to their secret place?

And, whether our breath be loud and high,
Or come in a soft and balmy sigh,
Our threatenings fill the soul with fear,
Or our gentle whisperings woo the ear
With music aerial, still 'tis we.
And ye list, and ye look; but what do you see?
Can ye hush one sound of our voice to peace,
Or waken one note when our numbers cease?

Our dwelling is in the Almighty's hand;
We come and we go at his command.
Though joy or sorrow may mark our track,
His will is our guide, and we look not back;
And if in our wealth ye would turn us away,
Or win us in gentle airs to play,
Then lift up your hearts to Him who binds
Or frees, as He will, the obedient winds.

Hannah F. Gould.

What is Vulgar?

There are few attributes that are so often misapplied as that of vulgarity. Those who frequently employ the word, who freely apply it to other people, and live in dread lest it might be cast at themselves, generally mean nothing more disgraceful than poverty, ignorance, want of refinement, or bad taste. These things, or rather the name of them, they fear more than any actual wrong-doing, and upon those who exhibit them they visit the full weight of their contempt.

Now it is quite possible that all or any of these things may be associated with vulgarity, but they are not in themselves vulgar. There are thousands of persons, poor, unlearned, without grace, or polish, or elegance, to whom the word would be wholly inapplicable. On the other hand, there are thousands of the rich, and the educated, and the fashionable, who are essentially vulgar. The trait does not spring from outward circumstances; it is inherent, it belongs to the man or the woman, never to their surroundings. It may exist in low life or in high life, in the cottage or the court, in the factory or the university. Nothing that is unavoidable, nothing that is honest, straightforward and natural can be vulgar. Vulgarity implies some sort of pretension, affectation, or insincerity. It is exhibited equally in two ways—by looking up with envy and by looking down with scorn; by flattery and servility, or by avoidance and contempt. It resides in those who wish to pass off for something that they are not, in those who are jealous of the rich or the fashionable, and ape their manners, their habits, their conversation; and it is equally present in those wh scorn the poor, the uninstructed or the hum ble, and count themselves superior on th mere ground of their outward advantage Honest ignorance is not vulgar, but conceit ignorance, that affects a knowledge it do not possess, *is*, and so is the pedantry th holds itself aloof from and despises those wh do not happen to have the same kind of know edge as itself. Who has not seen the supe cilious and compassionate smile of a conceit young man, who has picked up a little i formation on some special subject, and deligh to air it before those who, though perhaps f wiser and better educated than himself, chan to be unacquainted with the matter in hand Neither poverty nor wealth have, in the selves, anything to do with vulgarity; b the poverty that has no self-respect, and th wealth that has respect for nothing but itse are equally vulgar.

There is nothing which more pointed exhibits this trait than the eager desire to considered genteel, and the continual effo to appear so. At the bottom of this there always an uneasy suspicion that the re thing is not there, and a fear of being fou out, which leads to still more more strenuo exertions to deceive. But, like all counte feits, it has not a true ring. Real refinemen real power, real worth do not seek for a fo by uttering loud contempt of what is inferio or by drawing away in disgust from ever thing coarse or commonplace. They can a ford to rest upon their own merits, witho trying to publish them; they look with sy pathy and charity upon the short-comings others, and are far more anxious to lend helping or uplifting hand than to disclaim acquaintance that might be thought to co promise them. The would be genteel, on t other hand, care not whom they sacrifice their low ambition. Whoever is not in t set to which they aspire falls under the b of their contempt. Perhaps it is a you man, nobly working his own way through college course, denying himself every luxur dressing unfashionably and studying fait fully. There will be some of his fello students utterly unable to appreciate his cha acter, who will make him a mark for the silly shafts of ridicule. Or, the butterflies fashion will look down with contemptuous pi on the noble woman who is living too i portant and valuable a life to leave her eith time or desire for the frivolous occupatio which satisfy their shallow souls.

Such persons form no judgment of th own, of characters, actions, beliefs or ma ners; they accept without a qualm the d tates of popular opinion, or rather those the narrow clique which they either belo to or aspire to join. They watch its pul and distribute their frowns and smiles a cordingly. Their thoughts must not str from the beaten path, their imagination mu not wander into forbidden ground, their fe ings must be toned down to the exact le of conventional politeness. They are sla without knowing it, and they lay down their tyrant's feet all their simplicity, their candor, all their originality, all their dividuality. Their life is one of sham, a sham is the essence of vulgarity. Let us n mistake. The poor, the uneducated, t awkward, the unfashionable, if they but ke their simplicity of heart and independence

nd, can never be vulgar; but all pretension, duplicity, all affectation, all mean cringing one class and haughty supercilousness to another, all conceit, vanity and presumption, all going of the voice of a set or clique, in a rd, all that is opposed to sincerity, truth l straightforward honesty, is not only irional and culpable, but intrinsically and erently vulgar.—*Public Ledger.*

[The following has been published in Tractm in England.]

For Tract-Writers and Readers.

There are thousands upon thousands in gland and America who so read of, and ieve in Christ, as to become religious in a se, but not truly godly; believers, but not nts.

Their religion is something they bring to d; not that which springs from Him by Spirit dwelling in their hearts.

Christ out of them, and for them, is so writ- and preached up to them, and believed in them, that Christ *with* them, and *in* them, not known.

A Christ that saves is everywhere spoken the Christ that crucifies, nowhere. The ter of the Scriptures is made everything: Holy Spirit little or nothing. He is adtted in theory, but little or not at all known reality.

The religion of preachers and people is more fruit of the letter of Scripture enlighten-, in some measure, the understanding, than Spirit, the Blessed Spirit, convincing of and giving a New Heart.

A faith of man which says, "If I believe I all be saved." is prevalent, almost universal, ongst professors; while the *faith* which is the operation of God, and a fruit of the irit, is rarely seen, and seldom felt.

The former, which fills the understanding d engages the heart with dogmas, opinions, ctrines, forms, and ceremonies, is everyere to be met with; the latter, which unites heart to God, makes one with Christ in irit, brings a love which is unutterable, d a peace which passeth understanding, is rcely anywhere to be found.

Thus genuine Christianity faints and droops, ile Infidelity sneers, and Popery revives.

But who are principally accountable to the ost blessed God for this state of things?

The answer is: Half-hearted, unfaithful, anointed, man-made ministers on the one nd; religious scribes and tract-writers and stributors on the other.

The former, by so preaching and living as make people "godly" without the real ssession of God, *who is alone the salvation of is people.* The latter, by so writing that a ith which is of man, is taken to be that hich is of God by the Spirit, leading men perceptibly into the possession of a Chrisnity, springing chiefly from a cultivated derstanding, in the place of a *New* divine *eart* and *right spirit*, the *gift of God*, in, and , Christ Jesus our Lord.

He that hath ears to hear let him hear.

There is no hearing his gracious voice, t by humbling ourselves under his mighty wer; then doth He make known his will, d blessed are they that hear his word, and ey it; that know his will and do it.—*Elizath Stirredge.*

For "The Friend."

Education in Philadelphia Yearly Meeting.

The necessity of keeping the children of Friends separate from the influences of the public schools, is felt more strongly each succeeding year; and the concern has taken such practical shape that but very few now go to schools which are not taught by members. This separation has thrown the teachers of the Society outside the influences which are at work in raising the standard and improving the quality of the teaching in the public and normal schools. The isolated position of Philadelphia Yearly Meeting through all the life of the generation which is now coming into activity and influence, has kept it from joining actively in general movements inside the Society, looking towards the same end. So that, a community by ourselves, there is danger that we will not make that progress in educational reforms, which the world around us is making, and that Friends in this vicinity will lose the position they have held from the time of William Penn until recently, of leaders in all matters relating to education. Such a loss would seriously detract from the influence we have possessed in advancing the great moral reforms we have at heart, and would indirectly be prejudicial to the best interests of the Society.

To hold our position in this respect, influences should be set at work to increase the general interest in the subject, to arouse the activities and enthusiasm of the teachers, and to point the way to better results, and higher motives. Such influences might take any of the following forms:

1st. A general Educational Convention, held at a convenient place and time, for all teachers of Friends' schools, for committees of such schools, and for others interested in the subject, in our Yearly Meeting. In this convention the best methods of teaching, and kindred subjects, could be discussed, and the special needs of the schools of this Yearly Meeting might be found and in part supplied.

2nd. The publication of an educational periodical, especially adapted to our wants, which should be a channel of intercommunication on this subject.

3rd. Some system like the societies for "Home Study," which should encourage the prosecution of systematic study by young people after leaving school. I. S.

Sold Himself.—A story is told of a farmer who sold a load of corn. When it was weighed he slyly stepped on the scales, and then drove off to unload. When the wagon was weighed he took good care not to be in it, and congratulated himself that he had cheated the buyer by his own weight. The grain-dealer called him in, and, after figuring up the load, paid him in full. As he buttoned up his coat to go out, the buyer kindly asked him to smoke with him, and then talked over the crops and the prices of hogs, and the likelihood of the Maple Valley railway building up that way, till the farmer fairly squirmed in his chair with uneasiness about his chores at home. At last he could stand it no longer and said he must go. The dealer quietly said that was not to be thought of, that he had bought the farmer at full weight and paid him his own price, and that he would insist on doing as he pleased with his own property. The raiser of corn saw that he had indeed sold himself, in one sense at least. He acknowledged and compromised the affair. Now when he markets grain he don't stand on the scales.

Opening of an Ancient Roman Tomb.

In a letter from a Roman correspondent, which appears in the last number of the London *Athenæum*, a description is given of the discovery of an ancient family tomb at the foot of Aurelian's Wall, and within the limits of the Farnisina Gardens, close by where had recently been unearthed a palace containing a fine set of ancient frescoes.

The tomb is eighteen feet square, and it is built with huge blocks of travertine outside, with brickwork inside, coated with stucco. The doors open on the side opposite the river —that is to say, on the side facing the Janiculum. It stood, probably, on the line of an ancient road, running along the right bank of the Tiber, which road was cut by Aurelian when he enclosed the fourteenth region within his walls. Three or four steps led to the door, above which was set the inscription, engraved on a block of marble five feet long by three wide. We learn from the inscription that the beautiful mausoleum was raised in memory, and as the resting-place, of C. Sulpicius Platorinus, a "decemvir stlitibus indicandis," and of his daughter, Sulpicia Platorina, the wife of Cornelius Priscus. The room inside has a mosaic pavement, and three niches for cinerary urns on each wall. The niches are separated one from the other by half columns of masonry, coated with marble stucco, and supporting the cornice. The niches in the centre of each wall are semicircular, those at the corners are square. In every one of them we have found a cinerary urn, and these cinerary urns are the most exquisite, the most elaborate, the most perfect works of the kind I have ever seen. They are cut in white Carrara marble, and their *alto relievo* represents festoons of fruits and flowers alternating with bulls' heads. Lovely groups of birds fly around or eat the fruit. Some of the urns are round, some square, the motive of the decoration being the same for all of them. The cover of the round ones is in the shape of a *tholus*, the tiles being in the shape of acanthus leaves, with a bunch of flowers on the top resembling the handle.

The reliefs on the pediments represent panoplies of various kinds. The unsealing of the urns was indeed a moment of great excitement; it was performed in the presence of a large and distinguished assembly, including the leaders of the diplomatic body and of the Roman nobility. They were found half full of water (from the last floods of the Tiber,) with a bed of ashes and bones at the bottom. The contents were upset on a piece of white cloth. The first heap showed nothing valuable; the second, a large gold ring without the stone, which was found, however, within the third cinerarium, a most extraordinary coincidence.

The stone, probably an onyx, has been very much injured by the same fire which calcined the bones; still one can make out that the engraving represented a lion in repose. Nothing was found in the fourth; the fifth furnished two beautiful gold rings, slightly injured by fire, with cameos representing a mask and the hunting of a bear. The last urn, inscribed with the name of Minasia Polla, a girl of about sixteen (as shown by the size of the bones and teeth), contained a plain hairpin of brass and nothing else.

Having gone through the performance we came back to the tomb, and directed our men to clear up the rubbish accumulated in the centre of the cellar. Wonder after wonder! First of all came to light the full-size marble statue of Sulpicia Platorina, a beautiful young woman, with a light veil covering the head and enveloping the upper portion of the body. The noble carriage of the figure and the general arrangement of the drapery recall to the mind the Vatican Pudicitia, even in some small particulars, as, for instance, the hand appearing under the folds of the veil. The statue is in excellent preservation. Second to appear was the marble bust of Minasia Polla, one of the most refined and carefully executed portraits ever found in Rome. She was a beauty, and the artist was worthy of her charms. Not a particle of the marble is broken or lost.

At nightfall, when workmen and spectators were preparing to leave, another and more important statue was discovered, that of the Emperor Tiberius, with the sword in the right hand, and a short drapery descending from the shoulder across the body. The statue had been crushed and split by the falling of the vaulted ceiling, but nothing is missing to restore and complete the whole.

Summing up the results of this memorable and unique excavation, we have discovered beneath a mere handful of rubbish, two inscriptions and a portion of a third, six cineraria, the marketable value of which is stated by connoisseurs to be at least ten thousand francs apiece, three gold rings, one intaglio and two camei, a mosaic pavement, a bust, and two full sized statues. The excavation is not yet complete.

It is hard to imagine and difficult to explain how this rich tomb and its treasures have escaped destruction or any sort of damage, notwithstanding their being exposed to the view for many centuries in one of the most populous and most unscrupulous quarters of the town. It is difficult to explain why the tomb had been built so very near the Tiber, and almost to the level of its waters, which must have entered the room some ten or fifteen times a year. Perhaps, when Aurelian built his wall close to the north side of the mausoleum, and raised the level of the adjoining quarter, the mausoleum itself was buried, and its treasures left untouched.

What is Conversion?—Though hearing and reading are the usual means of convincing serious minds of the religious experiences of the faithful, such aids alone cannot turn the strong tide of our propensity to evil. That wonderful change doth not consist in a mere assent to truths proposed to the understanding, but in a conversion of the will by the operation of the Holy Spirit, which alternately enlightens the mind, and mortifies the will, till the point of entire passiveness is attained; when the balm of healing mercy is poured into the soul, and produces such a determined preference of good in the mind and affections, as fully sets it free from the dominion and torment of corrupt nature. During this strife of the two seeds of grace and evil in the soul, the disposition and conduct of the patients are wavering and inconstant, and to inexperienced and superficial observers, utterly incomprehensible. They are supposed by such, and sometimes, perhaps, by themselves, to be subjects of the heavenly kingdom; whereas they are yet only approaching it; and, not having entered its strait gate, are still too much strangers to its laws and ordinances, perfectly to keep them. In this preparatory state, we our taught by our frequent miscarriages the insufficiency of man to direct his own steps; and not being yet wholly weaned from human dependence, Divine wisdom sees meet to make use of instrumental helpers for our aid and encouragement, gradually lessening and removing these, as we are able to endure the deprivation, till, at length, all these props being struck away, we appear to ourselves as utterly destitute and forsaken. Thus what was said of typical Israel is spiritually experienced by the Christian traveller; "He found him in a desert land, and in the waste howling wilderness; He led him about; He instructed him; He kept him as the apple of his eye;" and what followed is fulfilled, to his unspeakable and everlasting comfort: "As an eagle stirreth up her nest, fluttereth over her young, spreading abroad her wings, taketh them, and beareth them upon her wings, so the Lord alone did lead him, and (now) there is no strange God (or inferior object of dependence) with him."—*Episcopal Recorder.*

From the "Herald of Truth."

The Love of Money.

One form in which this root of evil is sometimes manifested is this: We often see true Christian brethren and sisters striving hard to do their duty in all things, and yet they are poor in earthly goods, and would actually need the assistance of those who have been more fortunate; then we hear the more favored ones say, "If those poor persons had worked and saved as we have done, they might have plenty." We have often been pained to hear Christian professors make such expressions, when it appeared as though they were seeking an excuse to ease their consciences. Thus they despise the poor, and glory in the works of their own hands, and not in the gift of God, who has bestowed on every man and woman as He has seen fit. It matters not how small the talent which we have received from God, if we are faithful in improving it acceptably to Him we shall be rewarded. Let us not grieve or be discontented if we are not rich; but let us be comforted with the declaration of the Apostle James where he says, "God hath chosen the poor of this world, rich in faith, and heirs of the kingdom." God has not chosen them in the world, but such as are willing to come out from among the world, and receive his word, renounce sin, and follow Jesus in humility. Jesus said, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." He does not mean here those alone who are poor in earthly goods, but the poor in spirit; those who are contented and thank God for his protection and providence to whatever extent they have been prospered; theirs is the kingdom of heaven. If those who have been blessed with this world's goods are not vain and high minded, but condescend to men of low estate, and are willing to distribute to the necessities of the saints, and walk in spiritual humility, they have an equal interest in the above promise with those who are poor in this world's goods. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." 1 Cor. ix. 6, 7. "For there be first a willing mind, it is accepte according to that a man hath, and not accor ing to that he hath not."

Dear brethren and sisters, let us thank Go for all that He has done for us, and be co tented with the way in which He has pro pered us, and deal faithfully with the mammo of unrighteousness, ever trusting in Jes who hath shed his precious blood to save u

ELIZABETH GARBER.

Mancelona, Mich.

For "The Friend."

"12th mo. 6th, 1853, I went to Westtow to attend the meeting of the committee hel there. In the meeting of the committee o Fourth-day, after getting through with th business, Samuel Bettle, Sr., remarked the was something of importance which mone could not purchase. It was that Frien should be preserved under a right exerci that the Institution may be conducted in suc manner as to support the primitive doctrin and testimonies of Friends, and educate th children in them. This was the original co cern, and it had been blessed, and he believe as Friends kept to this ground a blessin would continue to rest upon the school. H spoke in a feeling manner, and being now i his eightieth year, it seemed like a legacy le to the younger members who might surviv him to bear in mind in the future manag ment of the seminary. It was responded and had a good effect upon the feelings many."

Copied from William Evans' Journal, th 12th of 7th month, 1880, in the eighty-nin year of our age, as a "legacy" to our de friends who now have the charge of that i teresting seminary.

DAVID ROBERTS,
RACHEL H. ROBERTS.

Fashion and Deformity.—Professor Flow delivered a very interesting lecture on th subject at the Royal Institution, having pass in review the various methods adopted b different nations and at different ages of d forming or altering the natural shape of so portion of the body in obedience to the di tates of fashion. The different practices shaving, cutting and dressing the hair a beard, and tatooing the skin were alluded t but more attention was given to the disfigu ment of the nose, lips, and ears by cuttin holes and inserting various substances throu them, almost identical customs being describ among people living at most remote regio of the world. The fantastic methods of fili and chipping the front teeth into differe patterns practised by the Malays and so African negroes were then noticed. An a count of the mode of altering the form of t head, which prevailed once extensively Europe, and was almost universally adopt in Peru and on the western coast of Nor America, was followed by a description the effects produced upon the fect of civiliz races by the unnatural form of the boots co monly worn, the evils of pointed toes a high heels being exemplified by diagrams a specimens. The construction of the wai was next noticed, the figure of the Venus Milo, and one taken from the last Pa fashion book, being compared and contraste All these customs were shown to arise fro a similar propensity, which manifested its

the human mind under all conditions of ilization, to tamper with a form which good se, as well as good taste, ought to teach s the most perfect that could be designed. e origin of these fashions is mostly lost in curity, all attempts to solve them being le more than guesses. Some of them l become associated with superstitious obvances, and some have been vaguely thought be hygienic, most have some relations to ventional standards of personal appearce; but whatever their origin, the desire to form to common usage and not to appear gular is the prevailing motive which leads their continuance. The vitiation of taste duced by these conventional standards ich shows itself in the Malay in the preference of black teeth to those of the pearly iteness, in the Bongo negro and American tocudas in liking lips and ears which are ormously and to our eyes hideously enged by huge wooden plugs inserted through m, in the Chinook Indian by contempt of r head which is not flattened like a pance or elongated like a sugarloaf, is displayed ong ourselves by the admiration of unnrally pointed toes and contracted waists. *The Lancet.*

Selected.

At our Yearly Meeting in New York, in the th month, 1808, Stephen Grellet writes: n exercise feelingly came over Friends on ount of our young people, that the parents uld increasingly manifest their concern for m, by training them up in a religious life l conversation, consistent with our christn profession, and that as a proper step reto, a more strict care should be exercised parents and guardians over the youth, esially on the afternoons of First-days,—t, instead of spending their time in visit, or in unprofitable company, they should leavor to keep them at home, reading toher the Holy Scriptures, and also other ks calculated to bring them to the knowlge of the truths of the Gospel, and the conations of the christian religion, that there they might become better acquainted also h the nature of the profession we make as eligious Society, to ignorance of which may traced many of the out-goings from among as is lamentably obvious. The interesting ject was so deeply felt in that meeting, t an appropriate minute was made thereon, l a committee of three men and three wo n Friends was separated, to attend, as their y should open, all the subordinate meets of that Yearly Meeting, and to enforce they should receive Divine help, the necesy of this pious and important concern. I s one of the committee separated to that vice.—*Memoirs.*

The will of God is ever best for us; and I beyond a doubt confirmed, that every atpt to escape from what He appoints, and h impatient thought or motion under it, adds to our afflictiou; and that, until we w without reserve, and without an inward rmur, to the all-righteous sway of his scep in and over us, we shall remain, in some gree, unhappy and in pain. But when all hin us bows, the work's cut short.—*J. tt.*

We ask of God only what we think will be t, but he gives us what he knows is best.

Religious Items, &c.

Mennonite Discipline.—At a recent Conference of Mennonites, for the State of Ohio, the following points were considered and the conclusions annexed were arrived it:—

Is it right for a brother to take part in or encourage any thing that is no benefit to him but an injury to another? Ans. No, not even if it is a benefit to him. "Let no man seek his own, but every one another's wealth." 1 Cor. x. 24.

Should not the inconsistency of ministers allowing their members to marry out of the church, without reproof, and yet refusing to marry them, be removed? Ans. It is removed; it is not allowed for members to marry out of the Church.

If a brother has a note which he cannot collect has he a right to sell it? Ans. He has not.

If a brother owe a brother, and he refuses to pay, he being more able to pay than the other is to lose, what should be done? Ans. He shall pay; if not, he cannot be a brother.

If a brother or sister joins a secret society, how long can they be members of the Church and also of the secret society? Ans. Till they are admonished and have a reasonable time to withdraw.

Can anything be done in the District Conference that the Church may become more uniform in dress? Ans. Yes.

We should not be conformed to the world in speech, conduct or apparel, but seek for uniformity in the Church.

No brother should serve as juryman on a criminal case; it was deemed wrong to have lightning rods on buildings, or to have property insured. We should seek to be united in the bonds of love, and bear one another's burdens. The use of musical instruments was discouraged; we should, according to the admonitions of the apostle, "sing and make melody unto the Lord in our hearts." We should earnestly seek to win souls to Christ. How can we do this? First by leading a holy and pious life, and giving a good example, and secondly, by admonishing sinners and reminding them of their duty and the purpose for which they were created, namely: to "glorify God." Which however we cannot do by a profession only, but by serving and worshipping in spirit and in truth.

The Universalist Convention of Ohio held its annual meeting at Blanchester, beginning 6th mo. 3rd. From the report of the Secretary it appears that there are in the State ninety-six churches, with 5,004 members, on an average of about fifty five members to a church.

Natural History, Science, &c.

South African Diamonds.—The produce of the South African mines is enormous, and the quality of the stones, which is frequently marred by a somewhat tawny complexion, is reported to be improving, Vast profits have, of course, been realized. One gentleman's "claim" is said to have cleared in two years £45,000. The new Rush mine alone yields £3,000 a day. In 1875, when the diggers had been at work only four years, gems to the value of £3,500,000 had been extracted from it. The packets of diamonds sent by post-bag from Kimberly to Cape Town in 1876 weighed 773 pounds, and were worth £1,414,590. Nor does there seem to be any present prospect of the supply coming to an end. On the contrary, there is every reason to believe that only a very small portion of the diamontiferous regions of South Africa has yet been explored.—*Frazer's Magazine.*

Watson Smith has found tannin to exist in the leaves of the eucalyptus tree in such quantities as to promise to make the product of commercial importance if the tree becomes widely cultivated. A decoction of the leaves has been drunk as tea. The wood of the blue and red gum varieties has such qualities as will make it very desirable in the arts.

Wet House Lots.—When you see a man digging a cellar in soil which you know is underlaid by hard pan which retains the soil moisture, and will entail consumption on children reared in its cold exhalations, go to him and implore him not to do it—*Dr. George Derby.*

For securing checks from fraudulent alteration, *The Papier Zeitung* recommends that the paper of which the checks are to be made be colored in the vat with ultramarine green, and that the ink used for filling the amount, and signing the check, consist of a weak solution of acid. This shows white on the ultramarine ground, and cannot be discharged without the manipulations for that purpose leaving their trace. A bank in Lyons is said to have adopted this plan of check—*British and Colonial Stationer and Printer.*

The favorite lithographer's paper seems to be that made by the Chinese. It takes precedence over other imported paper of its class, and has grown to be quite an important item of our trade with China.

A new metallic compound, which is adaptable to a great variety of uses, and is likely to prove a valuable substance, has lately been brought to notice. It is called Spence's metal, and is formed by combining a metallic sulphide—iron pyrites, for instance, or other similar compound—with melted sulphur. The combination forms a liquid, which, on cooling, becomes a solid homogeneous mass, requiring a temperature of only 320 deg. to melt it, and having the properties of expanding on cooling, of resisting atmospheric and climatic influences, acids, alkalies, and water, and of being susceptible of a high polish.

How Not to Take Cold.—In a lecture on "Colds and their Consequences," Dr Beverly Robinson gave the following sensible suggestions: "A person properly clothed may walk in a strong wind for a long time without taking cold, but if he sits in a room where there is a slight draught he may take a severe cold in a very few minutes. Therefore, don't sit in a room where there is a draught. Unless you are affected by peculiar nervous conditions, you should take a cold sponge bath in the morning and not wash yourself in warm water. Plunge baths in cold water are not recommended; neither is it necessary to apply the sponge bath all over the body. Occasional Turkish baths are good, but those who have not taken them should be advised by a physician before trying them. Warm mufflers worn about the neck do not protect one against taking cold, but on the contrary render one extremely liable to take cold as soon as he takes them off. They make the throat tender. Ladies ought to wear warmer flannel under-clothing than they now do. People often take cold from inhaling cold air through their mouth. Ladies dress themselves up in heavy furs, go riding in their

carriages, and when they get home wonder where they got that cold. It was by talking in the cold, open air, and thus exposing the mucous membranes of the throat. The best protection under the circumstances is to keep the mouth shut. Above all, be careful of your feet in cold, damp weather. Have thick soles on your shoes, and if caught out in a rain which lasts so long as to wet through your shoes despite the thick soles, put on dry stockings as soon as you get home. But in cold, wet, slushy weather, don't be caught out without overshoes. Rubbers are unhealthy, unless care is taken to remove them as soon as you get under shelter. They arrest all evaporation through the pores of the leather. Cork soles are a good invention. When you go into the house or your office, after being out in the cold, don't go at once and stick yourself by the register, but take off your coat, walk up and down the room a little, and get warm gradually."

THE FRIEND.

SEVENTH MONTH 24, 1880.

The Apostle Paul declared, that leaving the things which are behind and reaching forth to those which are before, he *pressed* toward the mark for the prize of a heavenly crown. He often exhorted those whom he addressed to the same earnest determination to secure that inestimable prize; telling them to take to themselves the whole armor of God, even those spiritual weapons which are mighty to the destruction of all that opposes the Truth. Many are the obstacles that obstruct the progress of the Zion-bound traveller, and unless there is this determined purpose to press through all, to give up all, to make the salvation of our souls the great business of life, to do as our Saviour commanded, "Seek *first* the Kingdom of Heaven and the righteousness thereof;" there is little hope that we shall conquer the opposing forces of the world, the flesh and the devil, conspiring to stop our progress.

Bunyan, in his Pilgrim's Progress, represents *Valiant-for-Truth* as being met on his journey to the Celestial City by three armed men who tried to turn him back towards the City of Destruction. Nothing daunted, he stood his ground and boldly fought against all three. When one afterwards said to him, it was great odds, three against one—he replied, "'Tis true; but little or more are nothing to him that has the truth on his side. 'Though an host should encamp against me,' said one, 'my heart shall not fear: though war shall rise against me, in this will I be confident.'" He further said that he cried for succor to his King, "who," he added, "I knew could hear me, and afford invisible help, and that was enough for me."

The same lesson of the need of an earnest purpose is taught in another part of the same book, where the Interpreter showed Christian a beautiful palace which many persons desired to enter, but were afraid to encounter the armed men who stood about the door to prevent them from going in. At last a man of a very stout countenance put an helmet on his head, and drawing a sword rushed toward the door upon the armed men, who laid upon him with deadly force; but the man not at all discouraged, fell to cutting and hacking most fiercely; and after he had received and given many wounds to those that attempted to keep him out, he cut his way through them all, and pressed forward into the palace, where he was received with the message—

"Come in, come in,
Eternal glory thou shalt win."

The earnest, yet humble follower of Christ, has the never-failing source of strength which *Valiant-for-Truth* found effectual in his deadly combat. He can cry unto his King, who he knows can hear him and afford help. The Lord on high, who knows the secrets of every heart, is ever mindful of his people, and He will never desert those who are sincerely striving to walk in the footsteps of the flock of his companions. He is an ever-present Helper in the time of trouble. "As the mountains are round about Jerusalem, so is the Lord round about his people, from henceforth even forever."

May He stimulate us to greater earnestness and zeal in working out our salvation, in true dependence on his help; and fill us with more ardent concern for the spread of his kingdom among men, so that both by example and precept, we may hold forth the inviting language, "Come and let us go up to the house of the Lord, to the mountain of the God of Jacob; and He will teach us of his ways, and we will walk in his paths."

SUMMARY OF EVENTS.

UNITED STATES.—The business failures in the United States for the first half of 1880, number 2497, with liabilities amounting to thirty-three millions of dollars. For the same period last year the liabilities were sixty-five millions; for the first six months in 1878, 130 millions. In the Dominion of Canada a similar decrease in the number of failures is reported.

The demands of the watch trade in this country now amounts to 3,000 per day. Of this number the large manufactories of the United States produce 1500 a day, viz: The Waltham factory 750; the Elgin 500; Springfield, Ill., 80; Hampden Watch Company 90; Howard 20; Lancaster 50; Rochford 40, and others are produced by smaller establishments.

The statement of the Treasury Department shows the total amount of paper and fractional silver currency outstanding in the United States at the close of the fiscal year, 6th mo. 30th, to be $735,522,956. This is higher than at any time since 1876; and the highest total at any time reached was $983,318,685, in 1865. At the beginning of the rebellion the total was $207,102,477—all State bank circulation.

In the debt refunding operations there have thus far been refunded into 5's, 4½'s and 4's, $1,395,347,800 bearing higher rates of interest, and the retirement has saved $58,289,168 in the annual interest charge for the debt. The total annual interest charge is now $79,633,981; at its highest point, 8th mo. 31st, 1865, the annual charge was $150,977,037. The debt which was then $2,756,431,571, is now reduced to $1,919,326,747.

The Report of the Commissioner of Agriculture show an advance of about 8 per cent. in the price of farming and timbered lands, taking the average for the whole country. The timbered lands show a tendency to appreciate in value more rapidly than the cleared lands.

Captain Payne and twenty-two men, trespassers in the Indian Territory, were arrested by scouts on the 14th inst., and turned over to Colonel Robinson.

It is estimated that the value of the products of the various manufactories of Philadelphia, for the present year, will reach $600,000,000. Textile fabrics of various kinds will contribute more than one-sixth of the whole.

The exports from Philadelphia during last month were $5,031,591; one-half of which went to Great Britain, and one-tenth was carried in American vessels.

The number of deaths in this city during the past week was 490. Of the whole number, 218 were adults and 272 children; 174 being under one year of age. Some of the principal causes of death were consumption, 48; convulsions, 20; cholera infantum, 104; typhoid fever, 19; marasmus, 33; old age, 15; paralysis, 11.

In New York the death rate for the past six months was 25.26 per thousand.

Markets, &c.—United States sixes, 1881, 104¼; 5 registered, 102⅜; do. coupon, 103½; 4½'s, 110½; 4 108⅝.

Cotton.—There was no material change in price demand. Sales of middlings are reported at 12 a 1 cts. per lb. for uplands and New Orleans.

Petroleum.—Standard white is quoted at 9⅝ cts. p gallon for export.

Flour continues in fair demand, and prices were fir Pennsylvania extra family at $4.50 a $5; Ohio do $5.25 a $6; Minnesota patents, $7.12½ a $7.50. R flour is steady at $4.25 per barrel. Bran sold at $1 $16.50 per ton.

Grain.—Wheat was in fair demand, and prices per bushel higher. Sales from $1.10 to $1.14½ p bushel. Rye, 85 cts. per bushel. Corn, 47 a 51 c Oats, white, 39 a 43 cts.; mixed, 36 a 37 cts.

Hay and Straw Market.—For week ending 7th n 17th.—Prime timothy, $1.40 a $1.50 per 100 pounc mixed, $1.25 a $1.35; straw, $1.05 a $1.25 per 100 l

Beef cattle.—The market inactive, and prices c clined fully ½c. per pound. Extra, 5¼ a 5⅝ cts.; goo 5 a 5⅜ cts.; common, 4 a 4⅜ cts.

Sheep were active, and prices rather higher. Sa at 3½ a 5 cts., as to quality. Lambs were in dema and prices ranged from 4 to 7 cts. per pound.

Hogs, 6¼ a 7¼ cts.

Wool.—The market is firm, with a fair demand fr the manufacturers whose stocks have become very n terially reduced. The receipts of the new clip fr Ohio, Indiana and Illinois, have been small. Sales Ohio ½ blood, 48 cts.; do. medium, 47 cts.; combi Ohio, 50 cts.; Colorado improved, 22 a 29 cts.; u washed Ind. and Md. 34 cts.; unwashed western, 31 39 cts.

Oils.—Linseed, 58 a 60 cts.; Neats foot, 55 a 75 ct Lard oil, 43 a 55 cts.; Sperm, crude, 45 a 53 c bleached, $1.08 a $1.13 per gallon.

FOREIGN.—On the 15th inst., a violent explosi occurred in the London and South Wales Colliery Co pany's new black vein pit at Risca, six miles fr Newport. It is supposed that 119 men were in the at the time, and it is not expected that any can survi It is believed that the explosion was caused by lig ning striking the winding gear at the top of the sh Only 17 bodies have yet been recovered.

Heavy floods have occurred in some of the provinc involving loss of live stock, damage to various cro and some loss of life.

The reports of famine fever in parts of Ireland said to be much exaggerated. Inquiries on the s show it to be ordinary typhus, and the deaths are fe

France.—The returns of imports and exports for first six months of the year, show an increase over year of 171,000,000 francs in the imports, and 58,00 000 francs in the exports. The Minister of Fina states that the Treasury will be able during the curr year to redeem 167,000,000 francs worth of Treas bonds.

The French have under consideration the build of a ship canal from Bordeaux to Narbonne. The c of construction is estimated at 75,000,000 francs.

The Government sends instructions to its repres tatives abroad authorizing them to assist with funds otherwise any amnestied Communist residing abr and unable, for want of money, to return to France

The Senate and Chamber of Deputies have been p rogued.

Russia.—The Americans who went out to investig the iron and coal prospect in Southern Russia, h arrived at St. Petersburg and been received with sir lar favor by the Czar.

The Russian General Kaufman has been ordere Eastern Siberia with 14,000 men, to clear the dist infested by brigands and Chinese immigrants.

Turkey.—The Albanian leaders have decided to the offensive, and have attacked the Montenegrin fo at divers points, and fighting is reported. It is the Porte encourages the resistance of the Albani There seems but little prospect of a speedy settlen of the boundary question.

China.—Dispatches from Pekin announce that Ch How's sentence has been remitted, and that the Gov ment has abandoned the idea of going to war Russia.

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For "The Friend"

Thomas Wilson.

Thomas Story says in his journal, that when London in 1693, "I became nearly united the divine love and life of Truth, with my ich esteemed friend, Thomas Wilson, who s to me the most able and powerful minis- of the Word of life in the age." He soon er attended in his company a meeting at ford; "Where," T. Story says, "we had a nfortable open meeting; for though many the Collegians were there, who used to be le in an extraordinary manner, yet the in- ible power of the Word of life being over em at that time, they were quiet under the timony thereof, in the authoritative min- ry of Thomas Wilson; whose voice was as under from the clouds, with words pene- ating as lightning." He adds, "Many of em were struck with amazement and sur- se, and their eyes were filled with tears." It would be easy to multiply the testimonies those who knew him, to the worth and vices of this valuable minister of the gos- l. Many such are prefixed to the brief ac- unt of his life and travels, which he left hind him, and which was published in the ar 1728. Some extracts from this it is ped will prove interesting and instructive the readers of "The Friend."

Thomas Wilson was born in Cumberland, gland, and brought up in the profession of e Church of England. He says: "While was a youth, I had great hungerings and irstings in my heart after righteousness, d the true knowledge of the living God, and his Son, Jesus Christ, in which time I went th great diligence to hear the priests; and hen there, did carefully mind what was oken. And when I heard of a priest that as noted for a good man, and preached two rmons in one day, I went from our own rish, after the forenoon sermon, eight miles foot to hear an afternoon sermon. The ore I sought to hear, my inward hunger and irst more increased, so that I was sensible great poverty of spirit; and in the time of nging Psalms, a thoughtfulness came into y heart, that men should be made holy be- re they could rightly sing to the praise and ory of God. My mouth was stopped from nging with them, through a godly sorrow at was in my heart, with secret cries and humble prayers to the living Lord God of heaven and earth, for the knowledge of the way of salvation; but being yet in the wilderness of men's doctrines, creeds, articles and outward forms, I could not find true peace in conscience, nor see any bright beams of salvation, in which state I travelled in great godly sorrow, having religious seekings in my heart, and being weary of the heavy load of sin, as also the doctrines and worship of men's making. My mind was much inclined to dispute about religion with all sorts of professors that I met with, yet still could not meet with or find inward peace of conscience; but many texts of Holy Scripture were opened to my understanding, so that I began to see, what was not of faith was sin, even in points of worship and pretended service to the great God; remembering the saying of our blessed Lord and Saviour Jesus Christ, to the scribes and Pharisees, formerly, 'Ye hypocrites, well did Esaias prophecy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men.'

Thus being made sensible that too many of the doctrines of the church wherein I was educated, were precepts of men's making, and that our blessed Lord and heavenly Saviour had said to the woman of Samaria, at Jacob's well, 'The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him: God is a spirit, and they that worship Him, must worship Him in spirit and in truth;' this worship, in the renewings of the Holy Ghost, and not in the oldness of the letter, I greatly longed to know, but could not find it, neither could any priest I conversed with, tell me how or where to find it. But after long travel of spirit and great concern of soul, the Lord was graciously pleased to make me sensible that what was to be known of God was manifest in man; about which time I went into an evening meeting of the people called Quakers, with strong desires in my mind to the Lord, that if it was the true way of salvation which the Quakers preached, I might have some inward feeling and testimony thereof, by the blessed word in my own heart. After sitting some time in silence, a Friend began to speak, directing and exhorting to an inward waiting upon the Lord in faith, to receive power from Him over every unclean thought, by which heavenly power they might glorify and praise the holy name of the Lord, through the ability of his own free gift.

This I understood to be his holy word of grace, which the true apostles of our dear Lord and blessed Saviour, Jesus Christ, preached, and turned the minds of people unto, and then I felt my soul much in love therewith; and smiting upon my breast, said in my heart, This is what I greatly wanted: that is, power against every vain thought and idle word, (being things that troubled me) the Lord's power arose in the meeting, and fell mightily upon me, to the breaking and tendering of my heart, and a glorious time it was, as the mighty day of the Lord; so that great fear and trembling and shaking seized me, insomuch that the table whereon I leaned was shaken. Thus being sensible in some measure of the glorious name and power of the Lord Jesus, I was full of inward cries to this effect; O Lord! create in me a clean heart; for I saw the old one was not clean, and that I had been kissing the letter, but not the Son, as advised by the Holy Scripture, which saith, 'Kiss the Son, lest he be angry,' &c.

Now was a time of the Lord's fierce anger because of sin. He showed me all things that ever I had done, and condemned the evil; so I was made willing to love and dwell under his righteous judgments, being truly convinced it was the way to come unto the mercy-seat. Then it was upon my mind, that I must cease from all the doctrines of men, will worship, hearing the priests, and repeating their sermons, which I had delighted in and was in the practice of as religious duties; it being made plain to me that I should turn from them, and mind the gift which was in me, and sit down among Friends in their silent meetings, to wait upon the Lord in retiredness of mind, for his heavenly teachings and holy leadings. In the performance of inward, divine and heavenly worship, the great power of God did wonderfully break in among us, and many young people were convinced of the inward work of God, and turned to the Lord with all their hearts. The meeting, in general, became very tender and heavenly minded, and Friends had great love one to another, the heart-melting power of the Lord being much felt and inwardly revealed, when no words were spoken by either man or woman. In this state we travelled in the silence of all flesh, in which times the Lord often renewed our strength in the inward man, so that we knew and experienced what the apostle exhorted the primitive Christians unto, even Christ to dwell in us by faith. The renewings of the Holy Ghost increased, and were shed on us abundantly in our meetings, whereby some were so filled, that they were concerned to declare and preach the things of the Kingdom of God, and what He had done for their souls. One of the first that came forth in prayer and supplication to the Lord, was William Greenup, and I was the next that came forth there in testimony, which was in very great fear and much trembling. The word of the Lord, in and through me, was as a devouring fire, burning against all sin and iniquity; and the Lord made us cry aloud to turn people from all vain worships, to the living God, that is a Holy Spirit; and the precious life of Jesus broke in wonderfully amongst us, so that we felt drawn to visit other meetings in the country, wherein the

Lord's heavenly power was plentifully enjoyed amongst us, and several convinced of the Truth, who turned to the Lord with all their hearts, and joined with Friends; particularly in our own meeting, whereby it was enlarged. I was often very much affected in feeling the love and power of God break through the whole meeting, and many such heavenly meetings we had, and the word of the testimony in the Lord's ministers increased amongst us. I then found further drawings to other counties, and visited the meetings of Friends in Lancashire and Westmoreland.

In the year 1682, it was upon me from the Lord to visit Friends in some parts of Ireland. I took shipping at Workington, and landed at Dublin, where I was altogether a stranger; but after I had staid a meeting amongst Friends, they inquired which way I intended to go; I told them I had a desire to see some Friends who dwelt between the West and North. A Friend answered, he did not think there was such a place inhabited by Friends, or to that effect, but if I would see Friends, I must go North or South, which brought great trouble upon my mind, and I became very low in spirit, questioning in myself whether I was not mistaken in that which I thought was the Lord's powerful opening in my heart, showing me both the place and people, and wherein I thought I had the mind of Christ, in the holy vision of life. The cries of my heart were great unto the Lord in secret why I was mistaken; but after some time a living hope sprung in me that I was not mistaken, and that the Friends lay as I had seen.

A Friend, named Abraham Fuller, spoke kindly to me, and said he lived near the middle of Ireland, and if I would go with him, we might get a meeting amongst Friends at Edenderry, and I had much peace in going with him. We had a blessed meeting with Friends at Edenderry; and next day travelling towards Lehinche, where he dwelt, he asked me if I understood the compass, I told him no, and that I had not seen any compass in all my life, but that in the ship wherein I came to Dublin. He was then very cheerful, and lovingly said, he remembered that I had said in Dublin, I would go between the West and North, which now, said he, I see is true, for we go even as thou then said; at which I was truly thankful to the Lord, who never fails to be gracious, and his blessed word is infallible. For then I, like Samuel, knew it was the word of the Lord that called me into his work and service, and showed me these things before I went from home. We came cheerfully on our way until we got to Lehinche, and thence to the Moate, where we had a blessed heavenly meeting; so to Mountmelick, and had a meeting there, and thence to James Hutchinson's, and from thence to the Province Meeting at Castledermot.

This Province Meeting was large, and divers able Friends in the ministry were there; but I was very low in my mind, and did not go up into the gallery, but sat down a little within the door, and many people came in, so that the place about where I sat was much thronged, it being a time that the rabble sort of people were very rude. Several such were there that day, and I being under great exercise of spirit, the powerful word of the Lord filled my heart, so I stood up and preached the gospel in the demonstration of the Spirit and power that was upon me. The rude rabble were astonished and became very quiet, and the Lord's heavenly power did shine forth gloriously; under a weighty sense whereof the meeting held and concluded. This meeting brought me into acquaintance with Friends to whom I had before been a stranger, notwithstanding I understood afterwards they were afraid, when I stood up, that my appearance would have been hurtful, but it proved otherwise, to their great satisfaction."

(To be continued.)

The Opium Question.

The great national iniquity involved in the virtual forcing on the Chinese nation of opium, by Great Britain, induced Friends of London Yearly Meeting at its recent session to lay before the Government a protest on this subject. This was followed on the 4th of Sixth Month by a speech in Parliament by J. W. Pease, in which he called the attention of the House of Commons to the facts relating to the revenue derived from the cultivation and sale of opium and its introduction into China, and urged the Government to take steps for gradually withdrawing from the traffic. This speech led to a debate on the opium question—which is thus commented on in the *National Baptist* of this city.

"The history of the opium question is one of the most painful stories in the annals of Great Britain. In East India, the East India Company held the monoply of opium; that is, all who raised it were obliged to sell to the company. When the company ceased to exist, and the control of India passed into the hands of the Government, in 1858, or thereabouts, we presume that this monopoly passed to the Government, and it is now held and used by them.

The Government having bought up the opium on its own terms, next sells it to the traders, who in their turn import it into China.

But about forty-five years ago, the Chinese Government was anxious to put a stop to the trade in opium: 'Whether,' says H. Martineau, 'the motives of the Government were philanthropic or politic, whether it mourned over the popular intemperance in opium-smoking, or feared the effect of a constant and increasing drain of its silver currency, does not affect the question.' The Chinese Government, as it had a perfect right, forbade the trade in opium. Yet the drug continued to be brought in by smugglers in vast quantities. At last, the Government of China, after very long forbearance, seized the opium which had thus been smuggled contrary to law, and destroyed it.

Capt. Elliott, who was in command of the British naval forces, espoused the cause of the smugglers. The Chinese were attacked, and the Chinese war was begun, if that can be called a 'war' in which there was no resistance worthy of mention. The helpless Chinese could obtain peace only by paying $21,000,000 for the expenses of the war, and $6,000,000 for the smuggled opium which they had destroyed. Free access to opium was also henceforth allowed.

H. Martineau says:

'Whichever way we look at this affair, there is no comfort—at least for those who cannot be comforted with dollars or pride in our warlike resources and experience. We are hated in China, not only as their conquerors, but for our forcing upon their societ the contraband drug which they would ha kept out of the reach of the intemperate their people—by means which we may laug at, but which they had a right to adopt. is an humbling story; and the wonder to future generation will be, how we bear tl shame of it so easily as we do.'

The East Indian Government, which is course the British Government, now deriv annually a revenue of $35,000,000 from tl opium raised in India, and forced upon tl Chinese. Samuel Laing, Member of Parli ment, formerly Finance Minister in India, an article in *The Nineteenth Century* for Jun says: 'The question of opium is one of tl main-stays of Indian finance.'

It is a matter of some gratification to o serve that no one ventures to defend tl morality of the basis on which the reven is raised. The *Times*, not a paper endow with an excess of scrupulousness, in allusi to the debate says:

'It is humiliating to be reminded that tl Indian revenue "is becoming more and mo dependent upon poisoning the Chinese." sense of shame is stirred by the thought th "thrice in a generation have objectionab treaties been forced upon them at the poi of the bayonet." The confessed stagnati of missionary efforts is obviously to be e plained by the fact that the people judge British sincerity in inviting them to ent the Christian fold, by the persistency wi which the British Empire deadens and par lyzes their energies. The defence of the pa ticular mode in which the revenue is levie is an avowal of the evil consequences co nected with its source. It is alleged as cogent argument for preserving that speci excise arrangement that, were it change 'our dominions in India would be flood with cheap opium, to the demoralization our own subjects.' The plea against tempti the people of India to take the drug, com ill from a government which forces it dow the throats of Chinamen.

The *Nonconformist and Independent*, in allusion to the debate says:

'Not a single speaker [with the exceptio of Prof. Fawcett] attempted to defend t opium trade as a satisfactory source of revenu and even the Postmaster-General content himself with the very doubtful analogy our home taxes on the drink traffic. Gla stone, with that frank adherence to form utterances in which he never fails, ev when candidly explaining the necessity f acting in an opposite sense in office, acknow edged that he had once "denounced in t strongest terms the opium trade," and assur the House that he is still "the last man deny that it is a difficult and most painf question." Even the Marquis of Hartingto though the studiously cold and prudenti tone of his speech called forth a natural pr test from Dr. Cameron and A. Sullivan, plain acknowledged that if he had had to consid the morality of the question alone, he wou have found the opium revenue indefensib He was scarcely justified in taunting t opponents of the trade with their "che morality," for they are mainly to be fou amongst classes of men who have usually n been slow to make any sacrifices required their principles. However, the upshot of l argument, and those of his supporters, alwa excepting Fawcett, was that the opium traff

th the policy toward China entailed by it, bad beyond all justification, except by the a of necessity. It produces about £7,000,-0. India has not sixpence to spare; and mode can be imagined of supplying the ficit of the opium revenue except impossi- contributions from English taxation. That in effect the state of the case as put by the inistry. And we have no hesitation in say- g that it ought to cover with shame and miliation every member of the imperial ce which boasts of India as its proudest con- est.'

Americans have no right to set themselves as judges upon the sins of other nations; have enough sins of our own to weep er. But we can and we ought to hope and ay that our brethren in blood and tongue d faith may be enabled to rise to the height looking at this great moral question, and ay, as an act of obedience to God, and justice man, put from them this great sin. We e confident that the generation of states- en now at the head of affairs would not ve forced this unjust constraint upon China. an they rightly continue the injustice?

Gladstone, Bright, and Foster have been inent for fidelity to their convictions. It moral power, the preference for the right er the expedient, in which has lain the sential greatness of Gladstone. He has an portunity now to crown his great life with e greatest of all its victories. We trust at there will be given to him the courage, e faith, the wisdom needed for the exigency. e believe that there is always a way lead g into the right, if we but are determined find it. It is possible that the land now voted to the raising of opium, might be ed for the raising of food, and that a remedy ight be found for the desolating famine that as ravaged East India, and made it a burden Great Britain.

We trust that the great Minister will go own to posterity as the man who summoned s countrymen to be just even at the risk of lding to their own burdens; and that his ame will be uttered with gratitude by the hristians of Bulgaria, by the Afghans, by e Chinese, by the Brahmin, by the tenant- rmers of England, by the cotters of Scot- nd, by the Irish peasants, by the oppressed mong all nations and all lands."

The Lord doth show unto man his thoughts, nd discovereth all the secret workings in an. A man may be brought to see his evil oughts, running mind, and vain imagina- ons, and may strive to keep them down, and keep his mind in; but he cannot overcome em, nor keep his mind within to the Lord. n this state and condition submit to the pirit of the Lord, which will discover them, nd will bring to wait upon Him, and destroy hem. Therefore stand in the faith of the ord Jesus Christ, who is the author of the rue faith, and mind Him; for He will dis- over the root of lusts, evil thoughts, and vain maginations, and how they are begotten, con- eived, and bred; then how they are brought orth, and how every evil member doth work. Ie will discover every principle from its own ature and root.

So mind the faith of Christ, and the anoint- ng which is in you, to be taught by it, which vill discover all workings in you; and as He eacheth you, so obey and forsake: else you vill not grow up in the faith, nor in the life of Christ, where the love of God is received. —*George Fox.*

True Ministry and its Source.

In reply to some charges made against Friends by a minister of Durham, Francis Howgill says:—

"None knows the Father but the Son, and he to whom the Son reveals Him; and that Gospel that we preach, we neither received it of man nor from man, but by immediate revelation; and unto this the Scriptures witness. I know prophets and ministers of Christ, which were shepherds and gatherers of Summer fruit, and husbandmen at the plow, and the same call as ever was. God is not bound up to your trade of divination and study; and by these which are base in your eyes shall you be confounded."

"As for learning, I own it in its place; but that it makes and breeds able ministers, I deny it and all those ministers; for many filthy frogs and unclean spirits have come out of the universities, that have spread over the nations as locusts without a king; and all their preaching and their sacraments are carnal, and all their ability that is got by their trading leads people to be sevenfold more the children of the devil; I speak what I was a witness of while I followed the chiefest of them."

In "*The Fiery Darts of the Devil quenched,*" the same writer says:—All the holy men of God and Apostles were not ministers by the will of man, but contrary to the will of man; and all who are made ministers of man and by man, we deny; and the Scripture denies them; for what they preached, they neither received it of man, nor from man, but by the revelation of Jesus Christ; and all who have and are made ministers by hearsay and what they have formed up in their imaginations from the Scripture, with their points and their doctrines which they raise up in their carnal minds, all such we declare against."

In a "*Lamentation for the Scattered Tribes,*" Francis Howgill addressed a class of persons of whom he says:—"You have no gift, but [that] acquired by long raking in the letter, and the exercise of your carnal wit and knowledge in contention and strife. You have treasured up a great deal of stuff in the earthly memory, and this you call a gift of the Spirit; and such an one you make a pastor or an apostle of, and he begets into his image, but still in the curse, and makes proselytes in the same likeness, leads into sorts and opinions from the true gift of God; for who hath a gift, it exercises him first, and then he declares unto others of those things which the gift of God hath wrought in him; and he that knows the gift of God is led out of his own way, will and time, into his will from whence it comes: and here is the ministry Christ always blessed, not in their own wills, but in his will."

In his tract, "*The Glory of the true Church discovered,*" he calls the attention of his readers to the fact those first selected by our Saviour to be ministers of the glad tidings of the gospel, were illiterate men, "and their ability stood in the Spirit, where the ability of all the ministers of Christ now standeth." "They desired not to be approved in that wisdom which man's wisdom teacheth, but in the wisdom which is from above."

If Heaven is lost, all is lost.

Signal Lights.

I once knew a sweet little girl called Mary. Her father was the captain of a big ship, and she sometimes went with him to sea; and it was on one of these trips that the following incident happened.

One day she sat on a coil of rope watching old Jim clean the signal lamps.

"What are you doing?" she asked.

"I am trimming the signal lamps, miss," said old Jim.

"What are they for?" asked Mary.

"To keep other ships from running into us, miss; if we do not hang out our lights, we might be wrecked."

Mary watched him for some time, and then she ran away and seemed to forget all about the signal lights; but she did not, as was afterward shown.

The next day she came and watched old Jim trim the lamps, and after he had seated her on the coil of rope, he turned to do his work. Just then the wind carried away one of his cloths, and old Jim began to swear awfully.

Mary slipped from her place and ran into the cabin, but she soon came back and put a folded paper into his hand.

Old Jim opened it, and there, printed in large letters—for Mary was too young to write—were these words: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain."

The old man looked into her face, and asked: "What is this, Miss Mary?"

"It is a signal light, please. I saw that a bad ship was running against you, because you did not have your signal lights hung out, so I thought you had forgotten it," said Mary.

Old Jim bowed his head and wept like a little child. At last he said: "You are right, missy, I had forgotten it. My mother taught me that very commandment when I was no bigger than you; and for the future I will hang out my signal lights, for I might be quite wrecked by that bad ship, as you call those oaths."

Old Jim has a large Bible now which Mary gave him, and on the cover he has printed, "Signal Lights for Souls bound to Heaven." —*New York Observer.*

Selected.

Superintendence of Providence.

One of the strong consolations which the true Christian enjoys, is derived from the belief that an all-wise and merciful Providence is continually watching over him, and directing the course of his temporal affairs in such a manner as shall make them all ultimately work together for his good. We are taught in the Holy Scriptures, that this special care is extended even to the minute affairs of good men—that the very hairs of their heads are all numbered—and that so universal and so particular is the superintendence of the great Creator, that not a sparrow falleth to the ground without his notice.

Intimately connected with this doctrine is that of the restraining influence of Divine Grace on the mind, secretly checking us when we are reaching forward to objects which are not proper for us to go into, or which if attained, would be prejudicial to our religious growth. The secret hand unseen by mortal eye, is often stretched forth to preserve us from dangers of which we are unconscious,

and is no less kind and beneficent when it withholds us from engaging in schemes to which we look with the fondest anticipations of pleasure, than when it shields us from some impending storm of adversity and sorrow, which threatens to burst upon us. To bow in cheerful submission, when it arrests us in the prosecution of extensive and profitable business, and turns us away from the avenues to wealth which seem opening before us, requires the exercise of great self-denial, yet all those who yield in faith to its guidance, will find their truest interests as well as their substantial happiness greatly promoted.

Original.

HEAVENLY TREASURES.

We have treasures, heavenly treasures,
Not of earthly mould;
Purest joy unmixed with sadness,
Glories yet untold;

Thoughts that know a higher centre
Than this changing sphere;
Thoughts that wake the sweetest music
To the spirit's ear;

Conscious presence of that Father,
Whose kind love has given
All we hold as best and dearest,
Loved of earth and heaven;

Light, to cheer the darkened vision;
Strength, the storm to brave;
Hope, to lure us to that haven;
Grace, to bless and save;

Faith, to point the way to glory,—
By the cross it leads;
Meek-eyed *Mercy*, softly weeping,
For the erring pleads;

Pardoning goodness most unbounded,
Comforter and *guide*,
Kind reprover of all evil;
Blessings multiplied;

Eye, that droops not in soft slumber;
Ear, that hears our cries;
Arm of *strength*, and *Hand* of *wisdom*
Every want supplies;

Love, a Saviour's benediction;
Free salvation near,
Sanctifying each affliction
We may have to bear.

These are treasures—Heavenly treasures,
Free from moth and rust,
These increase the gifts and talents
We but hold in trust.

God has every means afforded,
Sent His only Son,
To restore the wandering children,
Save the struggling one.

Not a heavenly treasure wanting
That He will not give;
Even *died* because He *loved us*,
Died that *we might live*.

We have other heavenly treasures,
Beautiful and bright,
Spirits of the true and faithful,
Passed to realms of light.

Watch they from the shining portals
O'er their loved ones yet?
Ah! the pure and white-robed angels
Never can forget.

Our's the grief—the heart's sad aching—
Years of untold pain;
Their's the joy—the soul's awaking,
Their's—eternal gain.

They are ours as dear as ever,
Only gone before,
Treasures that have power to guide us,
Where we part no more.

E. S. E.

Selected.

THE GATE.

O strong-barred gate,
Open to me!
On the other side
Such joy I see!
None ever weary,
None are crossed;
Even the thought
Of pain is lost.

I prayed in vain
Before the gate;
I watched and wept
Early and late.
I watched and wept
From sun to sun;
At last I said:
"Thy will be done."

Said it in truth,
And turned away
To do God's will
From day to day;
"One farewell look,
My wish, to thee."
Behold, the gate
Was open to me!

M. F. Butts, in S. S. Times.

Selected.

THE THRUSH'S NEST.

BY JOHN CLARE.

Within a thick and spreading hawthorn bush
That overhung a mole-hill large and round,
I overheard, from morn to morn, a thrush
Sing hymns of rapture, while I drank the sound
With joy,—and oft, an unintruding guest,
I watched her secret toils from day to day;
How true she warped the moss to form her nest,
And modeled it within with wood and clay.
And by-and-by, like heath bells gilt with dew,
There lay her shining eggs, as bright as flowers,
Ink-spotted over shells of green and blue:
And there I witnessed in the summer's hours
A brood of Nature's minstrels chirp and fly,
Glad as the sunshine and the laughing sky.

Selected.

THE EVENING RAINBOW.

Arch of promise, in the evening sky,
Thou shinest fair, with many a lovely ray,
Each in the other melting. Much mine eye
Delights to linger on thee: for the day,
Changeful, and many-weather'd, seemed to smile,
Flashing brief splendor through the clouds awhile,
Which deepened dark anon and fell in rain:
But pleasant it is now to pause and view
Thy various tints of frail and watery hue,
And think the storm shall not return again.
Such is the smile that piety bestows
On the good man's pale cheek, when he in peace
Departing gently from a world of woes,
Anticipates the world where sorrows cease.

—*Southey.*

We may be deeply afflicted in view of the desolations of Zion; but let us ever remember and rejoice, that the cause of truth and holiness is lodged safely in the hands of God. With him a thousand years are as one day; and in the darkest moments, when Satan seems to be let loose with ten-fold fury, let us thank God and take courage, because the Lord God Omnipoteth reigneth.

It is one among the pious and valuable maxims, which are ascribed to Francis de Sales: "A judicious silence is always better than truth spoken without charity." The very undertaking to instruct or censure others, implies an assumption of intellectual or moral superiority. It cannot be expected, therefore, that the attempt will be well received, unless it is tempered with a heavenly spirit. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal."—*T. C. Upham.*

Ghost Stories.

Some young people are fond of ghost stori and sometimes are frightened as they he them. A cold chill runs through their vei and perhaps they dream of them at nigl and wake up with a start, ready to fancy sorts of strange things. Well, I, too, li sometimes to hear or read a ghost story, b I always like to hear the explanation of i for I believe that in every case an explanati might be given, if it could only be found o I have been induced to think of this especial lately by the following circumstances.

I have come, with my wife and you family, to reside in an old-fashioned hous It is situated in the country, and surround by fields, gardens, and trees.

One night, soon after we had got comfo ably settled into it, I was awakened by mysterious creaking sound, as if some do in our room was being slowly opened; a yet it hardly seemed quite like the noise one of the bedroom doors. My wife awo at the same moment, and we both aske "What is it?" We searched for matches, b they were not in their accustomed place, a it was some time before they could be foun but then in a moment the mystery was e plained. It was the cat, who had secret herself in a wardrobe, and had pushed t doors open to let herself out! We soon turn her out of the room, and went to sleep agai but, as it seemed to us, almost immediate afterwards, we were awakened by anoth mysterious sound—a deliberate rapping som where downstairs—we could not tell exact where—not like the rapping of a knocker a door, but a hollow, muffled, curious kind sound. It went on—rap, rap, rap. Wh could it be? We could not imagine. I g up, and looked about the house, and call the dog from the kitchen, but could see not ing. The sound ceased as I got up, and were glad to find that it was not renewe and soon we went to sleep again.

Next day we thought and spoke of t mysterious sound, but no explanation of could be given, until, at night, just as I w looking round the house, and seeing that a was safely bolted and locked, I passed by t hat-stand in the hall, and suddenly remem bered that some time ago, in our former hous our dog used to pull down the cloaks hangi upon the stand, in the middle of the night, make himself an extra bed, and that in doing he had made a rapping sound whic several times had awakened us, and was som thing like the sound which we had heard t night before; but then, he had been repea edly punished for the trick, and had entire given it up; was it possible that he had commenced it in this our present house? took hold of the hat stand and pulled it and fro. Yes, with a hard pull it hit bac against the wall, and made a rapping soun It was the dog then; but, to make assuran doubly sure, I placed a stick, well balance upon the top of the stand, which would fa with a loud noise if the stand were shake and then retired to rest. Sure enough, in t middle of the night, a loud noise resoundi through the hall proclaimed the fact that t cunning animal had been at his old tric again, and it was he who was to blame f the mysterious ghost-like sounds.

"Thou shalt not be afraid for the terror b night." How sweet is this promise! Thing appear so different to us at night to wh

y do by day. Sounds which would be al-st inaudible by day are distinctly heard at ght, and things are mysterious and alarm-g at night which are not at all mysterious alarming by day. I have read of a young icer, who fought and risked his life at Water-o, that he was not nearly so much alarmed th the sights and sounds of that tremendous ttle as he was a few nights afterwards by strange noise in his bed-chamber, in an old ench farm-house. Something came creep-g along the room, and up to the side of his d. His hair stood on end with fright, and grasped his sword, and struck with it olently right and left, but soon he was lmed by hearing a poor pussy's "mew!" was a kitten, who had found her way into e warrior's room, and had given him this rrible fright.

Yes, the strong sometimes become weak, d the courageous timid; but, if we fear od, we have really no reason to fear any-ing else, for in darkness or in light, in dan-r or in safety, in life or death, He will be er near to protect and preserve us.—*Ep. ecorder.*

God's Own Medicine.

The restorative influence of even a few urs spent in the fresh air on lake or river bay or sea, is beyond all account. A lady high standing, speaking at one of the onthly meetings of the Assembly of the iladelphia Charity Organization, said (in bstance):

A few summers ago, I had a little child very ck. There seemed no hope of its recovery. y husband urged that we should take it out r a day on the river. I objected to it, but insisted. When we started, I fully ex-cted to bring back a dead baby. But he gan to revive as soon as we were on the eamboat, and came home much improved. hat night, when he was put in his crib, he ent to sleep in a natural and easy position, r the first time in weeks. And from that kept on amending till he was quite well.

If a day on the river or on the bay is worth much to those who have a pleasant home, ith airy rooms and every comfort that wealth n supply, what must it be to the poor, and pecially to children, in our crowded alleys d blind courts, walled in on every side, ith only a low, narrow door for entrance, d with all manner of smells and nuisances?

friend mentioned to us one case among the oor families that she visited, where there ere five persons in a room, in which they l lived and ate and slept and cooked. At ight, they had all the doors and windows pen; and a part of them had to keep awake st their few little goods should be stolen.

Now the moral of it all is, if you are one of e must-stay-at-homes, go away now and en, and get a breath of air and a *change.* o to the shore, or on the bay for a day. And et more, send your children. If the chil-ren are restless and irritable, and have lost eir appetites, if the baby does not sleep, nd is pining, and if their toil-worn mother ets no rest with them by night or by day, t them take a day on the water or at the hore, or among the hills. Let them put up lunch, and take an early start in the cool of e morning, and take one of the boats up or own the river, and be gone all day. They ill come back sun-browned and tired; but ey will sleep better, and they will show the good effect of the trip for days and weeks. It may cost you something; but not near so much as a doctor's bill, and not half so much as an undertaker's charges.

Haven't you a dollar, or five of them, that you want to send to Eliza S. Turner, Chadd's Ford, Delaware Co., Penn., to use for the Children's Week? And if you are a farmer, or have a house in the country, can't you offer a home for a week or two, to one or two or three of the little pining children in the city, that need, not medicine, but air and light and green grass and the shade of trees and the breath of the pines and the kinships of nature?

How is it about your washerwoman, the colored widow with two children? Have they had any outing this summer? Can you not be their Providence, and look after them?

Remember that the death-roll in Philadelphia for the last week in June numbered 609, twice as many as the same week of last year. Of these, about half were children.—*Selected.*

The Cost of Repudiation.

Honesty the best Policy.

The *Inquirer* says; It seems that the crevasse in the Mississippi which is working such havoc among the plantations and farms of the bottom land, was a direct, though a delayed result of repudiation. The Sny levee, in which the break occurred, was built with the proceeds of certain bonds issued under color of an act passed by the Illinois Legislature in April, 1872. The legislation was loose and irregular in form, really affording, as it was found on trial, little or no security to the unfortunate people who subscribed for the bonds. The State was not made responsible; there was no mortgage that could be foreclosed with any effect, and there was no provision for enforcing the collection of taxes to pay interest or principal. The work was held to be a "public work" by the courts, and as such, should have been protected and maintained by the public, through the machinery of the State Government; but, unhappily there has always been a strong repudiating spirit shown in the river districts of Illinois respecting the obligations incurred on account of public improvements, the Democracy making repudiation of these obligations one of the permanent planks in local platforms. This spirit was strong enough to throw overboard the levee bondholders and their claims, and in July, 1875, the interest was defaulted. It has been established in court that this levee, forty miles long, was constructed in the most substantial manner; that "its capacity for resistance was last year tested by the greatest strain of high water;" that "it fulfils all the expectations of the land owners, to whom the enjoyment of its benefits seems now permanently secured;" also, that "their lands, previously submerged during a large part of every season, have been transformed into the best agricultural lands in the State;" and that "the public health in the surrounding country has been vastly benefitted and the increased value of these lands, resulting wholly from the construction of this admirable work, exceeds its total cost many times over."

But having fully realized these benefits, accruing from the use of the bondholders' money, the worthy citizens determined that their borrowing the money was unconstitutional. The act under which the levee was built was illegal; the bondholders had no right to lend money under such an act, and therefore they should not be paid either principal or interest—just to teach 'em better next time, perhaps.

The default occurred five years ago, and since then the matter has been drifting through the courts; the bondholders, according to present appearances, being fated to finally lose whatever money they put into the undertaking. In the meantime, the levee has been in charge of nobody in particular, and, after five years of neglect, has, naturally enough, fallen badly out of repair. One of the heaviest floods the upper Mississippi has ever known now pours upon its weakened banks, and a break follows as a matter of course. The whole country is flooded, crops destroyed, cattle drowned, buildings undermined and floated off, railroads washed out, bridges tumbled down, and an amount of damage done that cannot be estimated until the water subsides, but that may reach millions of dollars. When the worthy repudiators come to reckon up what their losses amount to, and what it will cost to rebuild the Sny levee, perhaps they will come to the conclusion that it would have been cheaper to pay the bondholders as their claims matured. Not to say anything about honesty in the case, an undertaking to cheat a creditor sometimes costs more than it comes to.

In the meeting for discipline of the general meeting [Abington Quarterly Meeting], I was enabled to invite the young men to be faithful to the manifestations of the Light of Christ, and they would feel themselves bound to maintain the doctrines and testimonies of the gospel held by Friends, wherever they went, both great and small. Hereby they would be prepared for service in the church, and be constrained in our meetings for discipline, to speak a word in the authority of Truth, at the Master's bidding, to the business before their meetings. They would feel it a religious duty to support the discipline, and to stand for the blessed cause, entrusted to our Society to uphold in the world.—*Wm. Evans' Journal.*

The licensed taverns of John Adams' day seem to have been very much like the licensed grog-shops of to-day. In his diary, describing them, he says: "If you sit the evening, you will find the house full of people, drinking drams, flip, toddy, carousing, swearing, but especially plotting with the landlord to get him at the next town meeting an election either for selectman or representative. Thus the multiplicity of these houses, by dividing the profits, renders the landlords careless of travellers, and allures the poor country people, who are tired of labor and hanker after company, to waste their time and money, and contract habits of intemperance and idleness.

The worst effect of all, and one which ought to make every man, who has the least sense of his privileges, tremble, is that these (licensed) houses are become in many places the nurseries of our legislators. An artful man, who has neither sense nor sentiment, may, by gaining a little sway among the rabble of the town, multiply taverns and dram-shops, and thereby secure the votes of the taverner, and retailer, and of all; and the multiplication of taverns will make many, who may be induced by flip and rum, to vote for any men whatever.—*From the Diary of John Adams.*

LIST OF AGENTS.

We append herewith a list of Agents to whom applications may be made, and who are authorized to receive payment for "The Friend."

PENNSYLVANIA.

John Trimble, Concordville, Delaware Co.
Joseph Scattergood, West Chester.
Thomas M. Harvey, West Grove, Chester Co.
George Sharpless, London Grove, Chester Co.
Benjamin Gilbert, Yohoghany, Westmoreland Co.
Reuben Battin, Shunk P. O., Sullivan Co.

NEW JERSEY.

Charles Stokes, Medford, Burlington Co.
Joel Wilson, Rahway.
William Carpenter, Salem.

NEW YORK.

Robert Knowles, Smyrna, Chenango Co.
Alfred King, Aurora, Cayuga Co.
Joshua Haight, Somerset, Niagara Co.

MASSCHUSETTS.

William B. Oliver, Lynn.

OHIO.

George Blackburn, Salem, Columbiana Co.
Daniel Williams, Flushing, Belmont Co.
Asa Garretson, Barnesville, Belmont Co.
Joshua Brantingham, Winona, Columbiana Co.
James R. Kite, Pennsville, Morgan Co.
Dr. Isaac Huestis, Chester Hill, Morgan Co.
Parker Hall, Harrisville, Harrison Co.
Jehu L. Kite, Damascoville.
William H. Blackburn, East Carmel, Columbiana Co.
Edmund Fowler, Bartlett, Washington Co.
Seth Shaw, East Fairfield, Columbiana Co.

INDIANA.

James Woody, Thorntown, Boone Co.

IOWA.

Joseph Hall, Springdale, Cedar Co.
Geo. W. Mott, Coal Creek, Keokuk Co.
Richard Mott, Viola, Linn Co.

CALIFORNIA.

John Bell, San José, Santa Clara Co.

GREAT BRITAIN.

Joseph Armfield, South Place Hotel, Finsbury, E. C. London.
Richard Hall, Waverton, Wigton, Cumberland, England.

Triumphant Death-bed.—Joseph White, of Bucks county, Pennsylvania, a devoted and self-denying follower of the Lord Jesus Christ, who had labored faithfully in America and Europe in preaching the everlasting gospel of life and salvation, was enabled on his death-bed, in the renewed assurance of the blessed truths which he had declared unto others, to rejoice with great fervor of spirit, and to give thanks in the midst of the severest agonies of nature. On one occasion, after a time of silence, he broke forth in these expressions: "The door is open; I see an innumerable company of saints, and of angels, and of the spirits of just men, which I long to be unbodied, to be with, but not my will, but thy will be done, O Lord! I cannot utter, nor my tongue express, what I feel of that light, life and love that attends me, which the world cannot give, neither can it take away from me. My sins are washed away by the blood of the Lamb that was slain from the foundation of the world; all rags and filthiness are taken away, and in room thereof, love and good for all mankind; O that we all may become more united in the church militant, and nearer the church triumphant. O that we all might meet such an end as I have in prospect, for it is all life, all love and all peace; the light that I see is more glorious than the sun in the firmament; come Lord Jesus Christ, come when thou please, thy servant is ready and willing; into thy hands I commit my spirit; not my will, but thy will be done, O Lord! Let this mortal body be committed to the dust; be with me, with my children and my grand-children; be with all them that love thee, that love thy appearance. O the pains that I feel, that attend this mortal body, they are more comely to me than jewels! I rejoice in my sighs and groans, for to me they are most melodious; I am about to enter that harmony with Moses and the Lamb, where they cry holy, holy, holy, holy! I cannot express the joy I feel. My heart (if it were possible) would break for joy. If any inquire after me, after my end, let them know all is well with me."

Bermuda.

Bermuda is entirely a coral island, that is to say, the complete mass of the island now above water, and that below sea level, as far at least as excavations which have been made have extended, has been brought together by the agency of lime-secreting animals and plants, aided by the wind and waves, and alterations in the height of the sea-bed. It is the most distant coral island from the equator, lying about 9° of latitude north of the Tropic of Cancer, in about the same latitude as Madeira, which island has, however, no coral reefs. It is distant from Cape Hatteras, the nearest point of the American coast, about 600 miles.

Bermuda consists of a series of islands, some very small indeed, others several miles in length, there being, it is said, an island for every day in the year. The islands are disposed in an irregular semicircle, and the larger ones of the chain are narrow and elongate in form. This semicircle, or rather semi-ellipse, is completed below water, or made into an entire atoll shape by a series of coral reefs, as may be seen by a glance at the chart. A few narrow and winding passages lead in through the reefs to the harbors of St. George's, Ireland Island, and Hamilton, the capital town. The highest point is only about 300 feet above the level of the sea.

The islands are almost entirely composed of blown calcareous sand, more or less consolidated into hard rock. In several places, and especially at Tuckers-town and Elbow Bay, there exist considerable tracts covered with modern sand dunes, some of which are encroaching inland upon cultivated ground, and have overwhelmed at Elbow Bay a cottage, the chimney of which only is now to be seen above the sand. The constant encroachment of the dunes is prevented by the growth upon them of several binding plants, amongst which a hard prickly grass (*Cenchrus*) with long, deeply penetrating root fibres, is the most efficient, assisted by the trailing *Ipomœa pes capræ*. When these binding plants are artificially removed, the sand at once begins to shift, and the burying of the house and the present encroachment at Elbow Bay are said to have originated from the cutting through of some ancient sand-hills for military purposes.

The sand is entirely calcareous and dazzling white when seen in masses. When examined closely, in small quantities, it is seen to consist of various-sized particles of brok shells.

Thus, although the foundations of Bermu and its natural breakwaters and protectio without which it would not exist, are form by corals, the part above water is mostly c rived from another source, and even belc the water the same is the case for some d tance, for the same beds of sandstone we met with in an excavation carried to a dep of 50 feet.

The shells, more or less broken, are throv up upon the beach, and there pounded by t surf. As the tide recedes, the resulting c careous sand is rapidly dried by the sun, a the finer particles are borne off inland by t wind, to be heaped up into the dome-shap dunes. The rain, charged with carbonic aci percolates through the dunes, and taking lir into solution, re-deposits it as a cement, bin ing the sand grains together.—*Moseley's Nat ralist on the "Challenger."*

We are now in the beginning of a politic campaign that will produce great excitemer All who read the political papers are in da ger of being captured by it, and led to t extremes that irritate the feelings and cau them to say hard things against others, a often the church has lost some of its chara ter, and brethren some of their influence, taking too much part in politics. Let yo religion rule; let it control you in all you s and do, that you may honor and work f God instead of a President. Then you w be better and feel better when the campaig is over.

Natural History, Science, &c.

From *The Paper World*, a well-conduct journal published at Holyoke, Mass., we e tract the following items:—

The Wonderful Adaptability of Paper.—T adaptability of paper to numerous importa and widely-varied uses is wonderful. Wh other substance can be satisfactorily su stituted for wood, iron, and such comm materials, to the extent that paper can b It is impossible to find anything else whic like paper, may be so differently and dexte ously prepared, as regards flexibility, thi ness, strength, durability, imperviousness fire and water, &c., that it can be readi made into pails, washbowls, dishes, brick napkins, blankets, barrels, houses, stove wearing-apparel, curtains, bonnets, newspap and writing sheets, wrappers, carpets, co ing for iron ships, flower-pots, boxes, parc ment slates, coverings for the leads of penci jewelry, lanterns, car-wheels, dies for stam ing, uppers of shoes, roofing, and many oth things. It is this tendency on the part paper to take the place of everything else, become a universal substitute, so to spea which leads to the conclusion that the futu has a grand development in store for it, a that in the years to come its manufactu will hold a magnificent position among t great industrial interests of the world.

Japanese paper air-cushions are curious a serviceable articles, and one of them will s tain without bursting, a man weighing o hundred and sixty pounds. The cushions, is said, are waterproof and make good l preservers. For pillows they are superior rubber, because they will not stick togeth and will emit no odor. When not in use th may be rolled in small packages.

The pachymeter, an instrument lately ented in Vienna, accurately determines thickness of paper to the one-thousandth t of an inch. Another Austrian invention he dasymeter, a small pendulum which in-ates in pounds just the amount of force ich is necessary to break a strip of paper etched between two points by means of crew, until it can no longer bear the tension. A material called parchment slate, manu-tured in Nuremberg, Germany, readily ces the mark of a lead pencil, and is being gely substituted for paper in note and ac-int books, &c. It is much lighter than the neral slate, and possesses the further ad-ntage that it will not break—being tough l unbending. Writing upon this substance, be as easily erased and cleaned off as m a slate itself.

The company that has been experimenting Florida with palmetto for paper-making rposes, has met with such gratifying suc-s that they will erect about twenty paper lls in various parts of the State where pal-tto trees grow in abundance, and where transportation facilities are good. Some glish paper manufacturers in Canada have en so influenced by the favorable reports ncerning palmetto that they have sent an ent to Florida to ascertain what may be intrinsic merits.

Paper blankets possess a great advantage er woolen and cotton bed-coverings for use hospitals and in regions where yellow er or other virulent epidemics may be ging. The only safe way to get rid of in-ted cotton or woolen bed-clothes, which, not destroyed, may be the means of spread-g certain diseases to a terrible extent, is to rn them—neither an easy nor an agreea-thing to do. But, in the case of paper nkets, it is only necessary to dip them in ter and expose them to the flow of a hydrant a few minutes, and the desired disintegra-n is effected.

How animals play and enjoy themselves.—all birds chase each other about in play; t perhaps the conduct of the crane and the mpeter is most extraordinary. The latter nds on one leg, hops around in the most centric manner, and throws somersaults. e Americans call it the mad bird, on ac-nt of these singularities. Water birds, such ducks and geese, dive after each other, and ar the surface of the water with outstretched ck and flapping wings, throwing abundant ray around. Deer often engage in sham ttle, or trial of strength, by twisting their rns together and pushing for the mastery. l animals pretending violence in their play p short of exercising it; the dog takes the eatest precaution not to injure by his bite; d the ourang-outang, in wrestling with his eper, pretends to throw him, and makes nts of biting him. Some animals carry t their play in the semblance of catching eir prey. Young cats, for instance, leap er every small and moving object, even to e leaves strewed by the autumn wind. They ouch and steal forward ready for the spring, e body quivering and the tail vibrating th emotion; they bound on the moving f, and again spring forward to another. nger saw young cougars and jaguars play-g with a round substance, like kittens. Birds all the magpie kind are the analogues of onkeys, full of mischief, play, and mimicry. ere is a story of a tame magpie that was seen busily employed in a garden gathering pebbles, and with much solemnity and a studied air burying them in a hole made to receive a post. After dropping each stone it eried "Cur ack!" triumphantly, and set off for another. On examining the spot, a poor toad was found in the hole, which the magpie was stoning for his amusement.—*Passions of Animals.*

May the life come so up to dominion over all, as that no obstruction may remain to a perfect coalition, and cementing, living fellow-ship and union among all the members of our Israel. There is no other rock or foundation on which this divine fellowship can be abid-ingly established, but the *life*, and where that is abode in, many little differences in senti-ment and appearance are swallowed up of love.—*J. Scott.*

Consistency.—It often appears to me that we make our way better in the minds of the people, when we keep strictly to our religious profession, in all countries and among all sorts of persons.—*Richard Jordan.*

THE FRIEND.

SEVENTH MONTH 31, 1880.

The paragraphs in the *British Friend*, com-mented on in our issue of 7th month 17th, relative to the doctrinal difference between Friends of Philadelphia Yearly Meeting and those who criticise them, have arrested the attention of others, as well as of those con-nected with the care of our journal, and have led to the expression of views and feelings which seem to us of value and interest to those on whom rests a concern for the welfare of our religious Society. From a communication received from a valued correspondent we con-dense the following:

The doctrinal difference referred to is just the difference that has marked the changes in all the Yearly Meetings, and has worked the disunity in all the Yearly Meetings and led to the separations. Some may not have gone to the same extreme as others in that direc-tion, but there is a common bond of sympathy among them all, and when occasion serves, they can all act together.

If missions are to be set up under our name, and men and women are taught (if not di-rectly, by inference), that they can undertake the preaching of the gospel under the au-thority of a text or two of scripture, it is not to be wondered at that every true Friend should be alarmed. A trying part of it all is, that it is attempted to pass these things off, as if they were really consistent with the tes-timony of the Society.

Running without being sent, and thus un-dertaking unauthorized religious labor, is liable to lead those who enter upon such a course into error. Those who are kept under the government of the Spirit of truth, and minister only of that which is divinely im-pressed on their understandings, will be pre-served from the vagaries in doctrine evinced by some who depend on their own mental powers and their study of Scripture for the material of their communications. The things of God cannot be rightly known through the unaided faculties of the natural man, because, as the apostle says, "they are *spiritually* dis-cerned." Therefore those are apt to go astray who do not humbly seek for a wisdom higher than their own, to unfold to them the mys-teries of the kingdom of God. To the want of this humble seeking, much of the confusion and unsettlement to which our Society has been exposed at different periods, may safely be attributed. It is only as it holds to its holy Head, that the Church has true nourishment ministered unto it, and that it is knit together, increasing with the increase of God.

While some credit, as Friends, may be due to those who have refused to join with Helen Balkwill, William Wetherald and others in the taking of bread and wine, and going into the water, yet the constant holding up of views of religious belief inconsistent with the well-known doctrines of the Society of Friends, without going the length of embrac-ing the so-called "Ordinances," is perhaps really more injurious.

The practice of waiting for a renewed qualification to engage in vocal religious exercise has nearly disappeared in some places under the influence of the "new views;" the indis-pensable duty of silent waiting upon God is lightly esteemed; and silence is deemed a loss of time. As a natural consequence, those who have assumed the function of ministers are rapidly approaching the position occupied by the teachers of other denominations. They have in some cases assumed a clerical garb. At funerals and marriages they appear as if they expected to officiate as a matter of course; and they are not backward to take the highest seats. There is just ground to fear that the members of our Society are being rapidly edu-cated in these things: "The prophets pro-phesy falsely, the priests bear rule by their means, and the people love to have it so, and what will they do in the end thereof."

Thus while many have been turning their attention to Madagascar and to Syria, the hedges are broken down about our own vine-yard, and our own Society in many places running to waste and becoming a bye-word and a reproach.

Every intelligent Friend must be aware that such ministers as are now furnished with credentials to travel, both by London and other Yearly Meetings, could not have gone up and down in past years promulgating such views as they do, without exciting the con-cern of qualified elders. The care extended to Hannah Barnard, Elisha Bates, Isaac Crewd-son and others is a proof of this. Alas, how different is it now! So that the whole head is sick, and the heart of the true burden-bearers is faint. The fact cannot be safely ignored, that many meetings have come so much under the influence of this degenerate Quakerism, that the credentials issued by them are not regarded with that respect they once carried with them, but are no doubt received rather as acts of courtesy to maintain an appearance of unity. One cannot but believe that there is either unsoundness in doctrine or a lament-able want of discrimination and good judg-ment in meetings which send forth ministers to travel through the land, who preach doc-trines, and introduce practices inconsistent with our principles; and whose influence over the more unsettled portion of our members tends to lessen the respect they should feel for those who adhere to the old ways, and to undermine the authority in the Church which the Truth has given them.

Those who permit such ministers to go forth, probably have little idea of the suffering of spirit and anxious thoughtfulness they occasion to many of those who feel bound to watch over the flock in their respective neighborhoods, as those who must give account to the Chief Shepherd. Those faithful watchmen mourn over the unsettlement produced by such ministers as have been referred to; and hear of their coming with sorrow, and of their departure with a sense of relief.

The truly humble and anointed ministers, who are brought under concern for the promotion of the Lord's cause in the earth, may be discouraged when they view the activity of some in whose labors they cannot discern the Lord's hand; and may at times be ready to conclude that it is scarcely worth while to make an effort to fill up their own measure of service. We desire the faith of these in the Lord's power and watchful care over them may be strengthened; and that they may heed the injunction of our Saviour to one of his disciples formerly: "What is that to thee? Follow thou me." May they be so filled with innocent boldness and so kept under the influence of the Lord's Spirit, as to proclaim the Divine message clearly and fully, not giving place to a timid fear lest their hearers will not bear an open declaration of sound doctrines. Such timidity, where it prevails, paves the way for a gradually increasing blindness among the people.

SUMMARY OF EVENTS.

United States.—On the 21st inst., twenty men employed in the shaft of the Hudson River Tunnel, Jersey City, were drowned by the irruption of water while engaged at work. This shaft had been sunk to a depth of about 65 feet, and was 35 feet in diameter. The tunnel with which it is to communicate is intended to be about one mile in length, under the North River, and its approaches three-quarters of a mile long on either side. The point at which the accident occurred is about 40 feet below the surface of the ground, and it is believed to have been caused by some negligence in the management of the air-locks by which the pressure of compressed air, necessary for the operations, was interrupted, and the resistance thus made to the weight of the superincumbent mass of earth and water was lessened. Eight of the workmen escaped.

The estate of Robert Morris, the financier of the U. S. Government during the revolutionary period, and who finally became insolvent, has just been settled in the Orphan's Court in this city, after the lapse of nearly 75 years. The proceeds, amounting to nearly $20,000, was awarded to relatives of the family of the deceased.

The steamer Dessouk, with the Egyptian obelisk on board, has arrived in New York.

Census returns show the present population of Boston to be 363,565, an increase of 77,066 in ten years; of Washington city (including Georgetown and other suburbs) 169,456; of the State of Rhode Island 276,710, and of New Jersey 1,100,000.

The first State Convention of colored men ever held in Illinois, met in the State House at Springfield on the 20th. A preamble and resolutions were adopted pledging support to the Republican party and the nominees of the Chicago Convention.

A sharp shock of an earthquake was felt at Manchester and other towns in New Hampshire on the 20th inst.

New York harbor is said to abound with sharks, brought in by the swill and offal dumped in from the city.

The flow of gold to this country from Europe has again begun, one million dollars worth of bullion having recently been purchased in one day in London for shipment to the United States.

Statistics of the number of miles of railroad on this country show, that in 1830 there were 23 miles in operation, and that in 1879, 86,497 miles had been constructed, of which 84,232 were in use. In the five years between 1869 and 1873, 28,049 miles were built, or nearly one-third of the whole. The most marked feature in connection with the increase of earnings continues to be the reduction of freight charges which has been taking place on the principal railroads for several years, including the one just closed. The rate at which freight is now carried is lower than would have been regarded as possible a few years ago. There are 15,011 miles of railroad in Pennsylvania, upon which are 3864 engines, 1698 first class passenger cars, 520 second class passenger cars, 773 baggage, mail, and express cars, and 157,759 freight cars of all descriptions.

The circulation of paper currency, including greenback and national bank notes, is stated to amount to $634,000,000, and is greater than that of any other country, in proportion to population. Taking specie and paper combined, France stands first on the list having a circulation of $44.06 per capita. Next, Belgium, with $43.55, then the Netherlands, with $42.24. The total circulation of the United States is $22.59 per capita, and that of Great Britain $29.11. Italy, with a population of nearly 27,000.000, has a circulation of only $6 42 per head of the population, being smaller than any other European nation.

Markets, &c.—United States 6's, 1881, 104⅛; 5's, registered, do. 102½; coupon, 104⅛; 4½'s, 111⅛; 4's, 109¼.

Cotton.—Sales are reported on a basis of 11⅞ cents per lb. for middling uplands, and 12 cts. for New Orleans and Texas.

Petroleum.—Standard white is quoted at 9¼ cts. per gallon for export.

Flour.—Demand limited, but prices firm. Sales of Penna. extra family have been made at $5; Ohio, from $5.25 to $6.25. Minnesota patent at $7.12½. Rye-flour at $4.25 to $4.37½. Bran sold at $16 to $16.50 per ton.

Grain.—Wheat is in fair demand, but prices are unsettled. Sales of red at $1.09 to $1.10. Rye, 70 cts. for Pennsylvania new. Corn, western and southern yellow sold at 51 cts. Oats, No. 1 white, 42 to 44 cts.; mixed, 35 to 36 cts.

Average price for week ending 24th inst., $1.35 to $1.45 for prime timothy hay, and mixed $1.20 to $1.30 per 100 lbs.. Straw, $1 to $1.10.

Beef cattle.—At Philadelphia cattle were in good demand, and the arrivals were lighter. Extra, 5⅝ to 5⅞ cts.; good, 5¼ to 5½ cts.; common, 4¼ to 4⅝ cts.

Sheep.—Sales at 3½ to 5¼ cts., according to quality. Lambs ranged in price from 3½ to 7 cts. per lb.

Hogs, 6½ to 7¼ cts. per lb.

Wool.—The number of buyers has increased, and there is a prospect of a more active market. Sales of Ohio x and xx and No. 1, 45 to 48 cts.; combing and delaine, 42½ to 52½ cts.; scoured, 50 to 90 cts. Canada, combing, 42½ to 45 cts. Australian, choice, 50 cts.

Foreign.—Dispatches from Berlin state that the naval demonstration of the Powers in Turkish waters will be placed under a joint French and English command, and that it will be at first merely for purposes of observation.

A Council of Ministers of the Turkish Government have recently declined to accept the decision of the Berlin Conference, and proposed that it should reopen negotiations with Greece on a different basis. The Montenegrin envoy has been directed to leave Constantinople in consequence of the Porte's falsely representing to the Powers that the Montenegrins were the aggressors in their recent fight with the Albanians. Dispatches from that city represent that extensive preparations are being made in view of a war with Greece.

The Porte, in its reply to the collective note of the European Powers, states that the decision of the recent Conference gives Greece more territory than was provided for in the Berlin Treaty, and the proposed cession includes positions which it is impossible for Turkey to surrender.

St. Petersburg dispatches state that the statements in regard to failure of crops in Russia are greatly exaggerated. The report that the government will shortly prohibit the exportation of corn is semi-officially contradicted.

Owing to abundant harvests this year, the Sultan of Morocco has removed the prohibition against the exportation of maize, peas and beans; the prohibition remains with respect to the exportation of wheat, barley and flour, through fear of possible famine.

At the Manchester Assizes several officers and directors of the Northern Counties of England Insurance Company were found guilty of fraud and conspiracy falsifying the company's accounts. The general manager was sentenced to eighteen months hard labor, the chairman of the board of directors to twelve months hard labor, and four others to six months imprisonment each.

Volcanic disturbances in the island of Luzon commenced on the 13th inst., and up to the 25th there have been repeated shocks of earthquake. The cathedral and barracks at Manila have fallen; many lives have been lost. The inhabitants of Manila have fled to the fields. The earth has opened in several places, and jets of boiling water and showers of ashes are ejected.

The National Board of Health has received from Havana, under date of the 17th inst., the following report: For the week ending the 10th inst. the total number of deaths from all causes was 250, of which were from yellow fever. For the week ending the 17th inst., there were 74 deaths from yellow fever, and that date there were probably 200 cases of yellow fever in the city and suburbs.

A telegram to the Aborigines Protection Society, London, dated Cape Town 21st inst., says: "Official intelligence from Basutoland announces that there is a general refusal to disarm. The European women and children are being sent away. A general native rising is seriously apprehended."

Abdurrahman Khan was formally recognized as Ameer of Afghanistan on the 21st inst. Many of the leaders of Yakooh Khan's party have joined him.

Lepel Griffin, the British Political Officer, in behalf of the Queen and the Viceroy of India, acknowledged Abdurrahman Khan as Ameer, and announced the early withdrawal of the troops within the frontier fixed by the Treaty of Gundamuk. The Secretary for India has stated in the House of Commons that no foreign interference will be allowed at Cabul, and that the new Ameer has been told that if he conformed to the advice of Great Britain, it would assist him against unprovoked oppression by any foreign power.

On the 19th instant a treaty was concluded at Porto Plata by Ministers Plenipotentiary of the Hayti and St. Domingo governments. The principal feature of the treaty is the condition that the Haytien government to exile from Hayti every Dominican hostile to the present government of St. Domingo. This measure is believed to have secured the peace of both countries.

The Chinese authorities, desiring to protect native industry, have prohibited the importation of American kerosene oil.

TOUGHKENAMON BOARDING SCHOOL FOR GIRLS, will re-open 9th mo. 13th, 1880.
H. M. Cope, Principal.
Toughkenamon, Chester Co., Penna.

A young woman Friend desires a situation as teacher of small children, either in a family school, or as assistant in a larger school.
Address to the Office of "The Friend."

FRIENDS' ASYLUM FOR THE INSANE,
Near Frankford, (Twenty-third Ward,) Philadelphia.
Physician and Superintendent—John C. Hall, M.D.
Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

Died, at his residence in this city, 12th mo. 29, 1879, Walker Moore, in the 88th year of his age, a member of the Monthly Meeting of Friends of Philadelphia for the Northern District.

——, 1st mo. 5th, 1880, at his residence near Pennsville, Morgan Co., Ohio, Joseph King, in the 83rd year of his age, a member of Pennsville Monthly and Particular Meeting. He was diligent in the attendance of our meetings, both for worship and discipline, while of ability to do so, and manifested an attachment to the ancient doctrines and testimonies of Friends as held forth in the early days of this Society. He was enabled to bear a protracted illness with a good degree of patience and resignation, and we humbly trust he has been gathered, through mercy and redeeming love, into the fold of rest and peace.

WILLIAM H. PILE, PRINTER,
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For "The Friend"

Thomas Wilson.

(Continued from page 402.)

fter this meeting, I went into the county Vexford and visited Friends, having several sed heavenly meetings with them in that nty; they were a lowly plain people. m thence I came into the county of Wick-, and some little time after, the motion of in me for travelling ceased, and I durst no further, but returned back into the nty of Wexford, and wrought harvest-work Lamb's-Town, where Robert Cuppage, a end in the ministry dwelt, who had a con- to visit Friends in Munster, and would e taken me with him for a companion.

I told him, I durst not go, because the d had taken away the motion of life from and I must wait upon the Lord, to know blessed will and good time; so I staid.

a a little time after, came James Dickin- a young man from Cumberland, to visit ends, with intention to go into Munster, then the Lord was pleased to open my to go with him, and we being both very ng, travelled together in true brotherly , great humility, and godly fear; and the sed heavenly power of the Lord did often ler our hearts in meetings, as also the rts of many Friends, and we had a pros- ous journey in the will of God: so I saw it good to wait the Lord's time in all things;

having travelled through Leinster and nster, James Dickinson went northward, I was afraid of running before my true de, because they who run and are not of God, can neither profit the people nor nselves, so I staid at work in the city of terford about sixteen weeks, and went a thence to Dublin, and the Half Year's ting there, which was large and very good; shipping and landed at Liverpool with former companion, James Dickinson; and igh it was now a time of great persecu- of Friends in England, it pleased the d to give us a peaceable and prosperous ney through the meetings of Friends all g in our way to Cumberland.

The care which Thomas Wilson manifested, bove set forth, to move in his religious ices only under the putting forth of the d, is shown also by the testimony to him forth by the Half Year's Meeting of Ire- , who say of him: "When he had drawings on his spirit to go forth in public service, he was careful in waiting to know the Lord's acceptable time, in which he freely gave up, preferring Truth's service before his own worldly concerns; and when he found his spirit clear of the service he was engaged in, he was careful to return with what expedition he could." In this he acted according to the advice of George Fox, who advises ministering Friends, when their services are completed, to return with speed to their habitations, that there be no slothfulness.

Is there not a danger in this day, that for want of care in this respect, some may linger longer than is best among their friends, finding it easier to depend on the hospitality of others, than to be diligent in laboring for their own support, and forgetful of the example of the great Apostle Paul who, when among the Thessalonians, wrought with labor and travail night and day, that he might not be chargeable to any of them.

Of this visit to Ireland, Thomas Wilson's companion, James Dickinson, says, "The power of the Lord was wonderfully with him, and made him as a *cloud folded*, full of rain, carried by the breath of the Almighty to water the ground. He had great service while I was with him, and several were convinced by him." After finishing his labors in that country, Thomas Wilson says:]

In a little time after, with my dear companion, James Dickinson, visited Friends in the two counties of Cumberland and Westmoreland. At Kendal, some persons came to break up our meeting, and began to pull out Friends; and in a very rude manner took out my companion. Then the word of the Lord came mightily upon me, and I was made bold to stand up and preach the everlasting gospel amongst them; the holy power of the Lord came mightily over the hearts of Friends, and even the opposers were made quiet a considerable time; but after I had stood about an hour, they came and pulled me to the door. I asked for my hat, and they said, Give him his hat, he does well to put it off when he preaches. And after they had asked me many questions, I asked one of them, whether he was a believer in Jesus Christ or not? He said, he was, and also in the apostles' doctrine. Then I told him, he never read that either Christ or his apostles did enter into any religious assemblies, and disturb them as he did us, except Paul before he knew the Lord Jesus, for which sin he afterward calls himself the chief of sinners; I bade him consider; and sat down in the meeting, all being very still, and in a little time James Dickinson kneeled down to prayer; the Lord's heavenly power came over all, and the meeting ended sweetly.

In the year 1684, I and my said companion travelled through Lancashire and Cheshire, into Wales, and had many blessed meetings, both in North and South Wales. In all which no informer disturbed any of our meetings, until we came to Redstone in Pembrokeshire, where a constable, with a wicked informer, and several other persons came; and as I preached the word of the Lord to the people, the informer laid rude hands on me and pulled me away. I spoke to him mildly, desiring him to let me speak a few words, and he did so. The constable and those with him, sat down and staid about an hour, in which time I preached the way of salvation to them all; after which, James Dickinson kneeled down to pray, and the informer came to pull him up from his knees, but could not, he being in fervent prayer to the Lord, so the meeting ended in a sweet feeling of the Lord's glorious presence: Thanksgiving be unto Him that lives for ever and ever.—Amen.

The informer came and laid his hands on me next, saying, 'I must go with him.' I asked, whither? He said, 'Before a justice.' I asked for his warrant. He answered, 'he was a commission officer, and that I had nothing to do to ask him for a warrant.' Friends told him, it was but a civil question, at which he was very angry, but no man laid hands on us to take us away, so we fell into some friendly discourse. I was very pleasant, and easy in spirit; and walking to and fro in discourse, one of the company said I smiled, which they admired at, we being likely to go to prison. I answered, 'That I came in the true love of the Lord Jesus Christ to visit them, and had nothing but love and good will to them all;' and turning to the informer, said to him, 'If thou was in a journey as we are, and any man should ask thee to go with him before a justice of the peace, without the king's justice's warrant, thou would think it below thee as a man, to go.' This being mildly spoken to him, he gave a sudden answer, saying, 'To be sure he would;' then said I, 'Consider our case;' whereupon perceiving he had over-shot himself, he rode away and left us.

We having appointed a meeting to be next day at Haverfordwest, went thither that night, and next morning to the meeting; wherein, after a little time, the glorious power of the Lord did shine, and that text of Holy Scripture, viz: 'Then said these men, we shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.' After they had prevailed with King Darius to sign a decree, whereby Daniel might be ensnared in performing his duty to his God, this righteous man declined not his duty, through fear of suffering, but was very bold, as well as innocent, as appears in the tenth verse of the same chapter, viz: 'Now, when Daniel knew that the writing was signed, he went into his house; and his windows being open, in his chamber, toward Jerusalem, he kneeled upon his knees, three times a day, and prayed, and gave thanks before his God, as he did aforetime.' This subject was preached to the people, as our case, men having nothing against us, but for worshipping the Lord God of Daniel in his Holy Spirit, according to the institution of our

blessed Lord and Saviour, above sixteen hundred years ago; and that in this glorious gospel time, we are to be very diligent and faithful to the Lord, to keep up our religious meetings, even in stormy times of persecution, referring to Daniel, who was blessed of the Lord for his faithfulness; boldly declaring and affirming, that the Lord, whom we serve in the gospel of his Son, will reward all his faithful children and people, instancing many proofs out of the Holy Scriptures. The aforesaid informer, and several priests, whereof his brother was one, together with some of the town officers, being outside of the house, and hearing these gospel truths preached, were very sober, and staid a great while. Then some of them said, 'Let us pull them out of their meeting;' but others said, 'No, by no means;' for if this be the Quakers' doctrine, it is good and sound, we never heard the like, let them alone; so went away, and our meeting ended in prayer and thanksgiving to the great Lord of heaven and earth, who is worthy for ever and ever.

This informer fined Friends very much, but the Lord, by one means or other, prevented their goods from being taken away; and lastly, by the death of King Charles the Second. After which no informer troubled us in any meeting where I came, though we had many meetings to visit, as in Glamorganshire, Herefordshire, Radnorshire, Montgomeryshire, Shropshire, and Flintshire; in all which meetings we had blessed sweet waterings and a confirming ministry, and Friends were glad in that the God of peace had rebuked the storm in those parts. My companion and I parted for the service sake: he went into Ireland, and I travelled northward, and had a prosperous journey through Cheshire, Lancashire, and Westmoreland.

Friends at Great Strickland not being suffered to meet in their usual meeting-place, met in the highway before the meeting-house door, and the officers came while I was preaching the word of the Lord, but were very sober, and did not break up our meeting. From thence I came home, where my mother and family, with friends and neighbors, were very glad to see me safely returned in that stormy time.

After some stay at my outward employ about home, I found drawings to visit Friends in Northumberland, Bishoprick, and Yorkshire; and had many blessed meetings mostly peaceable, though the storm of persecution was not yet fully ended. I went into Warwickshire, Oxfordshire and Oxford city, where I heard the scholars had been rude, and much abused Friends. I went into that city on a First-day morning, in great fear and humility, being a stranger to all Friends there, and sat down in a corner of the meeting-house. Friends sat by the sides of the house, and left the middle empty for the rabble; we having sat a little time, a Friend began to speak, and had spoken but a very few words before the scholars came in, in such abundance that I supposed they filled the middle part of the house. The Friend sat down as soon as they came in, and the meeting being in silence, they began to talk one to another, and spy out who would preach; and seeing me like a traveller, said, 'That one in the corner,' looking rudely upon me, thus talking one to another for some time. The word of the Lord was strong in my heart to preach unto them; but I was first to say, 'Sit down, young men, we shall be glad of your company, so long as you are civil;' which done, they all sat down and began to listen earnestly what I would say. I preached the way to the kingdom of heaven to be in Jesus Christ, regeneration, and to be born again; and that blessed Jesus taught this doctrine to Nicodemus, 'Except a man be born again, he cannot see the kingdom of God.' And though he was a master or teacher in Israel, yet being carnally minded, he could not understand these things; neither can any carnal minded men now know the things of God, for no man knoweth the Father but the Son, and he to whomsoever the Son will reveal him. So those who preach against revelation, they preach against the true knowledge of the living God, and life eternal; for our blessed Lord said, 'This is life eternal, that they might know Thee the only true God, and Jesus Christ whom thou hast sent.' And this was in and by the Spirit and holy gift of his saving grace that brings salvation, and so went on preaching as it opened in me; the scholars went away quietly, and the meeting ended in prayer to Almighty God.

(To be continued.)

Penguins at Tristan Da Cunha.

As we approached the shore, I was astonished at seeing a shoal of what looked like extremely active very small porpoises or dolphins. I could not imagine what the things could be, unless they were indeed some most marvellously small Cetaceans; they showed black above and white beneath, and came along in a shoal of fifty or more, from seawards towards the shore at a rapid pace, by a series of successive leaps out of the water, and splashes into it again, describing short curves in the air, taking headers out of the water and headers into it again; splash, splash, went this marvellous shoal of animals, till they went splash through the surf on to the black stony beach, and there struggled and jumped up amongst the boulders and revealed themselves as wet and dripping penguins, for such they were.

Much as I had read about the habits of penguins, I never could have believed that the creatures I saw thus progressing through the water, were birds, unless I had seen them to my astonishment thus make on shore. I had subsequently much opportunity of watching their habits.

We landed on the beach; it was bounded along its whole stretch at this point by a dense growth of tussock. The tussock (*Spartina arundinacea*), is a stout coarse reed-like grass; it grows in large clumps, which have at their base large masses of hard woody matter, formed of the bases of old stems and roots.

In penguin rookeries, the grass covers wide tracts with a dense growth like that of a field of standing corn, but denser and higher, the grass reaching high over one's head.

Here there is a sort of mutual-benefit-alliance between the penguins and the tussock. The millions of penguins sheltering and nesting amongst the grass, saturate the soil on which it grows with the strongest manure, and the grass thus stimulated grows high and thick, and shelters the birds from wind and rain, and enemies, such as the predatory gulls.

On the beach were to be seen various groups of penguins, either coming from or going to the sea. There is only one species of penguin in the Tristan group; this is, *Eudyptes saltato* or the "well diving jumper." The birds stan about a foot and a half high; they are cove ed, as are all penguins, with a thick coatin of close set feathers, like the grebe's feathe that muffs are made of. They are slate gre on the back and head, snow white on th whole front, and from the sides of the hea projects backwards on each side a tuft sulphur yellow plumes. The tufts lie close the head when the bird is swimming or divin but they are erected when it is on shore, an seem then almost by their varied posture, be used in the expression of emotions, such inquisitiveness and anger.

The bill of the penguin is bright red, ar very strong and sharp at the point, as our le testified before the day was over; the iris also red.

Most of the droves of penguins made f one landing place, where the beach surfa was covered with a coating of dirt from the feet, forming a broad track, leading to a la in the tall grass about a yard wide at the bo tom, and quite bare, with a smoothly beate black roadway; this was the entrance to th main street of this part of the "rookery," f so these penguin establishments are called.

Other smaller roads led at intervals into th rookery to the nests near its border, but th main street was used by the majority of bird The birds took little notice of us, allowing to stand close by, and even to form ourselv into a group for the photographer, in whi they were included.

This kind of penguin is called by the wha ers and sealers "rock-hopper," from its curio mode of progression. The birds hop from ro to rock with both feet placed together, scarce ever missing their footing. When chased, th blunder and fall amongst the stones, struggli their best to make off.

With one of the Germans as guide, I enter the main street. As soon as one was in the grass being above one's head, one was if in a maze, and could not see in the le where one was going to. Various late streets lead off on each side from the ma road, and are often at their mouths as big it, moreover, the road sometimes divides fo little and joins again; hence it is the easi thing in the world to lose one's way, and o is quite certain to do so when inexperienc in penguin rookeries. The German, howev who was our guide on our first visit, acc tomed to pass through the place constan for two years, was perfectly well at home the rookery and knew every street and turni

It is impossible to conceive the discomf of making one's way through a big rooke hap-hazard, or "across country," as one m say.

In the path only a few droves of pengui on their way to and from the water, are countered, and these stampede out of yo way into the side alleys. Now you are, instant you leave the road, on the actual bre ing ground. The nests are placed so thick that you cannot help treading on eggs a young birds at almost every step.

A parent bird sits on each nest, with sharp beak erect and open ready to bite, y ing savagely "caa, caa, urr, urr," its red gleaming and its plumes at half-cock, a quivering with rage. No sooner are y legs within reach than they are furiously ten, often by two or three birds at once: t is, if you have not got on strong leather g

, as on the first occasion of visiting a rook- you probably have not.

You make miserably slow progress, and at t resort to the expedient of stampeding as as your breath will carry you. You put wn your head and make a rush through the ass, treading on old and young hap-hazard, d rushing on before they have time to bite. The air is close in the rookery, and the sun t above, and out of breath, and running with spiration, you come across a mass of rock len from the cliff above, and sticking up in rookery; this you hail as "a city of uge." You hammer off it hurriedly half a zen penguins who are sunning themselves ere, and are on the look-out, and mounting the top take out your handkerchief to wipe ay the perspiration and rest a while, and in what direction you have been going, w far you have got, and in which direction u are to make the next plunge. Then when u are refreshed, you make another rush, and on.—*Moseley's Naturalist on the "Chal- ger."*

For "The Friend."

Westtown Boarding School.

This interesting institution of learning was mmenced and has now for more than three arters of a century been conducted, it is lieved, under a religious concern for the oper training of the youth of the Society of iends. In order that it may continue to be the future, what it has been in the past, it important that those who are called to its anagement should endeavor to get into and vell under the same religious concern that imated our forefathers in its establishment.

Not among the least of the many pleasant sociations that cluster around that quiet treat, is, that among those now associated ith others in its management, are several of e grand-children of those who co-operated ith other worthies of their day in planning d erecting the buildings, systematizing and ducing to order the government of the mily, schools, &c. That venerable seer and ophet, Thomas Scattergood, declared in his ay, "This is a vineyard which the Lord will ess;" which prophecy so far, we may say, nder a sense of reverent thankfulness, has een remarkably fulfilled.

Care of the Church—hope of the Church—and long
The cherished object of affection strong,
Thro' faithful members she, with guardian care,
Watches o'er Westtown where her jewels are;
Since first its outline on the vision rose,
From 'mid her worthies she has chosen those
Skilled for the purpose, who with anxious eye
Mark all its movements—sage advice supply—
Give it their time—their love—their anxious care,
Or haply bear it to the throne in prayer."

Under some sense of the benefit that has ccrued, and may still attend those educated nder its sheltering roof, a strong desire has een felt that all our members, especially arents and guardians, may remember West- own, in looking out for a place of education or those under their care, and place them here in preference to putting them in situa- ions of greater exposure and temptation, be- eving that the opportunities for obtaining a horough education and discipline there, are ally equal if not superior to other similar in- titutions, and that a blessing will rest on uch a course.

In walking through the grounds sometime ince, and reflecting upon the number of alued Friends who have been engaged in conducting it, and who had been, we humbly trust, safely gathered to their everlasting rest, the desire arose, "Let me die the death of the righteous, and let my last end be like unto his."

Among the worthies who were earliest associated in the management of the school, we find the names of George Churchman and Philip Price, the former appearing to have been appointed to serve on the Committee 10th mo. 3d, 1794, and the latter in the year following. The only published account of Geo. Churchman that we are aware of, is on page 284 of Biographical Sketches, where he is referred to as an "experienced elder" who was concerned for the then young minister, Peter Yarnall.

Quoting again from the interesting little poem of our late dear friend Jos. Kite, he says:

"Next *Price* appeared the infant band to rule,
Sustaining well the interests of the school,
Almost twelve* years he watched young minds unfold,
And gather treasures better far than gold,—
Stores of instruction that will keep secure,
If rightly cherished, while those minds endure.
Much of his life for children's good he wrought,
Long their best interests claimed his anxious thought,
As death drew near, instruction still he gave;
Faith bore his head above the threat'ning wave;
There the Redeemer shed his calming power,
Stilling the terrors of the parting hour."

The following letter exhibits the exercise and concern of Geo. Churchman for the true welfare of the infant institution. It is addressed to Philip Price, Jr., near Brandywine, and is dated from East Nottingham, 9th mo. 19th, 1799, at which period Richard Hartshorne was Superintendent. G. C. appears to have been a man of considerable education, the letter being carefully written, although in much simplicity of language, and penmanship quite legible—it is not known that it has been before published.

To the Committee and others (as way may open) at the Westtown School:

Dear friends:—I believe I may confess truly, my mind hath often been dipped into affectionate sympathy with those who have the superintendence and care of the children and other matters relative to the concern adopted by our Yearly Meeting for promoting a guarded education for youth, and who are thereby permitted to hold religious meetings with the children in the school-house at Westtown. I have frequently felt fervent desires, that as Divine Providence hath apparently owned the concern in its beginning, his blessing may continue to attend the pious endeavors of Friends and those who now have the care thereof in its more advanced state. Perhaps I may without impropriety hint, that since my being at the place about two weeks ago, with some others of the committee, my sympathy hath been considerably increased, and a measure of brotherly care and concern felt that all interested in the business at that place and those who have to uphold a religious meeting there twice a week, may be favored and preserved in an attentive, humble state of mind, from day to day, as that nothing may be suffered to take root, or prevail, that may be any impediment, or means of obstructing that union of spirit, and harmonizing of conduct and disposition, which is only proper to open the way for uniting in mental or vocal solemn supplication to the Almighty Father, for his blessing, not only in their awful sittings together for worship in his presence but at other times when engaged in their several and respective branches of care, whether for the instruction of the pupils, management of the necessary business in the house, upon the farm, or for preserving right order in every case that relates to the prosperity of this momentous concern.

From some degree of latter experience, and for encouragement to Friends at that place, I believe I may be justified in mentioning it as my firm belief: that there is no disposition which brings the Christian mind (of male or female) into such a state of increasing acceptance with our most Merciful Father, and the God of our lives, as that of often submitting with deep abasement of soul, to enquire at his footstool concerning our own faults and failings, and concerning the progress we make in overcoming *nature*, with all its defects and weakening propensities; or, in other language, to inquire whether the work of regeneration and sanctification is really going forward daily, or whether it is in any wise impeded for want of our more fully embracing the humiliating doctrine of the cross of our dear Redeemer.

This deeply inquisitive disposition and exercise of mind fully given way to by both sexes, of each rank and degree, and especially by those of superior station, in every concern that relates to the advancement of the cause of truth and righteousness, when attended with a proper individual willingness of soul to submit to such fresh and repeated plungings or baptisms in spiritual Jordan as are requisite for our thorough cleansing: I say, such an exercise (I do most fully believe), will effectually open the way for offering up available petitions to the Heavenly Father, whether in a united capacity when assembled before Him, or individually and more separately, that He may be pleased richly to dispense of his blessing in affording wisdom and understanding adequate to the prosperous and harmonious conducting each branch of that care, in which the real good and reputation of the whole is concerned.

Having latterly (as before hinted) perceived an increasing solicitude of mind that nothing may be permitted to happen among our valued Friends and fellow-members, who reside at Westtown School or on the farm, obstructive to that pure order and necessary harmony which ought to be supported and prevail through each department for the children's right instruction, lively example and solid benefit; as an absent well-wisher, who may not have such frequent opportunity to be present at the place as those who dwell nearer, perhaps I may be permitted to hint further my sentiments relative to the present and future prosperity of a seminary which, if wisely conducted, seems to promise great utility to our religious Society, (if not to our country at large), viz: Seeing our nature as men and creatures is weak and frail; and if our frailties and propensities are given way to or not overcome through the assistance of Divine Grace, we are liable to deviate from the path of pure wisdom, and so to become bewildered or tinctured with folly, which may lead towards discord and breach of harmony; there-

* Philip Price acted *temporarily* as Superintendent, after Richard Hartshorne left, until Joshua Sharpless was ready to take the charge, which he did 4th mo. 1st, 1800. P. Price came regularily as Superintendent 10th mo. 13th, 1818, left 5th mo. 3d, 1830, and was succeeded by Pennock Passmore, (father of the present Superintendent) 5th mo. 1st, 1830.

fore let all be diligent in maintaining the Christian watch and daily warfare; that each degree of disorder and confusion arising through the neglect of this important exercise may be shunned and honorably avoided. And if at any time through unwatchfulness little misses or causes of dissension should happen, or circumstances occur that may lead to a breach of harmony, O, let there be in meekness on all hands a speedy submission to the doctrine of the cross, whereby each species of a selfish disposition is brought under, through the operation of that Power, whereby the fleshly part, with its will, propensities and desires, are reduced and crucified.

Where this discipline is closely attended to, and more especially those of the upper rank are concerned to be instructive leaders and examples herein, in the meekness of Wisdom to those in lower stations, it surely tends to establish proper dignity and superiority on a sound and more solid bottom than when rough temper and brittleness of disposition are manifested. And where those also in lower station, according to their several allotments, are rightly concerned to be improving daily in the same discipline, and properly exercised in meekness to show forth a conduct suitable to their place and degree, how beneficial will such a mutual submission to the refining work of self-mortification and reduction to lowliness of mind, prove towards the preservation and increase of harmony and good order! This truly Christian disposition becoming prevalent, we may profitably remember the instructive contents of certain weighty precepts recorded in Scripture, and be sensible of their propriety down to the present day, one of which recommends to us, "Not to mind high things but that we condescend to those of low degree." Another sentence advises us "to confess our faults one to another, and to pray for one another." In another place our Saviour points out that the way to true greatness is, "to become as a servant to all," &c.

And whenever or in whatever degree this essential Christian duty of bearing the cross to our natural dispositions, and in meekness duly bearing and forbearing one with another, is avoided or neglected, so far will weakness and causes of offence be manifest, and thereby disorder and confusion become introduced; which Christian prudence and the duties of our religion direct us diligently to check in their first budding, that thus they may be shunned and prevented. I seem free to make this further addition, for encouragement to friends of each class, who are, or may be engaged in necessary care in and about the Yearly Meeting school and the farm there, in the essential duty of daily endeavoring to ask wisdom for right government respecting each branch of duty according to the different stations, or for direction and assistance in managing matters in general, that when the minds of individuals become inwardly subjected in obedience to the doctrine of the cross, (as above hinted,) we may rely on the truth of the Apostle James' assertion, "If any of you lack wisdom, let him ask of God who giveth to all men liberally and upbraideth not, and it shall be given him." James i. 5. I have not written these thoughts under an apprehension that I myself am perfect, yet I feel at seasons a fervent desire to be found pressing forward towards the mark of the prize of our high calling, and I hope my friends will feel that I do not write in a censorious or lording disposition, but rather from a degree of lively hope and faith that the Divine blessing will be increased and even eminently vouchsafed to attend this noble Society concern, under which we are engaged and concerning which my mind, according to my measure, did feel much interested for many years preceding its adoption in the Yearly Meeting. My concern and sympathy have been increased at the present season from a renewed prospect of the benefit likely to arise, both to us, who are of the Committee, and the Superintendent, Tutors and Caretakers in every station, through the full predominance of a disposition of meekness, and being properly and mutually submissive to the Power that mortifies the creaturely will and deeds of the body; as hereby we shall become increasingly enabled to live in the life of Truth, and to ask wisdom in an acceptable and available manner to govern, assist and direct in all things, whereby the beloved youth who are and may be brought under the tuition and care of the institution, may be rightly instructed, exemplified, and led into the paths they ought to walk in, without being in anywise offended, through our little faults, or obstructed in a lively progression in true piety and virtue, or without suffering any hindrance therein through the prevalence of any wrong disposition, comparable to a "little folly," appearing in any of those entrusted with their tuition, or in the care and management of the institution. I am in the feeling of near sympathetic affection towards the Committee, Superintendent and wife, the Tutors, male and female,

Your loving friend and brother,

GEO. CHURCHMAN.

N.B.—The distance from Darby, with the wet weather, have prevented my attending with the General Committee at the time proposed.

For "The Friend."

A Few Thoughts on the Fall of Man.

After Adam and Eve transgressed the command of God, they fell. Under the fall we are by nature prone to evil through their transgression. Now comes the question, When does a child become accountable for his actions or conduct; when does he receive that light that enlightens every one that comes into the world?

I believe we are born into the world with a seed of evil, by nature; but a child is not accountable till he arrives to the age to know evil from good, and transgresses the Divine laws; and that he is under sin as soon as he transgresses those laws, or disobeys them. Then the Lord visits us with his Spirit, showing us what is right and what is wrong. Some call it the light shining in darkness and we comprehend it not. If we will heed this light, it will lead us out of all evil, and then we will walk in the light and grow in grace day by day; then his Spirit will lead us and keep us. By our yielding our hearts or spirit unto Him, the great giver of all perfect gifts, He will lead us into the happy home where all of his children are ever at rest. This is done through repentance—"repent ye; the kingdom is at hand."

Here I think some of us miss our way. We are too curious in trying to pry into the hidden mysteries of God's will, and marking out our own way; and cry out, this is the way, walk ye in it! This is the way of self. My desire is that we, as a people, professing as we do, may humble ourselves to the will of Christ; crying out, Lord, what wilt thou have me to do? and wait the answer, then obey it. This will lead us out of all strife and contention and division. It will bind us into one brotherhood, in love one towards another, and shut out the old adversary that seeks to divide and scatter the flock of God's heritage. Let us make peace in the truth, and lay our foundation on the rock that cannot be moved.

JOHN MOON.

Emporium, Lyon Co., Kansas.

[In the above article it is stated, that a child comes under sin when it transgresses the Divine law; and it goes on to say, "*Then* the Lord visits us with his Spirit, showing us what is right and what is wrong." This might seem to imply that children are not visited by the Lord's Spirit *until after* they have done something that is wrong; and that the Light of Christ is first known as a reprover for evil. We scarcely suppose that the writer of the article intended to convey that meaning, as the general tenor of his article is in accordance with the doctrine of the Society of Friends, that the child is not guilty of sin till it violates the Divine law. The only way in which it can know this law is through the illumination of the Light of Christ showing what is wrong, and influencing the tender mind of the child to avoid it. If it disregards this warning, *then* the Light acts as a reprover for the evil.—ED.]

For "The Friend."

Raising Cabbages.

Having been much interested in watching the operations of a farmer, who had devoted a portion of one of his fields to the raising of a crop of cabbages, the observations made thereon and the reflections to which they gave rise have seemed to the writer to be instructive in their character, and have brought to mind some of the spiritual operations of the great good Husbandman.

After the field had been plowed and harrowed, a season of drought followed, in which no planting could be done to advantage. Week after week passed, but until the welcome rain descended, the farmer could do nothing with his ground. He was forced to wait with patience on Him "who gives the early and the latter rain." But when the ground had been watered from heaven, then followed a season of active labor and exertion. The young cabbages were to be procured from the persons who had raised them; the ridges of earth were to be thrown up by the plow, properly enriched, and the tender plants to be placed therein. Two elements were necessary to insure the successful growth of the crop—human labor and the blessing of heaven. Unless the rain had descended, which was altogether beyond his control, the farmer would have toiled in vain; but no amount of rain would have been fruitful of good results, if the necessary labor and skill in preparing the ground, and procuring and setting out the plants had not been exercised.

Is there not a similar process in our spiritual growth? Man, of *himself* is powerless to work out his soul's salvation. He is entirely dependent on the mercy of his heavenly Father, who visits him with his grace and good Spirit, and extends to him the call to open his heart and let the King of Glory come in. As Robert Barclay says: "Though there be a possibility of salvation to every man dur

; the day of his visitation, yet cannot a man any time when he pleaseth, or hath some ıse of his misery, stir up that Light and aee, so as to procure to himself tenderness heart; but he must wait for it: which nes upon all at certain times and seasons, ıerein it works powerfully upon the soul, ghtily tenders it, and breaks it; at which ıe if man resists it not, but close with it, he nes to know salvation by it." Though s heavenly rain, these times of refreshnt which come from the presence of the rd, are not in the control of man, yet there a work for him to do also. He must open heart to receive it, submit to its influence, lk in the path on which the light from ıven shines, do whatsoever it shows to be a ty, watch against evil, and as the apostle ıorts, *work out* his salvation with fear and mbling. If these visitations of Divine love not thus improved, they will pass away, e the rain from the untilled earth, leaving hardened by that which was designed to l to its fruitfulness.

After my friend had planted his field, the t sun soon caused most of the plants to wilt, that a person not familiar with farming erations would have feared that few of em would live. But the coolness and moisre of the nights were reviving to them, and riendly shower which soon followed, ened the leaves to stiffen again, and settled e earth around the roots, so that it was soon dent that the plants were established and owing in their new home. The weeds med to grow even more rapidly than the re useful plants, and many days had not psed before the cabbages in some parts of field were almost hidden by them. The w and the hoe were set to work, and the ruders were displaced or uprooted for the ıe.

When the seed of the kingdom has been nted in the heart of man, and has taken t and begun to grow, there is need of care l watchfulness lest it be choked and renderunfruitful by the springing up of other ngs. We may have passed through trials l dispensations and visitations, which like plow of the husbandman have upturned soil of our hearts and left it as prepared ound; yet the roots of spiritual weeds and seeds of evil may still be lurking there, ıdy to spring up and repossess the soil. ere is need of constant vigilance and labor, th in the outward world and the spiritual. e must watch and pray that we enter not o temptation; we must bear the daily cross; must labor in the Lord's vineyard. "Blessis that servant, whom his Lord, when He neth, shall find watching."

We may be deprived of outward consolans, and still have consolation of heart; but s is not all. We may be deprived, in the vereignty of God, and for wise purposes, of vard consolations also; and may be left for ime, in a state of mental barrenness and olation; and yet faith, precious faith, disıraging as this state of things may seem, y still remain; and not fully merely, but the strength and fulness of its exercise. is still our delightful privilege to say of d, that he is our God, our Father, our iend and portion. "Blessed is the man ıt trusteth in the Lord."

A fixed inflexible will is a great assistance a holy life. Satan will suggest a thousand reasons why we should yield a little to the temptations by which we are surrounded; but let us ever stand fast in our purpose. A good degree of decision and tenacity of purpose is of great importance in the ordinary affairs of life. How much more so in the things of religion! He who is easily shaken will find the way of holiness difficult, perhaps impracticable. A double-minded man, he who has no fixedness of purpose, no energy of will, is "unstable in all his ways."—*T. C. Upham.*

THE INDIAN BOY.

[We have been requested to publish the following lines, written about the year 1812, by Samuel J. Smith of Burlington, N. J.]

From the blood-stained track of ruthless war,
An Indian boy had fled—
Remote from his home, in the wild woods far,
A moss-bank pillowed his head.

His glossy hair was damp with dew,
His air was mild and meek—
And it seemed that a straggling tear or two
Had wandered down his cheek;

For he saw in his dream the bayonet's gleam,
He saw his kindred fall;
And he heard his mother's dying scream,
And the crackling flames take all.

In his feverish sleep he turned and rolled
'Mid the fern and the wild-flowers gay;
And his little hand fell on a rattlesnake's fold,
As coiled in the herbage it lay.

His head the stately reptile raised,
Unclosed his fiery eye;
On the sleeping boy for a moment gazed,
Then passed him harmless by.

'Twas well young savage, well for thee
It was only the serpent's lair,
Thy fate perchance would different be,
Had the white man slumbered there.

His short nap o'er, uprose the child,
His lonely way to tread;
Through the deepest gloom of the forest wild,
His pathless journey led.

Where high in air the cypress shakes
His mossy tresses wide;
O'er the beaver's stream, and the dark blue lakes,
Where the wild duck squadrons ride.

At the close of the day in a wildering glen,
A covert met his view;
And he crept well pleased in the sheltering den,
For chilly the night wind blew.

And soon his weary eyelids close,
Though something touched his ear,
'Twas only the famished she-wolf's nose,
As she smelt for her young ones near;

And forth she hied at the noon of night,
To seek her 'customed prey—
And the Indian boy, at the peep of light,
He too pursued his way.

'Twas well, young savage, well for thee,
It was only the wild beast's lair,
Thy fate perchance would different be,
Had the white man slumbered there.

But where, alas! poor wanderer, canst thou stray,
Where white intruders shall molest no more?
Like ocean's billows, their resistless way
A whelming deluge spreads from shore to shore.

Their onward march, insatiate as the grave,
Still shall they hold; to province, province join;
Till bounded by the broad Pacific's wave,
Their giant empire seas alone confine.

And lo! their missions distant climes explore,
To spread the joyful gospel tidings far—
While wrapt in tenfold darkness, at their door,
The forest's children find no guiding star.

But oh! my country! though neglect alone
Were crime sufficient—deeper guilt is thine;
Thy sins of crimson, added to his own,
Have crushed the savage with a weight malign.

We seize the comforts bounteous Heaven has given,
With strange diseases vex him from his birth;
We sooth his sorrows with no hope of Heaven,
Yet drive him headlong from his home on earth.

As shrinks the stubble from the rushing blaze;
Or feathery snow from summer's tepid air;
So at our withering touch his race decays,
By whiskey* poisoned, all that war may spare.

But can the Power, whose awful mandate rolled
This globe abroad and gave all nations birth;
Can *He* the source of being, pleased behold
A people perish from the encumbered earth?

No—from their slumber let the good and wise
At length awaken, and their task begin;
Reform—enlighten—soften—christianize
The border savage, *with the paler skin.*

Then lead the wild man of the forest forth,
With kindness lure him; to his eye disclose
A new creation—make him feel the worth
Of all industry on a land bestows.

The page of knowledge to his view unroll,
The charms of virtue to his mind display;
And open wide on his benighted soul
The full effulgence of the Gospel Day.

Selected.

EVENING.

"Abide with us, for it is toward evening, and the day is far spent."—Luke

Sun of my soul! thou Saviour dear,
It is not night if Thou be near;
Oh, may no earth-born cloud arise
To hide thee from thy servant's eyes.

When the soft dews of kindly sleep
My wearied eyelids gently steep,
Be my last thought, how sweet to rest
For ever on my Saviour's breast!

Abide with me from morn till eve,
For without thee I cannot live;
Abide with me when night is nigh,
For without thee I dare not die.

Thou framer of the light and dark,
Steer through the tempest thine own bark;
Amid the howling wintry sea
We are in port if we have Thee.

If some poor wandering child of thine
Have spurned to-day the voice divine,
Now, Lord, the gracious work begin;
Let him no more lie down in sin.

Watch by the sick; enrich the poor
With blessings from thy boundless store;
Be every mourner's sleep to-night
Like infants' slumbers, pure and light.

Come near and bless us when we wake,
Ere through the world our way we take,
Till in the ocean of thy love,
We lose ourselves in heaven above.

—*Keble.*

Frozen Together.—During a season of great religious declension, an aged deacon was asked whether the church to which he belonged were united. "Ah, yes," replied the good man, with emotion; "for we are all frozen together."

One of the reasons for so much unanswered prayer, we believe, is that those offering it would shrink from the demand of God, which says, "Shall I answer in the way I think best."—*Presbyterian.*

* In reading an account of Indian life, by a woman who when a child was captured by Indians and lived among them all her life, I was struck by the statement that before the introduction of *whiskey* among them the death of a child was almost unknown, but after its introduction the children began to die the same as white people's children.

Allegheny Colored Schools.

We have received from S. M. Wickersham, of Pittsburg, Pa., a communication prepared by him for insertion in the papers of that city, explaining the action of the Board of Controllers of the Public Schools of Allegheny City, of which Board he is a member, in discontinuing a separate school for the colored children, which had been in existence for many years. This school was instituted under a State law of 1854, requiring the establishment of such separate schools. The communication states:—

"At the time of the passage of this act the Constitution of 1838 was in existence, under which the negro was debarred from all rights of citizenship; but the Legislature, seeing clearly the importance of educating all persons within the State, provided this method of so doing, and in deference to this law the Sherman avenue school was established and has since been kept up.

In 1866 the Constitution of the United States was amended, viz:

ARTICLE XIV.

SECTION I.

'All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside. No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property, without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws.'

On January 1st, 1874, the present constitution of Pennsylvania came into force, in which no exclusion on account of race and color exists, and in which appears:

ARTICLE X.

EDUCATION.

'*Section* 1. The General Assembly shall provide for the maintenance and support of a thorough and efficient system of public schools, wherein *all* the children of this Commonwealth, above the age of six years, may be educated, and shall appropriate at least one million dollars each year for that purpose.'

The decision of the State Superintendent of Instruction as to the qualifications for admission to the public schools, page 39—'School Laws and decisions of Pennsylvania'—is:

'81. *Residence in the district and fit age* are the only requisites to entitle a person to admission to a common school in Pennsylvania.'

In the light of the above, it is apparent that now, no legal distinction of race or color remains, and that a separate school for colored children is a violation of both the letter and spirit of the Constitution of the United States, as well as of that of Pennsylvania, and the Board of Controllers of Allegheny recognizing their duty to abolish it, did so at their meeting of July 6th inst. S. M. W."

How many have been ruined by their reserves; giving up only in part; having only a half-way religion; striving to serve God and mammon, or something else beside God; living to themselves in gratifications, which, so far as indulged, never fail to keep the soul from dying into perfect life and liberty. Oh! the bondage. They bow down alway; never rise superior to the power of the oppressor. They see that rest or case is seemingly good; so they bow down as between two burdens, and "become servants unto tribute." They have so much religion as makes wrong indulgences a burden to the tender-breathing life, yet so much reluctance to the entire death of the cross, as makes their religion a burden. So, between these two burdens, they are rather distressed tributaries than free subjects of either kingdom. My soul knows, and has deeply groaned under this cruel bondage; but, blessed be the Lord of liberty, He has so engaged my heart to follow Him, that it is, and has been for some considerable time, the fixed steady intention of my mind, through holy aid, to make war in righteousness, not in part only, but in true righteousness, with all evil of every kind. For I am, beyond doubt assured, that no other state will ever afford unshaken peace.

If all that profess to believe in perfection, did really believe in it and steadily press after it, I believe God's kingdom would soon come on earth as in heaven, far more extensively than there is now any room to expect it soon to do. For, alas! where are they who even *intend* steadily, and unceasingly, henceforward to deny themselves, take up their *constant* cross, and follow Christ *fully*, and wherever He leadeth. Few, I believe, with full purpose, even *intend* this; and without *intending* it, aye, and earnestly wrestling and laboring for it too, we shall never ascend to the top of the hill. We may have good desires at times; and now and then be alarmed, and resolve, and re-resolve; and yet make very little progress. And this, I fear, is too much the case with the great bulk of even our Society.

Our whole lives are short enough to finish the work our God has for us, even were we constantly engaged in the good fight against every evil motion. But until we engage in it without reserve, sin will have dominion over us; will reign; will more or less bring us into bondage. And while this is the case, we are in imminent danger, that we shall yet finally centre in the bondage of sin and corruption. —*J. Scott.*

A Scene at Glendalough.—Many years since S. C. Hall and wife visited Ireland, previous to writing their well-known work descriptive of its scenery and customs. On the occasion of their visit to Glendalough, the far-famed district of the Seven Churches, they observed a young lad seated on one of the tombstones, who, immediately on their approach, doffed his cap, and offered his services as guide over the district. A bargain was soon struck and the party drove off. The lad, full of the quaint old legends of the place, did his work well and to the entire satisfaction of his employers. Returning home after a day's thorough enjoyment, S. C. Hall took a flask from his pocket, and, after partaking of the contents, offered some to the lad. To his utter astonishment the offer was firmly but politely declined. An Irish boy who would not even taste whiskey was, indeed, a stranger sight than any he had seen during the day. He could not understand it. Resolved to test the lad's principles, he offered him a shilling, then half a crown, then five shillings, if he would drink the poisonous drug; but the lad was firm. Under the ragged jacket there throbbed a true heart. S. C. Hall determined, however, to conquer if possible, and finally offered him half a sovereign, a coin not often seen by lads of his class in these parts. I was a wicked act, and proved too much fo the politeness even of an Irish boy. Draw ing himself up in something well nigh aki to indignation, and pulling a Temperanc medal from the folds of his ragged jacket, h firmly told his tempter "that for all th money his honor might be worth he woul not break his pledge." The history of th medal was soon told. It had belonged to th lad's father, who had spent the prime of hi days in the service of the cruellest of task-mas ters—Drink. Until the advent of "Fathe Matthew," happiness had been unknown i the home on the hill-side. But with his advent peace and joy prevailed. The medal was now round the lad's neck—a father's dying legacy to his son. Hence his noble and firm resolve Nor was his heroism in vain. It was too much for S. C. Hall, who there and ther screwed the top on the flask, and threw i into the lake by the side of which they stood Since that day, and through the influence o that lad, he and his wife have been staunc teetotalers, aiding the movement by tongu and pen.

Religious Items, &c.

Disestablishment.—The feeling among Non conformists in favor of the separation o Church and State in England, is not one o hostility to the Episcopal Church itself. Bu they justly feel that it is a grievance to b taxed to support an Established Church wit which they are not in sympathy, and fron which they receive no benefit. In man places the clergy are paid by the State fron taxes levied partly upon Dissenters, and pai large sums for trifling services. In one vil lage of Scotland, for example, the clergyma receives $1,000 for attending to a parish i which he has but three members, or five com prising himself and his wife. A. Oliver, c Glasgow, states: "I am rated to help to pa the communion elements of my parish mini ter, but though I have been fifteen years i Glasgow I have never seen him—he does n look after his parishioners." Examples lik these might be easily multiplied. No wonde that a Scotch minister indignantly exclaim "This is legalized robbery, and we shall n submit to it any more than we can help."

"*Heretics*" *in Rome.*—Roman Catholic pape of Rome express very hot indignation becaus a lot and building, once a convent of the bar footed Augustinians, but afterward, by ord of Pope Pious IX., a barrack for soldiers, h been sold to some parties belonging to th Church of England for the erection of a pla of worship. Cardinal Vicar Monaco La Va letta protests against the horrible outrag "It is a contract which, while repugnant the conscience of the Roman people, is stip lated in the name of the municipality Rome. It is truly deplorable that the mun cipality, *instead of endeavoring to obstruct t indefatigable efforts with which heresy tries pervert this people*, should facilitate its wor opening for it another shelter in the midd of the city."

The *Voce della Verita* denounces as a gre crime the permitting ministers of error build churches in a country where the Catb lic Apostolic Roman religion is the religion the State.

It is well for American freedmen to reco nize the spirit which rules at the founta head of the Papacy.

Papal Indulgences for sins and even crimes, e still sold in the Philippines, by the Gov- nment, at its offices all over the country, at e same counters with tobacco, brandy and ttery-tickets, and other articles of which e Government retains the monopoly. The rpetual right to sell indulgences in Spain d its colonies was granted to the Spanish own by the Pope in 1750. In 1844-45 the overnment received from this source of venue upwards of £58,000.

Natural History, Science, &c.

Tame Ostriches at Cape of Good Hope.—One d hen ostrich was a pet about the house, t used to do sad damage in the farm-yard, ting the young goslins, swallowing them e oysters. It was amusing to go into one the breeding paddocks; here a pair of triches were brooding on a nest of eggs, viding, as usual, the labor between them. he cock was very savage and attacked all truders, so his master had a long pole with fork at the end of it, and when the ostrich n at the party, he caught its neck in the rk. The ostrich was excessively enraged, t soon had to give in.

A kick from an ostrich is well known as ry dangerous. The only thing to do when tacked without means of defence, is said be to lie flat down and let the bird walk on u till he is tired.—*Moseley's Naturalist on e "Challenger."*

Manilla hemp is procured from a species banana, from the stems of which the fibres e obtained by maceration.

Professor Schubeler, of Christiana, Nor- ay, having been engaged for thirty years in udying the influences of climatic relations in ants, has made some interesting discoveries specting the effects of the continuous sun- ght of the northern summer on the matur- g of grains and fruits. Wheat brought from essarabia and Ohio gradually acquired a her and darker color till it became like the tive Norwegian wheat. A similar improve- ent in color took place in field and garden ants. In no case did any plant which was lapted to cultivation in the country at all se in color; on the other hand, many flowers ansplanted from Central Europe were larger d more intense in color. Even Scandinavian ants became brighter as they were taken m the southern part of the peninsula north. s the flowers in color, the fruits gained in vor, and these aromatic and highly seasoned ants, which are esteemed in Europe on ac- unt of the full development of their flavors such as the stronger kinds of celery, garlic, allots, and onions—became so strong under highly northern culture, as to be unpleasant eat. The fruits at the same time lost in eetness, and golden drop plums and green ges raised at Christiana and Drontheim, ile they were large, well-colored, and full- vored, had a decided taste of unripeness. e conclusion drawn from these observa- ns, that light develops flavor, and heat eetness, is confirmed by the observations Dr. Edmund Goze on the fruits of Portugal. e strawberries of Coimbra are large and eet, but have no flavor, while the northern awberries are admired for their flavor, and e sweet Portuguese wine is inferior in aroma the northern wines. The continuous light found to hasten ripening, and more than m ensates for the retarding influences of the wer temperature. In this we have explained the facility with which varieties of cultivated plants adapt themselves to the shortness of the northern seasons.

Sea-Shore Sights.—Standing by the margin of the sea, we observe that the water breaks upon sand, gravel, mud, or strewn fragments of stone or shells, and that these materials pass down beneath it. If the shore is rocky, pools of salt water may be noticed, from which some idea may be formed of the nature of the bottom of at least the shallower parts of the sea. Each of these pools form, as it were, a miniature sea. Its sides are hung with tufts of delicate sea-weeds, and bright with clusters of sea anemones, while many a limpet and periwinkle stands fixed to the shore or creeps cautiously over its surface. The bottom of the water abounds in shady groves of sea-weed, through which many tiny forms of marine creatures dart and crawl. As we look into one pool after another, we find them all to be more or less full of plant and animal life.

Turning from these shore pools to the edge of the sea itself when the tide is low, we mark that the ledges of rock support a thick growth of coarse, dark-green, or brown tangles and sea-wrack, among which, if the water is still enough, tiny crabs, sea-urchins, jelly-fish, and other bright-colored marine animals may be seen. If the water is examined from a boat, this forest-belt of large, dark sea-weed is found not to extend to a greater depth than a few fathoms. Beyond it the bottom, whether rocky, sandy, or muddy, can be seen through the clear water, or may be examined by means of the dredge. Delicate scarlet sea-weeds, with coralines and deeper-water shells, inhabit these tracts. The sea-weed belt which fringes the land has an average breadth of about a mile. Beyond it, as we gradually get into deeper water, the common plants and animals of the shore are found one by one to disappear, and other kinds to take their place. The dredge may be dragged along some parts of the sea-floor and bring up only sand or mud, while at a short distance off it may come up full of many and varied forms of marine life, thus showing that there must be bare tracts of sand, mud, or stone on the sea-floor, and other patches where plants and animals are crowded together. — *Harper's Magazine.*

Punctuality.—A secretary of General Washington was once late in his attendance upon duty. When asked the cause, he excused himself by saying that his watch was out of order. "Then," replied the general, "you must get another watch, or I another secretary."

The tree will not only lie as it falls, but it will fall as it leans.—And the great question every one should bring home to himself is, "What is the inclination of my soul? Does it, with all its affections and powers lean toward God, or away from him?

THE FRIEND.

EIGHTH MONTH 7, 1880.

We suppose all Christians believe that the primary ground or procuring cause of man's salvation is the goodness and mercy of our Heavenly Father, who so loved the world that He sent his only begotten Son into the world as a sacrifice for our sins, that whosoever believeth in Him might not perish, but might have everlasting life.

To the active mind meditating on these solemn subjects, many doubts, queries and suggestions are apt to occur—why an all-wise, powerful and benevolent Deity should have permitted evil or suffering to appear in his creation? Why He should have ordained that the just should suffer for the unjust, and that our reconciliation to Him should be effected through the offering of his beloved Son, the Lord Jesus Christ? How it is possible to reconcile the Divinity of our Saviour and of the Holy Spirit with the Scripture declaration that there is but one God? Many such questions have presented to the busy mind of man, and they illustrate the truth of the Scripture assertion, that the wisdom of this world is foolishness with God. "The natural man knoweth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned." The grasp of our intellectual faculties is limited by Him who gave them, and it is only as we are divinely illuminated by the Spirit of Christ, that we can see and understand spiritual truths. Hence our Society has always believed it safest to adhere very much to Scripture language when speaking of mysterious subjects, and not to venture on explanations or inferences which are the result of our own imaginations or reasonings.

We much desire that our members everywhere may stand on this safe ground, and not be drawn into speculations which may have a confusing and unsettling effect, especially in reference to the salvation of man. It is abundantly clear from the testimony of Scripture, that our blessed Saviour came into the world to save sinners, that He was wounded for our transgressions, that with his stripes we may be healed, that He offered up his outward life as a sacrifice for our sakes, that He bare our sins in his own body on the tree, that we have redemption through his blood, even the forgiveness of sins, that "the remission of sins which any partake of is only in and by virtue of that most satisfactory sacrifice," for it is by the obedience of that One that the free gift is come upon all to justification.

It is equally clear that we cannot be saved without knowing the Spirit of the same Jesus Christ our Saviour, to rule in our hearts, there to lead, and to teach us; there to wash us from all defilement by his heart-changing operations. This Spirit of Christ is the free gift that is come unto all, purchased for us by his "obedience"—his sufferings and death. So that the true disciple of Christ may be said to be washed in his blood in a twofold sense—the expression having reference both to the outward offering which He made for the sins of mankind, and also to the washing of regeneration and the renewing of the Holy Ghost which is shed on us abundantly through Him.

The Society of Friends has always fully recognized that the salvation of man depends both on the outward and the inward work of Christ—and has forborne to separate that which God has thus joined together.

We have been sometimes grieved to meet with the speculative disposition above referred to, directed to our Saviour Himself in his outward appearance; attempting to discriminate between flesh and spirit in a manner calcu-

lated to lessen that reverence which all should feel for Him who thought it not robbery to be equal with God. He who was from the beginning, by whom the worlds were made, took upon Him the *form* of a servant, even a body of flesh and blood such as we are clothed with. But the nature of that union of Divine and Human, we believe it is not for us to comprehend; neither do we believe it is prudent or safe to indulge in vain imaginations on such subjects.

It is often a source of encouragement and strength to observe the clearness of judgment and the attachment to our religious principles manifested by some who have been brought into our Society by convincement of the truth of its doctrines, and by being drawn to unite with those who are endeavoring to show to the world the blessed fruits they are calculated to promote.

One of these from a distant State, in writing to a Friend with whom he had met when on a visit in Pennsylvania, says: "Since mingling with Friends of your Yearly Meeting, I feel a strong attachment for your members. I do deeply deplore the condition of our Yearly Meeting. There have been so many departures, it seems to me, that there is but little left us but a name. Friends' general appearance is very unlike Friends; [from] their dress and address, and their manner of dealing, a stranger would not in many cases know who they were. I have not been a member of the Society very long, but if I am convinced of Friends' principles at all, and I trust I am, it is of the ancient form of Quakerism. I have no unity at all with this progressive spirit. I do desire that Philadelphia Friends may stand firm in the principle wherewith they have once been made free; for it does not look reasonable that the great Head of the Church will lead his people back into a place, whence He led them out with a high hand and an outstretched arm."

SUMMARY OF EVENTS.

United States.—The average temperature of the past month, at Philadelphia, was 75.6 degrees, just the same as for the corresponding month last year. The highest was 95 degrees, and the lowest 68 deg. Total rainfall 7.74 inches. Rain fell on 15 days. Prevailing direction of wind, S. W. Maximum velocity 27 miles from north-west. At Germantown the rainfall is reported 10.9 inches.

Baldwin's Locomotive Works now employ upwards of 2700 hands. Ten locomotives are on an average turned out weekly. Orders are being filled for South Australia, New South Wales, and other distant places. A new locomotive, constructed upon a peculiar plan, with a special view to speed, and which was tested on the Bound Brook branch of the Philadelphia and Reading Railroad, has been purchased for brake trials and tests in England. It will be fitted up with the Eames duplex automatic vacuum brake, and shipped to London. It is intended to test the question of the relative superiority of American and English locomotives.

The contract to build the iron bridge over the Monongahela River, at Pittsburg, which will cost $20,000, has been awarded to the Iron City Bridge Works.

The annual report of the operations of the United States Mint in Philadelphia, shows that in the coiners, melters, and refiners' departments, over 262 tons of gold and 1818 tons of silver were melted, refined, annealed, and cut; of the minor coin issued were 272 tons of nickel, copper and bronze alloy. The value of the entire amount is placed at $204,809,663.57.

The Controller of the Currency has just completed a table showing the losses charged off by National Banks during the six months ending 3rd mo. 1st, 1880, to have been $7,563,886. Of these losses, $1,208,521.02 was on account of depreciation in the premium upon U. S. bonds which were about to mature.

The aggregate exports of the United States during the fiscal year ending 6th mo. 30th, 1880, were $835,793,924; and the imports $667,885,565. The exports exceed by 120 per cent., those for the year ending 6th mo. 30th, 1870. During the same time the increase in the imports has been but 53 per cent.

This year's wheat crop for the United States is estimated at 485,000,000 bushels, an increase of 36,000,000 over last year's crop.

The census returns give the population of some of the Western States as follows: Oregon 175,535, an increase of 93 per cent. since 1870; Minnesota, 780,072, an increase of 340,366 in ten years; Kansas 1,000,000. The population of some of the manufacturing cities of New England have more than doubled in the past ten years.

The number of deaths in this city during the past week was 378; 188 of whom were adults, and 190 children—117 of these under one year of age.

Markets, &c.—U. S. sixes, 1881, 104⅝; 5's, 102¾; 4½'s, registered, 110¼; do. coupon, 111¼; 4's, 109⅞.

Cotton is dull at 11⅞ cents per lb. for middling uplands, and 12 cts. for do. New Orleans and Texas.

Petroleum is firm at 9⅛ cts. for refined in bbls., and at 12½ cts. for do. in cases.

Flour and Meal.—Flour is quiet and steady. Sales of 2800 barrels, including Minnesota extras, old stock and fresh, at $5.25 $6.25; do. do. straight, at $5.50 a $6.25; Pennsylvania family, at $5 a $5.50; western do. at $5.50 a $6.25, and patents at $7 a $8.25. Rye flour is firm at $4.75 a $5 per barrel.

Grain.—Wheat is unsettled and higher, sales of 150,000 bushels including rejected at $1 a $1.02; choice red and amber, on the track, at $1.10, and No. 2 red in the elevator, from $1.17 up to $1.26. Rye is steady at 70 cts. for new, and 80 cts. for Pennsylvania. Corn is quiet and firm; sales of 8000 bushels, including rejected, at 48 a 48½ cts.; steamer at 48½ cts.; mixed at 50 a 50½ cts., and yellow at 51½ a 52 cts. Oats are 1 cent higher; sales of 7000 bushels, including mixed at 34 to 36½ cts., and white at 39 to 44 cts.

Hay and straw market.—For the week ending 7th mo. 31st, 1880.—Loads of hay, 305; loads of straw, 69. Average price during the week—prime timothy, $1.30 to $1.40 per 100 lbs.; mixed, $1.15 to $1.25; straw, $1 to $1.10.

Beef cattle were more active at a decline of ⅛ cent. 3400 head sold at the different yards at 3½ a 5¾ cts. per lb., as to condition.

Sheep were fairly active and unchanged, 7000 head arrived and sold at the different yards at 3 a 5¼ cts. per lb., as to quality. Lambs sold at 3½ a 7 cts. per lb.

Hogs were firmer but dull—3500 head sold at the different yards at 6¾ a 7½ cts. per lb. as to condition.

Cows were unchanged—200 head sold at the different yards at $20 a $50 per head, as to condition.

Wool.—The volume of business not large, but prices were steadily maintained, and for combing and DeLaine which are scarce, holders demand an advance. Sales of Ohio fine at 44 a 45 cts.; do. xx 47 cts.; do. medium 48 a 50 cts. Illinois, medium 47 cts.; Michigan, fine 40 cts.; unwashed wools, 28 a 36 cts.

Oils.—Linseed, 58 a 60 cts.; neats foot, 55 a 65 cts.; lard, prime, 57 cts.; do. do. No. 1, 49 cts.; sperm, crude, 50 a 53 cts.; bleached, $1.08 a $1.13.

Foreign.—In less than a week after Abduraman Khan was formally acknowledged as Ameer of Afghanistan, the native forces, under Ayoob Khan, have engaged the British forces under General Burrows, and after a severe battle of four hours, defeated them with great loss. The news of this disaster has caused much excitement in England and India. Preparations are being made to send troops from England.

Earl Gladstone is reported quite ill, with congestion of the lungs.

The Earl of Kimberly informed the House of Lords on the 2d inst., that Sir Bartle Frere had been recalled from the Governorship of the Cape of Good Hope.

A dispatch from Calcutta states that the Rumpa rebellion shows no signs of collapsing, as the British troops cannot stand the unhealthy climate.

In the annual report of the Flax Supply Association of Ireland, it is stated that in the past few years there has been a tendency to abandon the cultivation of flax in some of the principal European producing countries. Russia is the largest producer of the fibre, yielding 250,000 tons.

A return published in connection with a bill recently introduced into Parliament, for the better security of vessels with grain cargoes, shows that between the years 1873 and 1880, twenty-six steamships, laden wholly or partly with grain, were foundered at sea, and twenty-four were reported missing, and 100 grain-laden sailing vessels foundered, and 111 were reported missing.

Frankfort-on-the-Main, in Germany, is said to be the richest city in the world. In a population of 100,000, there are 100 people worth from $4,000,000 to $5,000,000 each, and 250 others worth $1,000,000 and upward. Its aggregate banking capital is estimated at $200,000,000.

A dispatch from Constantinople says the famine in Armenia is spreading.

The canton of Schwyz, Switzerland, has re-established capital punishment, and has enacted that executions shall be public. This makes the fourth canton that has restored the punishment of death.

The Volcano of Fuego, in Guatemala, is reported in active operation. The whole heavens for miles around are filled with smoke, and the quantities of fine dust falling indicate that the effects must be calamitous.

During the last week, there were 51 deaths from yellow fever and 13 from small-pox, in Havana.

RECEIPTS.

Received from Samuel Woolman, N. J., $2.10, vol. 54; from Sarah McDonald, Ill., $2.10, vol. 54; from Ira J. Parker, Pa., for Rachel F. Parker and Jane W. Knight, $2.10 each, vol. 54; from Elizabeth Marriott, N. Y., $2, vol. 54; from Benjamin Gilbert, Agent, Pa., $2.10, vol. 54, and for Joshua Cope, Mary M. Price, Albert Cope and Dillon Gibbons, $2.10 each, vol. 54; from Elizabeth S. Kirk and Isaiah Kirk, Pa., per Margaret Lightfoot, $2.10 each, vol. 54; from Elias E. Paxson, Pa., $2.10, vol. 54, and for Deborah Paxson, $2.10, vol. 54; from Joseph Waring, Canada, $2.10, to No. 23, vol. 55, and for George Pollard, John Moore, Henry Sutton, Jesse Stover, Thomas Cornell, Benson Lossing, and Henry S. Moore, $2.10 each, vol. 54; from Lydia Lee, Pa., $2.10, vol. 54; from Beulah Garrigues, Pa., $2.10, vol. 54; from Deborah Satterthwaite, N. J., $2.10, vol. 54; from Elizabeth Hunt, O., $2.10, vol. 54; from Isaac Leeds, N. J., $2.10, vol. 54, and for I. Powell Leeds, N. J., and Susan Powell, Pa., $2.10 each, vol. 54.

Remittances received after Fourth-day morning, will not appear in the receipts until the following week.

In the list of Agents for "The Friend," published last week, there was an accidental omission of the name of Allen Furnas, Danville, Hendricks Co., Indiana.

Wanted, by 9th mo. 6th, 1880, a woman Friend to take charge of Bradford Monthly Meeting School.

Applications may be addressed to Richard B. Bailey, Lewis Embree, or Paschal Worth, Marshalton, Chester Co., Pa.

TOUGHKENAMON BOARDING SCHOOL FOR GIRLS, will re-open 9th mo. 13th, 1880.

H. M. Cope, Principal.

Toughkenamon, Chester Co., Penna.

A young woman Friend desires a situation as teacher of small children, either in a family school, or as assistant in a larger school.

Address to the Office of "The Friend."

FRIENDS' ASYLUM FOR THE INSANE,

Near Frankford, (Twenty-third Ward,) Philadelphia.

Physician and Superintendent—John C. Hall, M.D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

Died, at New Hope, Pa., on 7th mo. 26th, 1880, Margaret P., wife of Charles B. Knowles, in the 76th year of her age, a member of Buckingham Particular and Monthly Meeting of Friends.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut Street.

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